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CHRONICLE

Washington Withholds Recognition.—A circular note sent simultaneously to all the powers by Provisional President Braga, announcing that he has been proclaimed President of Portugal, that the revolution has been successful and that he has appointed a Cabinet, was received by the State Department at Washington on Oct. 7. The United States has not replied to the note. The State Department will not commit itself to a recognition of the new republic until proof of its stability is forthcoming. There are evidences of censorship in the news given out from Portugal, according to officials in Washington, who suggest that it is too early yet to judge accurately the status of the Government from the partisan pronunciamientos of the Braga régime.

U. S. Supreme Court Changes.—Associate Justice William H. Moody, of the United States Supreme Court, tendered his resignation to President Taft, to take effect on November 20. The President wrote accepting the resignation and expressing high regard for the retiring justice and regret that serious illness had made his resignation necessary. In retirement Mr. Moody will receive the full pay of an active member of the court, \$12,000 a year. His successor, it is said, will not be announced until some time late in November.

Simple ceremonies in the audience room of the executive chamber at Albany marked the retirement of Governor Charles E. Hughes, of New York, and the inauguration of Lieutenant Governor White as his successor

until January 1 next. Mr. Justice Hughes assumed the duties of his office, October 10.

No Bridge Across the Hudson.—For years many New Yorkers have dreamed of a bridge across the Hudson River which would connect the city with the Jersey shore. It looks now as though that dream would never be realized. The Hudson River Commission has been long actively at work on the plans for a bridge. For a while Fifty-ninth street was considered a possible point from which the bridge could be started on the New York side, but it was given up on account of the cost of the land that would be needed for the Manhattan approach. Dr. George F. Kunz, of the New York Academy of Science, in a recent address to the geological section of that society made known for the first time the adverse report of the engineers who were asked to examine the other sites proposed. From Storm King, near West Point to the lower end of Manhattan Island there is no bed rock in the river accessible for the support of bridge piers. A support in the middle of the stream or one about a third of the distance from each shore is absolutely necessary to hold up a bridge, because at no point is the stream less than 3,900 feet across, which is too wide for a single span. Borings were made particularly off One Hundred and Seventy-ninth and One Hundred and Ninth streets; the two points considered best adapted for the Manhattan approach to the bridge. Fifteen hundred feet from shore at the uptown location and at a depth of 170 feet nothing but silt and mud was found. Rock was reached at 67 feet off the Jersey shore. Practically the same con-

ditions were found to exist further down the stream. After all its proud boasts there are a few simple things which science admits it cannot do.

Railway Safety Appliances.—Definite standards of safety appliances to be attached to railway cars and locomotives have at last been agreed upon after nearly a third of a century of effort. The proposed changes in equipment will cost the railroads about \$50,000,000. The agreement was reached by a committee appointed recently by the Interstate Commerce Commission. It consisted of fifteen representatives equally chosen from the operating departments of railroads, safety appliance inspectors and railroad operatives. The Interstate Commerce Commission had been given six months in which to frame and make effective suitable standards of safety appliances. The order of the commission goes into effect at once. The agreement reached will apply naturally to new equipment only, but the commission from time to time will determine what the standards shall be on the present equipment.

Trouble in Peru.—The protocol signed by the Peruvian representative, Señor Felipe Pardo, and Secretary of State Knox, relative to an arrangement of the boundary dispute between Peru and Ecuador has caused an outburst of popular resentment that may result in declaring the Peruvian presidency vacant. Louis Ulloa, an influential publicist, has published in Lima an inflammatory article in which he asserts that as the United States is intent upon obtaining from Ecuador the cession of the Galápagos Islands, which are of great strategic importance in relation to Panama, the decision will surely be given against Peru. The general opinion at Lima is that the Peruvian Congress will oust the President and make other arrangements to settle the boundary dispute.

Canada.—The feeling against reciprocity with the United States is growing even among Liberals. It is stated that whatever negotiations are undertaken will refer principally to natural products, and that the inclusion in them of agricultural implements, of which the free admission is the chief demand of the western farmers, is only probable.—The opening of a trade route to Europe through Hudson Bay, is the subject of much discussion. Some maintain that there is no certainty that Hudson Straits are open to safe navigation every year, and that even though they be so, the season is so short as to make the scheme impracticable. Others reply that navigation is open and safe for nearly four months, and instance Archangel as a port that for centuries has carried on a profitable trade under similar conditions. Their opponents deny the justice of the comparison. Archangel has the material of its trade close at hand, while a port on Hudson Bay must be connected with the sources of its material by railway a thousand miles in length.—An official of the British Columbian Department of Mines has given a report on Bitter Creek. He says that he was

shown some good specimens, but he denies absolutely not only the sensational stories which caused such excitement in Great Britain during last spring, but also the proved existence of gold in any quantities, either in placers or in lodes.—Lieutenant-Governor Fraser of Nova Scotia is dead. He is said to have been, first of all, a Canadian, loving equally English, Scotch, Irish, French and Acadian, and loved by all. Lieutenant-Governor Belaya of Alberta has been reappointed for another term of five years. Mr. George W. Brown of Regina has been appointed to succeed Lieutenant-Governor Forget.

Great Britain.—The opinion seems to be general that the conference over the reform of the House of Lords will turn out a failure, and that there will be a general election next January.—Lord Charles Beresford has written an open letter to the Prime Minister on the naval program, pointing out that it is insufficient in view of that of the triple alliance. He demands more ships of the highest class and suggests a loan for the purpose of paying for them.—The question of payment of members of parliament is being discussed, and may probably play a considerable part in the next election. The Unionists are generally opposed to it; but some who wish to see Unionists workingmen returned, favor it. On the other hand, the Liberals are also by no means of one mind in the matter.—The annual Anglican Church Congress met at Cambridge. The Archbishop of York stated that the national Church had before it the task of educating its members; "for to the majority of Churchmen the conception of their Church as a great spiritual society with its own faith to teach; its own witness to give, its own moral law to uphold, had scarcely yet appeared in the horizon." There was a time when every Englishman thus apprehended the Church. The idea was lost at the Reformation. An admission more damaging to the fantastic theory of continuity could hardly be made.—Dr. Maclagan, for many years Archbishop of York, who resigned his see last year, is dead. He was one of those prelates, who, having been Presbyterians, are a cause of much anxiety to many Anglicans on account of the doubtfulness of their baptism.

Ireland.—The report on Irish trade for 1909, by the Department of Agriculture, shows a remarkable increase in exports over any previous year for which statistics are available, especially in manufactured goods, such as woollens, linen, cotton, yarn, leather, etc., which rose from \$110,000,000 in 1908, to \$150,000,000 in 1909. The total exports show an increase from \$290,000,000 in 1908, to \$408,000,000 in 1909. There is a large decline in whiskey exports, while porter shows a corresponding increase. The improvement was coincident with the arrest of decline in population for the first time in half a century and with a large increase of acreage under tillage.—The Ventry estate of over 100,000 acres in the most congested district in Kerry has been purchased by the Con-

gested Districts Board and sold to the tenantry at reasonable terms. The successful issue of the negotiations, due to the ability and energy of Mr. Thos. O'Donnell, M.P., has brought peace to a district which has been long the scene of much suffering and consequent disturbance. The acquisition of proprietorship is not confined to agricultural tenants. Several towns in various parts of Ireland have been recently sold to the tenants, and negotiations are proceeding for the transfer of others to the occupiers.—The agitation in England for the payment of members of parliament, supported by prominent Unionists, is followed with interest in Ireland. The *Dublin Independent* favors it on the ground that it would relieve the Irish Party of the necessity of appealing for financial support outside of Ireland, would improve the standard of representation by attracting able men who cannot now afford the expense and will not accept private compensation, and would raise the tone of the Party by making members responsible to their constituents and not to a paymaster. The same paper calculates from the financial returns for the half year that Ireland's increase of taxation in 1910 will be \$8,100,000, instead of \$3,000,000, as estimated by Lloyd George.—In response to a cablegram from Mr. M. J. Ryan, announcing that the Buffalo Convention of the Irish National League had subscribed \$151,000 to the Irish cause, Bishop O'Donnell, of Raphoe, cabled his satisfaction, saying that the generosity of Irish-America "ensures the union and discipline in the ranks that are the condition of freedom."—The Dublin Corporation, a predominantly Nationalist and Catholic body, has conferred the freedom of the city, by unanimous vote, on the distinguished Dublin physician, Sir Charles Cameron, a Protestant and Unionist, for his great services to civic health and sanitation. On the same day a prominent Protestant church dignitary had inveighed against the narrow partisanship of the Dublin Aldermen.—Mr. Fionan McCullum, delegate of the Gaelic League to the United States, has left Ireland bearing strong recommendations from Dr. Douglas Hyde. He will be joined by Rev. M. O'Flanagan, the other delegate, towards the end of the month.

France.—When there was question of an income-tax a few years ago, the men who make the laws decreed that the \$3,000 which each deputy draws is not a "salary" but an "indemnity" and consequently cannot be taxed. But they were not so cunning as they imagined. An "indemnity" is liable to seizure for debt whereas only one-fifth of a salary can be attached. So that the provident legislators who voted to increase their own "salary" or "indemnity" have no protection in case they run into debt. Thus has iniquity o'erleaped itself.—One of the public anxieties in France at the present time is where the people can find meat to eat. The export of as small a number as 10,000 cattle would send the prices soaring, and that added to the already

high cost of other necessities of life would cause considerable suffering.—The "appeasement" promised by Briand is generally recognized as containing no promise of concession to Catholics. Indeed it has been continually repeated by the supporters of the Prime Minister that there is to be absolutely no recession from the line of aggressive policy which the Government has hitherto pursued. Even Paul Deschanel, on whom Catholics at one time built such hopes, says that "when we talk of administering the Government for the advantage of every one, that does not mean that we are going to hand the Republic over to our enemies," namely, the Catholics.—The question of First Communion is causing no end of trouble in France. Mgr. Chapon, the Bishop of Nice, for example, writes to Cardinal Coullié, of Lyons, regretting bitterly the anticipation of the time at which children formerly made their First Communion. He fancies he perceives all sorts of disasters as a result of the Papal decree.—A short time ago some representatives from Paris were entertained at a banquet in Brussels by the Bourgemestre Max who is said to be a Freemason. The Belgians have the reputation of being hospitable, but possibly under the influence of the generous wines, Max recalled with effusiveness that the historic destinies of France and Belgium were often identical, that Belgium and France had the same language, and also a common religion, the religion of progress. These assertions have very properly evoked the wrath of the *Bien Public* of Ghent, which recalls the fact that French domination brought nothing but disaster to Belgium, that their language is not common, for the largest and best part of Belgium is Flemish and not French; and, finally, that the religion of Belgium is the religion of progress indeed, but not in the French sense; it is the religion of the Holy Catholic Church. What particularly irritated the Belgians was to find their country designated as "a little corner of France."—At a solemn meeting of a grand Freemason lodge a motion was made and carried by acclamation denouncing the King of Spain; another motion called for the suppression of all free professional schools. The subjects of debate were "Lay Morality," "Trade Syndicates," "Espionage in the Army," "The Death Penalty," in which Cohen, a name which suggests the Jew, demanded its suppression, and a protest was also made against flogging the Apaches. The woman question brought out a protest against women being admitted as members of the Grand Orient. Brother Kais, presumably another Jew, protested against the graft of Government and Freemason moneys. The report of how Catholics were driven out of all Government positions was listened to with pleasure as was also the account of the campaign which was inaugurated to do away with the office of country parish-priests.

Germany.—The very remarkable ovations accompanying the Emperor William's welcome during his late visit to Vienna have caused great satisfaction through-

out the empire, and his address has been enthusiastically approved by the press generally.—The rumor that one object of William's journey to Austria was to arrange a marriage between his only daughter, Princess Victoria Louise, and Archduke Charles Francis Joseph, the next in succession to the Austrian throne after Francis Ferdinand, is denied. Religious differences would prove an insurmountable obstacle to the union, it is declared.—It is not yet known how great will be the deficit in the budget to be laid before the Reichstag in its approaching session. The State Secretary of the Treasury is reported at his wit's end over the preparation of the bill. Nevertheless, after consultation with his department heads Chancellor von Bethmann-Hollweg has announced that no changes in tax schedules will be attempted prior to the next elections of the imperial legislative body.

Progress of the Great Shipyards' Strike.—The struggle for an increase of wages, begun weeks ago in the shipyards of Germany, is still on and already merits record as the most disastrous of all labor conflicts waged in Europe. In consequence of the strike 22,112 workmen in these yards found themselves out of employment at the end of September. It will be remembered that metal workers took early action in sympathy with the shipyards' strikers, and that leaders of the employers' association threatened a general lockout of metal workers in case they persisted in their sympathetic attitude. Negotiations which have been going on with the object of preventing a lockout seem to have failed, both masters and workmen declaring their determination not to withdraw from their respective positions. Nearly 100,000 men are affected in Berlin alone, while it is estimated that at least 500,000 throughout Germany will be turned out should the lockout prevail. It is believed that the Government will be obliged to intervene.

Plan New German Metropolis.—Chicago having pushed Berlin into fifth place among the great cities of the world, it is now proposed to create a new German metropolis, with a ready-made population of over 2,500,000. This achievement is to be attained by amalgamating fifteen towns in the province of Westphalia. A project covering the preliminary details soon will be submitted to the various aldermanic bodies of the towns, which it is hoped will consolidate. Local differences may postpone the realization of the scheme for some time. The towns in question are flourishing communities, among them being such mighty industrial centres as Essen, the seat of the world-famed Krupp armor and cannon works; Düsseldorf, the great steel town of Germany, and Barmen, whose immense textile factories make it a German edition of Fall River.

Catholic Churches in Berlin.—The great capital of the German empire is ordinarily classed as a distinctively Protestant city. It will be news, then, to most people to

learn that even Munich, the reputed first of Catholic cities in Germany, includes but a slightly greater number of Catholics in its population, than does Berlin. Greater Berlin, the capital proper with its immediate suburbs, has to-day a Catholic population of more than 350,000 souls, divided among 40 parishes. In 74 parish and succursal churches and chapels Mass is said every day. The parishes compare very favorably with those of more Catholic lands. St. Hedwig's, for example, numbers 31,400 souls; that of the Sacred Heart, 20,000; that of St. Matthias' 25,000; St. Michael's over 22,000; the parish of Charlottenburg 24,000, besides some few others which pass the 20,000 mark. All this is the more surprising since the majority of the parishes and succursal stations date no farther back than 1890. The Catholic population is largely made up of Poles, and of Germans who have streamed into the city from other parts of the empire. Most of the newcomers are of the poorer classes, who have come to Berlin to find employment. Naturally they can do little towards the material development of the Church. The charity of their fellow Catholics must aid them in this.

What Austria Needs.—Commenting on the repeated references during the Innsbruck Catholic Congress to the need of unity and harmony among the peoples making up the empire, a distinguished Salzburg journalist has this to say: "The parliamentary elections of the year 1907 showed a decisive majority of Catholic voters among the Germans, Slovenians, Italians, Czechs and Poles. It is possible then, if the chosen representatives of our many peoples agree to unite on a common Catholic platform, to send to the Reichsrath a party strong enough to assure a ministry that will in every condition be heedful of Catholic interests. Why is it that we fail to do so. Is it because the national spirit rules more strongly among us than does our love of our Church and its well-being? Candidly the selfishness of our national spirit appears to have but one controlling restraint, each people fears to take any decided action lest it give opportunity to the other factions to group together and overwhelm it. It is this radical "Nationalism" that constitutes the real danger facing Austria and the Catholic Church to-day. To preserve the empire it is above all else necessary to secure peace and harmony among our constituent races and peoples, and no one should realize better than does the Catholic how sacred is the duty placed upon him by love of country and love of Church to labor to this end. Mazzini taught us the principle: 'To destroy Austria, it will be necessary first to inflame its people against one another.' When Catholics will have learned the lesson we shall speedily see active among us a genuinely Catholic party, holding fast in united numbers to the essentials that make for the common welfare of our empire and unselfishly considerate as well of the interests that touch the well-being of each race and people within its borders."

QUESTIONS OF THE DAY

Protestant Missions, Past and Present

A special correspondent of the Chicago *Record-Herald* wrote lately from Constantinople a letter so frank as to be really instructive. It begins with the assertion that nowhere do American Protestant missions come so near their ideal as in the Ottoman Empire, and justifies the statement by saying that the missionaries, not confining themselves to the making of converts to Christianity, labor more successfully for the material than for the spiritual welfare of the people. To them, according to the correspondent, Turkey owes the electric telegraph, the sewing machine, the printing press, modern agricultural implements, the tomato, the potato, hospitals, dispensaries, and modern schools and lastly, the Bible, readable in his native tongue, to every Turk who can read, but, we may infer, generally unread, because Protestant missionaries always find their goods more readily received than their religion.

The missionaries accept cheerfully the inevitable conditions; and so, the letter tells us, their farthest reaching work is education. They see to it that every pupil leaving their schools carries with him the germ, not of Christianity, but of progress. For more than half a century they have been working to prepare the people for the great change that has come over them recently. They do not teach revolution nor encourage revolutionary methods; but they have always preached liberty, equality, fraternity and the rights of man. These terms are ambiguous. One may preach liberty, equality, fraternity and the rights of man in the sense of the French Revolution, or in the sense of the Catholic Church, or in one of the many wrong senses lying between those two extremes and approaching, more or less, the former. It goes without saying that the Protestant missionaries did not preach them in the Catholic sense, the only true one. Consequently when they say they have neither taught nor encouraged revolution, one thinks of Mr. Winkle earnestly entreating Mr. Snodgrass not to call on the peace officers to prevent his duel with Dr. Slammer, and admires the Turks' perspicacity, so much keener than that of the poetic Pickwickian.

But things were not always so. The correspondent of the *Record-Herald* puts half a century roughly as the period of these missionary activities. Eighty years, however, have elapsed since the American Board of Foreign Missions sent to Turkey its first agents styled by the Greek Holy Synod, "blasphemous and impious Calvinists and Nestorians," and by an Athenian newspaper, "apostles of the devil." As we learn from one of their own historians (*History of Christian Missions*, by Rev. William Brown, M.D. 3 vols. London, 1864), the report went abroad that they were paying per head for conversion a miraculous ten piastres which the convert

could not diminish no matter how lavish might be his spending; that to ensure stability in the new religion they took the picture of every convert, and, should any fall away, they would shoot his picture and the backslider would fall dead. A Moslem came saying that he understood they were hiring people to worship the devil, and offered to join them with a hundred others should their terms be satisfactory. But the day of the free dispensary had not dawned. Christians offered to become Protestants hoping to escape taxation and to enjoy the protection of the British Consuls, and were told such hopes were vain. The day of preaching liberty, equality, fraternity and the rights of man was still distant, and the willing converts were lost. One would sell himself for a piece of bread to hear the Gospel; the sun of the tomato and the potato was many degrees below the horizon, and he too was repelled. Neither temporal benefits nor political formulas had place in the system of these missionaries. They had come to persuade Oriental Christians to give up the veneration of saints and images and the confession of sins to a priest, and to receive in place of these what they called the pure Gospel, and for nothing else. They were mad fanatics. One of them could write on the most holy day of our Lord's Passion: "This has been a high day with Catholics here, and I could not but feel when I saw even Turks laughing at the ceremonies they witnessed, that they were in the right." (The missionary's indignation made him negligent of grammar, but in his intention the last "they" refers to "Turks," not to "Catholics.") All the earnestness of the fanatic was theirs, yet they had to confess failure. To please his employers one might report that many Armenians were turning away wonderfully from fables to the Word of God, but he could not stop here. Sometimes truth insists that

"turpiter atrum

Desinat in piscem mulier formosa superne,"

and so the glittering generality ends in a hope, greatly mixed with doubt, that a modest "several" are giving evidence of true piety.

Such a perversion of Eastern Christians could be the dream only of men utterly ignorant of their character and history. Even Catholics do not always understand them. A Syrian applied for admission into a certain sodality of the Blessed Virgin. The director with the unformulated popular idea that everything on the farther Mediterranean shore is infected with Mohammedanism, asked: "But are you a Christian?" "What!" exclaimed the Syrian. "Am I a Christian? I am the fellow-countryman of Our Lord Jesus Christ." Armenians, Greeks and Maronites were civilized Christians when our ancestors were devil-worshipping barbarians. As for Protestantism sprung from renegades, it is beneath the contempt of men who received from saints their religious rites and had handed them down from generation to generation for more than a thousand years when the apostates of the sixteenth century made their appearance.

England's policy in the East required it to imitate France and Russia in the protection of missions, and in 1850 it obtained from the Sultan a formal recognition of the Protestant missions. When one sees that the patrons of the missionaries were such men as Stratford Canning and Palmerston, he is at liberty to suspect that the connection between that recognition and the change of mission policy to the preaching of material progress and the educating of the Turk for the change to come, was something more than a mere coincidence in time, and the half century of the *Record-Herald's* correspondent strengthens the suspicion.

However this may have been, thoughtful Protestants ought to be struck with the revolution in Protestant missionary methods. Yet, though the kingdom of this world be substituted for the kingdom of Christ, and material civilization for salvation, such Protestants are not impressed. Minding earthly things they glory in their shame. This was the note taken by a meeting of the Laymen's Missionary Movement in this city some time ago. It was taken again by a meeting of Presbyterian ministers in the beginning of this month. A distinguished Catholic preacher had asserted that Protestantism is a soulless religion. The assembled Presbyterian ministers of New York answered him in these words: "Our nation is Protestant. Until the Roman Church can cite a nation that has risen under Catholicism as rapidly and gloriously, Father Vaughan needs no refutation." According to them, then, the development of this nation has been along the lines of Protestantism. No one can say that it has been along the lines of the Gospel. The boast of the ministers is a confession that the materialism of which we speak, has entered into the bones and the marrow and the very substance of their religion, and reveals itself in its domestic operations as well as in its missionary efforts.

But in Asia, as in the United States, the Catholic Church maintains the faith once given to the saints. A glance at the Atlas of Missions will show her establishments everywhere. In them men and women are prepared for the great change to come, not a political revolution, such things are foreign to the Church, but that which will come to all God's children when the trumpet shall sound and we shall be changed.

HENRY WOODS, S.J.

The Chief Justices

"God save the United States and this honorable court," and the first session of the Supreme Court had begun. It was the month of February, 1790, and the first chief justice, John Jay, presided at the first official function of this third co-ordinate branch of the newly established republic. New York was still the capital, although it was soon to lose that distinction, and there the court convened.

The judiciary bill, which provided for the Supreme

Court, had been approved by President Washington on September 24, 1789, and on the same day, he had submitted to the Senate for confirmation his nominees for chief justice and five justices, John Jay, a native of New York City, heading the list.

Jay had taken an active part in political affairs and had collaborated with Alexander Hamilton in writing in favor of the ratification of the Constitution. Unlike some prominent men of his time, his private life was above reproach, but he bore a dislike which amounted to hatred for the Catholic Church. He had even endeavored to secure a constitutional provision in virtue of which no Catholic could become a naturalized citizen, for he had contended for the renunciation of that spiritual dependence which Catholics have upon the Pope as visible Head of the Church. The chief justice was of Huguenot ancestry. While absent in England on public business, he was elected without his knowledge to the office of Governor of New York, and resigned the chief justiceship to assume his new duties on July 1, 1795.

John Rutledge, a native of South Carolina, of Irish Presbyterian stock, was one of the first justices, but had resigned to become chief justice of his native State. Though, like all Washington's appointees to the Supreme Court, he was a pronounced Federalist in his political views, he was so outspoken in his opposition to the treaty which Jay had negotiated with Great Britain that when his name was proposed by President Washington for the honorable post of chief justice, it was rejected by the Senate. As he had been named when the Senate was not in session, he presided for a few weeks and then, failing to be confirmed, retired to his State. Some do not count him among the chief justices. William Cushing, of Massachusetts, also one of the first justices, was then nominated and was duly confirmed, but he declined to serve.

Oliver Ellsworth, a native of Windsor, Connecticut, became chief justice on March 4, 1796. He was a United States Senator at the time, and had framed the bill constituting the tribunal over which he was then called to preside. As a member of the constitutional convention, he had originated the plan for reconciling the weak States and the powerful States by providing different systems of representation in the Senate and the House. After four years of service, he resigned on account of impaired health.

Barely six weeks before retiring from office, President John Adams made the most important appointment of his whole administration when he named the illustrious John Marshall, of Virginia, for the post vacated by Ellsworth. The Federalists had lost control of the Congress and the Executive, but by this appointment they remained entrenched in the Supreme Court, for, with one exception of little importance, the chief justice's opinion prevailed in every question that came up for settlement during the thirty-four years of his incumbency.

Only twice during its existence has a decision of the Supreme Court been openly defied by the Federal Execu-

tive, and both instances occurred while Marshall was chief justice. The first was at the opening of Jefferson's administration and the second was in the stormy times of Andrew Jackson.

Roger B. Taney of Maryland had been taken into President Jackson's official family as attorney general and, against all the other members of the cabinet, had decided in favor of the legality of the strenuous old general's intention to withdraw the Government deposits from the United States Bank. Secretary Duane of the Treasury resigned rather than do the President's bidding. Taney then became Secretary of the Treasury while the Congress was not in session, and withdrew the funds. The Senate rejected the nomination, as it did two years later when his name was sent in for a seat in the Supreme Court. At that time, party names were loosely applied, if applied at all. Voters were "Jackson men" or "anti-Jackson men," although the terms "Whig," and "Democrat" were in the air. By the end of 1836, the "Jackson men" were in control of the Senate, so that when Roger B. Taney was named to succeed Marshall, the President's choice was duly confirmed, and for the first time in its history the republic had a chief justice from outside the Federalist school of politics. From January, 1837, to October 12, 1864, Chief Justice Taney presided over the deliberations and decisions of the Supreme Court. Party feeling and sectional prejudice, which had developed renewed activity after the administration of President Monroe, assumed even a more pronounced attitude during Chief Justice Taney's incumbency, and he went down to the grave with the country in the bitterness of an internecine conflict.

If antecedents could make a man unfit for the highest judicial office in the land, one might say that a certain son of New Hampshire long domiciled in Ohio, might become anything but chief justice; yet Salmon P. Chase was nominated by President Lincoln and confirmed by the Senate. Nobody denied his ability, as nobody denied his irascibility and ambition, yet he demeaned himself with judicious gravity and judicial impartiality in the trying time of Reconstruction which followed the war. However, as chief justice, he had the distinction, unique in the Supreme Court, of cherishing beneath the folds of his silken gown a mighty hunger and thirst for the Presidency. He served for nine years.

Another New Englander, long resident in Ohio, Morrison R. Waite, a native of Connecticut, succeeded as the second Republican chief justice. He had been a member of the Geneva Tribunal to settle the Alabama claims and enjoyed a reputation for uprightness and ability. Upon his death in 1888, the occasion was presented for the first time in fifty-two years for the appointment of a Democratic chief justice. President Cleveland's choice fell upon Melville W. Fuller, a native of Maine, who had long been prominent in legal circles in Chicago. His death a few months since opens the way for the third Republican chief justice.

We see, therefore, that since the creation of the Supreme Court in 1789, there have been only eight chief justices, four Federalists, two Democrats, and two Republicans. The youngest at the time of his nomination was John Jay, who was forty-four years of age. He resigned after six years of service, though he lived to the age of seventy-four. The oldest was Roger B. Taney, who was promoted at the age of fifty-nine and died in office at the age of eighty-seven. Four were born in New England, one of New York, and three in the South.

Since from the beginning of our national existence, there have been two political schools, varying chiefly in their view of the meaning of the Organic Law, these schools have had their spokesmen and advocates in the Supreme Court and in the chair of the chief justice. As many constitutional questions reach that tribunal, it is manifest that though the justices are very reasonably supposed to be outside the field of party politics, their views of the Constitution must have great weight in their deliberations and influence over their decisions. Hence the importance attached to all nominations to the Supreme Court. Although in times of strong party feeling, some of its decisions have caused an uproar in the country and have provoked the most bitter and inflammatory utterances, it is admitted that all our chief justices have been upright men far from the suspicion of venality, even if some of them were charged with narrowminded partisanship.

The chief justice enjoys a primacy of honor but not of jurisdiction. In determining the merits of a case, his vote counts no more than that of any other member of the court. He presides, just as in his absence the senior justice in point of service on the bench presides. If the Supreme Court were now in session, Mr. Justice Harlan of Kentucky, who has been a member of the court since 1877, would be seen in the place of greatest honor.

A study of the membership of the Supreme Court from Washington's day to our own shows us that five States, namely, New York, Massachusetts, Pennsylvania, Maryland and Ohio, have furnished thirty-three of the sixty-four justices; of the "Old Thirteen," Delaware and Rhode Island have never been represented; citizens of only twenty-three States have been honored with appointments; and only one incumbent, Mr. Justice White of Louisiana, was born west of the Mississippi.

Although there is no law against it, no justice has ever been raised to the dignity of chief justice. If Governor Hughes of New York, who was named justice before the death of Mr. Chief Justice Fuller, were to succeed that illustrious jurist, the custom would be broken.

Far removed from the noisy contentions of every-day politics the Supreme Court has upheld the honor of the republic and has maintained its own dignity in a way to make every American proud of his country. "God save the United States and this honorable court."

D. P. SULLIVAN.

The Passing of the Supernatural

The Journal of Philosophy, Psychology and Scientific Methods deems it worth while to devote twenty pages (almost the entire number of Sept. 29, 1910), to an article on "The Passing of the Supernatural," by Alfred H. Lloyd, of the University of Michigan. This writer brings forward testimony from the utterances of prominent authors and educators of our day; he appeals to facts of religious indifference and religious antipathy on the part of large numbers of all classes; finally he rests his argument on the universal law of decay and growth, to prove the waning of a Christianity that implies the supernatural, and the advent of a new religion that will dispense with it. He might with equal force have proposed these same arguments almost any time during the past two thousand years, yet Christianity has lived on.

The most cursory reader will gather that there lies beneath this whole course of argumentation a lamentable confusion between Christianity as embodied in Christ's Church, and the thousand passing phases of false Christianity that from the first century onward have followed the law of merely human institutions. The great boast of Christianity proper is that it is above this law of decay and growth, and neither history in the past nor any sign of the times to-day points in any other direction.

Read the article of Father Benson in a recent number of the *Atlantic Monthly*, verify its statements, and say whether true Christianity fails to appeal to the real intellect of to-day. Put your ear to the ground and hear the heart whisperings of the "plain man" as he kneels in adoration at the foot of Mount Royal and ask the same question in his regard.

However, it is not merely in the domain of fact that this article abounds in gratuitous assertions; with the cool assurance so characteristic of his school, Professor Lloyd marks off his distinctions of the supernatural and in the light of a fantastic philosophy, without pretense of argument, proceeds to interpret and explain the "passing." Other distinctions and qualifications should have been made long before he reached the discussion of the supernatural.

No analogy drawn from the process by which a species is preserved and even advanced through the sacrifice of individuals is applicable to the Catholic Church, for the simple reason that that Church is unique in its species. Here the "letter and spirit," "soul and body" have been so firmly welded that no power can break that union while the world lasts. As this Society, unlike other organizations, owes its formation to something far beyond merely human and natural development, so its maintenance and growth are in a very real sense independent of the weakness and malice of men and the laws of the natural world.

But this writer will hear of no "being, or power, or region, or substance" really apart from and above the natural. This would be "on the whole a medieval view,"

despite the fact that it is the conviction of several hundred millions of the world's inhabitants to-day, including a very fair proportion of its best intellect. He prefers to discuss the passing of such a supernatural as is compatible with his own philosophy. Stripped of confusing verbiage one gathers that philosophy to be a recent form of the philosophy of experience. Its last word is that ultimate reality—total reality—is the active striving of man in nature—back of him the centuries of experience through which he has reached his present status, stretching out before him the vast, undefined, boundless sea of future possibility. But the ultimate is not reached so easily. What is man and his experience? What is the ocean of pure possibility? These are among the first questions in any serious philosophy.

Building on such a sandy foundation Professor Lloyd constructs his theory of the supernatural. "Select," he says in substance, "any portion you wish of actual, realized human experience; contrast it with the preceding stage and you have the supernatural; you have there the only existing God, the only existing heaven that there is—a God and a heaven not above nor distinct from, but immanent in nature. But that God and that heaven are doomed to pass—mortal like the world they compose; your comforting thought is that they will make way for a better God, a better heaven, and a better world. This supernatural is but partial; the supernatural par excellence—in toto—is nothing more than the wide realm of possibility itself."

Very few really great, very few really trained minds will be brought under the captivity of such a shallow philosophy as this. Still less danger is there that it will banish the supernatural either from its throne in heaven or from the mind of humanity. But what it does effect and will effect is to weaken and destroy faith and morals, right thinking and right living in the immature minds and unformed hearts of a multitude of our American college youth who are being fed on it. The real supernatural will not die, the true Christian Church will not fall; but they will be driven out of many individual lives and their entrance to many others effectually blocked where the freedom of university chairs is given to such teaching.

J. J. LUNNY, S.J.

Article XXIX of the Concordat

"To the end that there may be in all the Peninsula clergymen and evangelical laborers in sufficient number, whom the bishops may be able to employ on missions in various parts of their dioceses, to assist the parish priests, to help the sick, and in other works of charity and public utility, Her Majesty's Government, which intends to make timely provision for bettering the condition of the colleges destined to train missionaries for the colonial possessions, will at once take steps, after referring the matter to the Ordinaries; for the establishment of houses and religious Congregations of St. Vincent de Paul, St.

Philip Neri, and another Order of those approved by the Apostolic See, which shall serve at the same time as places of retreat for ecclesiastics, for spiritual exercises, and for other pious purposes."

Much of the discussion which has gone on about the status of the religious Orders in Spain is made to hinge on the above article of the Concordat of 1851, between Pope Pius IX and Queen Isabella II. We have seen fit, therefore, to reproduce it in full, for the convenience of our readers, to whom the Latin or the Spanish text may not be accessible. It will be observed that the quotation speaks only of calling into existence under Government patronage certain religious institutes for helping the parish priests in giving "missions" and in charitable work generally, and of improving the condition of the missionary colleges which educated priests for Spain's then very considerable transmarine possessions.

In fixing the stipends of the prelates, the income of the seminaries, and the allowance for public worship, the Spanish Government also bound itself, by a flimsy thread, it is true, to provide for the temporal wants of the institutes named in Art. XXIX. "Her Majesty's Government," we read in Art. XXXV, "will provide by the most suitable means for the support of the houses and religious Congregations which are mentioned in Art. XXIX."

As far as the Concordat is concerned, we now have the case fairly before us; but for its proper understanding, we must go back to the last days of Ferdinand VII, father of Isabella II, and the years that immediately followed his death. Ferdinand had espoused and buried three wives without being blessed with an heir to his throne. His fourth venture joined him with Doña Cristina of the royal house of Naples, who bore him a daughter, Isabella, who was in her third year when the king breathed his last in 1833. Under the old Salic law, which had long been in force in Spain, only males could succeed to the throne. The case of the great Isabella the Catholic was no exception, for she was Queen, not of Spain, but of Castile and Leon, parts of the present kingdom. Ferdinand, however, had set aside the Salic law, thus making his little daughter eligible, but his younger brother, Don Carlos, who stood next in order of succession, maintained that the act was not properly that of the old king but of Doña Cristina and the ministers of the crown who had taken unfair advantage of Ferdinand's affected mentality, and had obtained the revocation through trickery. The world is not in possession of conclusive evidence, at this late day, to settle the question between the rival claimants.

In the war which broke out on the demise of the king, Doña Cristina as Queen Regent for Isabella fought her battles and called upon the so-called Liberals and the Freemasons to crush the Carlists. It was the old story of seeking an alliance with evil associates, for Doña Cristina's supporters turned on her, placed her

under arrest, and eventually forced her to retire from the regency. The "Radicals" among her whilom auxiliaries got control of the country and inaugurated a period of anarchy and outrage in which religious houses were burned and their inmates were butchered by frenzied mobs. The ministry suppressed all religious Orders and declared their estates the property of the nation. During these years of worse than civil war, the child queen had no voice in public affairs. She was still but a child, namely, a girl of thirteen, when the Cortes of 1843 declared her "of age." What personal influence could such an infant have in the councils of a kingdom rent with discord, a prey to anarchy, and pillaged by robbers and vandals?

Quoting from the statistics of 1835, we find there were twenty-seven religious Orders of men with members varying in number from under a hundred to 11,232 Franciscans in a total of 31,161. The seven next Orders in point of numbers just about equaled the Franciscans, who, it will be noted, constituted nearly one-third of the religious in the kingdom. Their property was confiscated to the crown and rapidly disposed of for ridiculously small sums; but many priceless works of art and invaluable monastic libraries were wantonly destroyed by the ruffians whose insignia were the firebrand and the sword.

Shortly after going through the formality of assuming the sceptre of Government, Queen Isabella obtained the services of General Narváez, who had the ability and the will to reduce the chaotic country to something like order and peace. He was at the head of affairs when the preliminary steps for the Concordat of 1851 were taken, but retired a few weeks before it was signed. This solemn "Law of the State," as it is called in the document itself, met with scant courtesy at the hands of his successor, General Espartero, Doña Cristina's admiring counselor, who displayed his law-abiding propensities by ordering, in defiance of the Concordat, the sale of certain Church properties which, also in defiance of the Concordat, had been retained by the Government. But the good and gentle Pius IX, willing to strain every point for the sake of souls, acceded to an additional Agreement on August 25, 1859, in which (Art. XX), he waived all claim to the property of which the Church had been robbed by this fresh rascality of Spain's minister and actual master. The same Agreement re-affirmed the Concordat of 1851, one more article of which must be quoted: "Art. XLIII. All the rest pertaining to ecclesiastical persons or things for which no provision is made in the preceding articles will be directed and administered according to the discipline of the Church canonically in force."

The Spanish Government had done mischief that it could not undo; it had wrought ruin where restoration and repair were beyond its power; but it was ready to do something towards righting an enormous wrong. Of the wealth of the Church and the Orders, which it had seized and sold, it would make restitution to the extent

of supporting the bishops and the parish priests with their assistants, of keeping up churches and seminaries, of providing for colleges of missionaries, and of contributing towards the maintenance of three Orders of men, the Sisters of Charity, and other religious women. All other Orders were neither named nor excluded: the Government simply did not bind itself to do anything for them. As a matter of fact, however, it did recognize other Orders, employing their members, promoting them to honorable positions, and recognizing their worth by conferring on them those distinctions and decorations with which royal governments are wont to reward conspicuous merit.

Now and then the secular press sings a jeremiad about the awful drain that contemplative nuns are on the resources of a nation. Men who write thus may know many things, but they have something yet to learn about contemplative nuns. Those that we have in this country don't seem to have bankrupted the nation; but elsewhere, it will be objected, they are all the more harmful because they are more numerous. Our answer is that if a young lady wishes to become a contemplative nun she takes with her to the convent a sufficient sum of money the income from which will supply her very modest wants. In convents, fashions don't whirl around like a weathercock, so that within a twelvemonth a lady's head-dress may resemble a layer cake, a toadstool, and a coal hod; a sheaf of "American Beauties" would represent a nun's board bill for a month; and a stroll in her convent garden is her trip to the seashore and the mountains.

It stands to reason that if heroic souls, all afire with Liberty's sacred glow, lead an attack on the cloistered nun's convent home, pillage it, parade the streets in wanton glee with the fruits of their crime, and even apply the incendiary's torch to her only abode, she must still have shelter; if the majesty of the Government steps in and appropriates the nun's dower, she must still have food; and therefore she strives to eke out the living that the mighty begrudged her, the while she prays for those who persecute and calumniate her, "that she may be the child of her Father in Heaven."

Those who recognize and admit the frailty and fickleness of mortal man know full well that no profession, no vocation, is a sure protection against man's inborn hankering after riches, honors, and power. And the history of the Church contains sad examples of what may be the consequence of neglecting the soul's welfare for the sake of goods that perish. St. John Colombini was full of the love of God, and hoped that his spiritual children might share that same blessed spirit. They fell far short of his lofty ideals, and the Church had to lay a heavy hand upon them. Let the Holy See know that irregularities exist where God ought to be served with the greatest fidelity, and there will be at hand means to remedy the evil. Though a robber may have an excuse ready, it is one that satisfies only himself and his kind.

H. J. SWIFT, S.J.

Alexander Baumgartner, S.J.

On September 15, 1910, in the Jesuit house of writers at Luxemburg, died Father Alexander Baumgartner, known for the past thirty-seven years as one of the most prolific and popular contributors to the German literature of our day. His monumental work, which elicited the most unqualified praise from every side, is the famous "History of the World's Literature," designed by him to be completed in ten volumes. "The greatest and most comprehensive History of World Literature is that of the Jesuit Alexander Baumgartner," writes a Protestant divine. "The reception given to the work has been a glorious one," the Berlin weekly *Journal for Classical Philology* (1902 N. 1) tells us: "The comprehensive and difficult task of undertaking a history of the literature of all civilized nations, intended for the general public and at the same time deeply scientific, taking into account all the most recent researches, was possible only to a man of Father Baumgartner's calibre, who was prepared for his work by a vast and scholarly familiarity with foreign languages, an extensive knowledge of countries and subjects of every kind, a habit of close and penetrating observation, a brilliant poetic talent and an exquisite refinement of the aesthetic sense." Of the volumes planned by the author five had already appeared in print and the sixth was just completed when Death wrote the "Finis" to his work.

The father of our poet and critic was the famous statesman, political writer and historian of Switzerland, Jacob Gallus Baumgartner, who played so important a rôle in the political struggle of his own native land during a great part of the preceding century. For many years he was conspicuous as one of the foremost advocates of state-absolutism in Switzerland; but on seeing the disastrous consequences of his own policy, he possessed the courage boldly to abandon the camp which had heaped all its honors upon him, and to champion the cause of the rights and liberties of the Church which he had once so bitterly opposed. To him, more than to any other, his native canton of St. Gallen owes its political organization, its commercial prosperity, its episcopal see, and its written history.

The same fearless courage and eager activity which characterized the father likewise distinguished the son. Born January 27, 1841, at St. Gallen, Alexander Baumgartner received his higher education at Feldkirch, Munster, Maria-Laach, Ditton-Hall and Stonyhurst. In 1874 began his literary labors for the *Stimmen aus Maria-Laach*, the periodical of the German province of the Jesuits, and in 1877 he was appointed one of its editors, a position which he occupied to the end of his life.

The countless articles and poems from his pen which through the course of thirty-seven years have been contributed to this and other periodicals would form a literature in themselves. It may be of interest to call attention to a few whose subjects are especially familiar to us.

We find among others lengthy monograph studies upon Lady Georgiana Fullerton, Edgar Allen Poe, Aubrey De Vere, *The Religion of Shakespeare*, *The Shakespeare-Bacon Controversy*, *Recollections of Sir Walter Scott*—with whose family the author was personally acquainted—and in general a long list of essays on the various phases of religion in our own country. It is only to his published volumes, however, that I wish here to refer. Passing over his work in History, Biography, and Fiction, which is less extensive, we may group his books into three classes: Poetry, Travels, and Literary History and Criticism.

The spirit of poetry reveals itself in all his works. It sings its songs unbidden within his heart, it gleams in radiant splendor over the land of all his travels, it woos him ceaselessly to seek its treasures over all the earth. His muse, as we know her from the multitudinous verses scattered throughout the journals of Germany and America or from his published volumes of poetry, is ever deeply religious and truly the handmaid of the Holy Spirit, loving most to sing of the one only perfect ideal of all that is womanly, all that is motherly, all that is heavenly in pure human nature. He is, above all, the minnesinger of our Lady. His most popular volume, "*The Litany of Loretto*," is a cycle of sonnets, tender, thoughtful, and glowing with devotion. It appeared in 1883, went into a third edition in 1904, and was translated in Holland. In 1884 Baumgartner published "*The Lily*," a quaint, artistic translation of a beautiful Icelandic song of the fourteenth century, a charming Marian poem which Protestantism has not been able to pluck from the heart of the people. Lastly we must mention his allegorical drama, "*Calderon*," in two editions, written in the spirit and after the model of the great master whose name it bears. It was composed for the second centenary of the poet, May 25, 1881, and contrasts the deep Catholicity of the Spanish poet with the so-called modern thought as represented by Spinoza. Lessing's Nathan enters as the personification of the self-satisfied intolerance of modern "Toleration;" and Goethe's Faust, as genius emancipated from the trammels of positive Christianity and wandering after interminable vagaries.

The second class of his works we have characterized as descriptive travels. They consist of the large volumes of his Northern Voyages: "*Iceland and the Faroe Islands*" (1889, "Through Scandinavia to St. Petersburg" (1890), "*Pictures of Travel in Scotland*" (1884). The fact that each of these books has seen a third edition sufficiently attests their popularity, since, as a critic remarks, bulky books of travel are not wont so to be patronized. Of the first of these Mathias Jochumsson, the most important Icelandic poet of our day, says that it is the best ever written by any visitor to those distant shores; and Thorwold Thoroddsen, the famous geographical authority, considers it superior in thoroughness and reliability to any similar work. The value of these volumes consists in the fact that the author comes ex-

ceptionally well prepared for his task, with a scholar's mind and a poet's heart. Perhaps the most striking tribute to the artistry of his descriptions is that of the painter who wrote that he had been able successfully to reproduce the scenes depicted by the author, although he himself had never visited them.

But admirable as these works are it is as the historian of literature that Baumgartner stands at the height of his fame. We can mention only in passing his four invaluable contributions to the history, respectively, of German, Dutch, American and Eastern literature; his "*Path of Lessing's Religious Evolution*," a reflection upon modern thought in Germany (1887); his "*Joost Van den Vondel*," the life and works of the great Catholic Milton of Holland (1882, translated into Dutch, 1886); his "*Longfellow's Poetry*," one of the best studies upon our Household Poet (1877 and 1887); and finally his "*Râmâyana and the Rama-Literature of India*," a sketch in literary history (1894).

More important even than these, and requiring a special consideration, is his masterly production in three volumes entitled, "*Goethe*." It is here especially that we behold in him the knightly spirit of his father that dared to cast the glove of challenge into the teeth of folly and untruth, no matter by whom they might be championed. A wave of idolatrous devotion for the great Baal of modern culture was passing over Germany and threatened to destroy not merely the critical common sense of the period—which were no very vital matter—but the national conscience as well. Much and passionately as Baumgartner admired the God-given genius of Goethe, and profoundly as he could bow to it when it revealed itself in the poet's noblest works, yet his heart was filled with loathing and indignation to see all the flagrant vices, the religious cynicism, the prurient voluptuousness of the man idolized together with his nobler traits, to behold the very rag-tag ends of his erotic epistles placed in the hands of German youths and maidens as ideals of Platonic love. Such a work, as was natural, drew upon him the unqualified disapproval of a world which he had robbed of its illusions, but it won for him no less the sincerest gratitude of the judicious, "the censure of the which one must, in your allowance," as Hamlet tells the players, "overweigh a whole theatre of others." Baumgartner's "*Goethe*" is the result of much patient study, much traveling, thought and research. The style flows clearly, smoothly, in a current deep, yet sparkling on the surface. There is a delicacy of touch, and a lightness of wit always at his command to lend a sprightliness to the most profoundly scholarly matter and presentation.

And now finally we come to the great monument to his name, the great masterpiece of his art and learning, "*The History of the World's Literature*." We must from the first be careful not to view these volumes as a mere compilation, but as the result of a vast and almost unprecedented breadth of reading and research, of slow and constant study ripening into conviction. It is a

work, therefore, of interest to the specialist as well as to the general reader. Grube in his "Chinesische Literatur" (Berlin, 1902), remarks that Father Baumgartner's presentation of Chinese literature is the best hitherto offered. Similar statements are made by other authorities regarding different parts of the great work, which, like a Titanic picture, unfolds in historic perspective all the great creations of mind and heart, groups together the various literatures of the civilized nations and shows as in mammoth cyclorama the cultural development of the world in all its causes and relations. Says Prof. Otto Weissenfels in the Berlin Philological Weekly: "Everything has the ring of the specialist, but beneath the surface there lies the art of a strong-spirited nature, richly impressionable, whose thorough development has attained to a most exceptional refinement" (1903, 1547 ff). There is here, as he reminds us, no straining after effect, no display of the wares of learning, so common in books of this character; but a full possession of a vast knowledge that is borne easily and gracefully. "Of all the qualities that go to make up the great literary historian not one is wanting. It is impossible to withhold from him this praise" (Ibid.).

It is remarkable that all the flattering comments of non-Catholics in reference to this work have followed upon the obnoxious "Goethe," and that the three volumes of the latter have passed through their second edition (1885-1886), which at present is likewise exhausted.

Of Baumgartner's "History of the World's Literature" five volumes have hitherto appeared in print, each of which has received a fourth edition: "The Literature of Western Asia and the Lands of the Nile," "The Literature of India and Eastern Asia," "The Greek and Latin Literature of Classical Antiquity," "The Latin and Greek Literature of the Christian Nations," and "French Literature." The first volume was issued in 1897, and the sixth, "Italian Literature," had just been completed before his death. The remaining four volumes are to be taken in hand, as I understand, by various writers of the German Province.

In conclusion, we must emphasize above all else the deeply religious spirit of the man, from which is derived the truest and greatest value of his works. All that he wrote is permeated with this and the worth of the world's literature is tested by the touchstone of Catholic Truth alone. His zeal in the cause of Catholic morality is nowhere more beautifully illustrated than in the last work from his pen, "The Attitude of German Catholics towards Recent Literature." It bears a message not merely to the Catholics of Germany but of all the world concerning the dangerous freedom allowed in aesthetics in regard to the erotic and nude in art, and pointing out the modern tendency of pandering to non-Catholic circles and of seeking a larger reading public by disregarding the sanctities of religious and moral principles. The note of warning is a timely one, surrounded as we are by a reviving paganism in literature and art, which, while

ignoring God and His Christ, must likewise ignore morality and cast aside that sense of sacred purity which can nowhere exist except beneath the eyes of the All-pure, the Virgin Son of the Mother Immaculate, to Whom alone each energy of our author's life was wholly consecrated.

JOSEPH HUSSLEIN, S.J.

A letter to the London *Times* contains the following, with regard to the death of the aeronaut who attempted the flight from Brigue to Milan:

"Chavez said when asked why he returned from his first flight at Brigue, that 'he had some regard for his own existence.' Evidently he quite gave up the idea of the attempt, as he remarked that it might be done, but only in perfectly calm summer weather. But the pressure was too strong. He attempted a second time, and the result is known. His last days were passed in crying most bitterly; a brave man does not do this when he knows that he has given his life for a sane and adequate motive. The motive was in this case, and others like it, neither sane nor adequate.

"I read to-day in the *Secolo XIX* (a Genoese newspaper), the following paragraph:

'Chavez is dead, and it is not the mountain that has killed him; it is the men who, in order to feel the pride of an enterprise in which they took no part, either did not see or were silent regarding the mad risk which changed the attempt into heroic suicide.'

"It is to be hoped that this is the first symptom of a reaction; if it is so, Chavez's death may save many lives."

With the exception of the qualification of Chavez's flight as "heroic" suicide, instead of foolhardy, we are glad to make these ideas our own. We would apply them also to the automobile racing which lately, as well as in past years, has had such lamentable results.

According to statistics just issued in Tokio, by the Department of Communications of the Japanese Government, there are now 239 shipyards and 55 dry docks in Japan. The merchant marine has made remarkable progress since 1896, when the royal regulations for the encouragement of Commerce were established. The figures of growth in the number of ships constructed in Japan in the last twenty years show remarkable expansion in every detail. The largest steamships are now built in the home yards. The supply of shipyards is reported as still insufficient to meet the demands of those engaged in marine transportation. Elaborate tables, prepared by the department, show the heavy purchases made to fit out the shipyards immediately before, during and after the Russo-Japanese war, 1904-1905. They do not, however, show the extent of Japan's fleet of smaller trading vessels engaged in fishing and in the trade with China and Corea.

CORRESPONDENCE

Echoes of Mexico's Centenary

MEXICO, OCT. 2, 1910.

The grand historic pageant, which was one of the many brilliant features of Mexico's celebration, was witnessed by President Diaz and a select company of foreign and native dignitaries from the balcony of the national palace. At the head of the procession marched the group of the Conquest, consisting of eight hundred and thirty-nine persons, representing Cortés and Montezuma and their respective suites. Careful attention to detail in all that concerned the costumes of nobles, warriors, priests and people made the spectacle one of dazzling splendor. Cortés on a prancing charger and Montezuma conveyed in a richly-adorned palanquin met before the presidential party, where the Spaniards and Aztecs of the sixteenth century mingled once more with the Tlaxcalans of Cortés and the lords of Texcoco and Coyoacan and other powerful vassals of Montezuma.

The second group represented the Spanish domination and consisted of two hundred and eighty-eight persons, who performed with admirable precision the inspiring maneuver of trooping the colors. The Spanish royal standard, in the keeping of a gorgeously attired gonfalonier, was the recipient of these histrionic honors.

The third group represented the period of Independence, the prominent figure being the Liberator, Don Agustin Iturbide, who once more led the "army of the three guarantees" through the streets of Mexico.

It was the fifteenth day of September, the hundredth anniversary of Hidalgo's shout for liberty. As the evening wore on, balconies and streets were thronged with people who were waiting for the closing act. At a quarter of eleven, the bands of music ceased, the fireworks stopped, and the immense crowd in front of the national palace was hushed into silence. Then out upon the air of the calm, clear night were wafted the voices of thousands of children in the notes of the national anthem. The singing was over, the wild applause subsided, the throng gazed expectantly towards the balcony of the national palace. The great clock was on the stroke of eleven. In the midst of an almost breathless silence, the President emerged and stood in full sight of the waiting people. Bearing in his left hand the national standard of red, white and green, he grasped the rope of Hidalgo's bell, the herald of Mexican independence, and its silvery notes rang out over the city. A moment later and the aged President repeated once more Hidalgo's memorable words, "Viva Mexico, viva la independencia." A park of artillery thundered forth the national salute of twenty-one guns, the church bells throughout the city added their voices, the bands struck up, and the army of people burst into wild cheers. The second century had begun.

On Saturday, September 17, a procession was formed in front of the ministry for foreign affairs, to conduct with becoming solemnity to the national palace the uniform of General Morelos, a revolutionist, executed by the Spaniards during the war of independence. During all these years it had been preserved in the Army and Navy Museum, Madrid, but was presented to the Mexican Government through the graciousness of King Alfonso XIII. In the same procession were borne the battle flags which had led the

people to conflict in those days of bloody strife. There were several of them, one being the standard of Father Hidalgo. It was the first in order of time and therefore could not with propriety be left out of the procession; yet nothing like it had been seen in the streets of Mexico since 1873, when under President Lerdo y Corrial, all "religious manifestations in public" were prohibited under penalty of fine and imprisonment.

Hidalgo's standard was a representation of Our Lady of Guadalupe, the original being preserved with great veneration in the basilica near the capital. The heroes of independence were forgotten for the moment; all eyes were fixed on the banner of Guadalupe. Cheers for the "Queen of the Mexicans" rent the air; flowers in profusion were strewn along the way; many knelt in the street as the sacred banner passed, and some, presuming on the joyousness and solemnity of the occasion, approached and pressed its folds to their lips. All the church bells, from the twenty-seven in the massive towers of the cathedral to the humblest on some little chapel, rang out in all their gladness, yet there was no public religious manifestation. The law and the republic were still safe.

F. MODESTO.

Belgium's Catholic Democratic League and the School Question

LOUVAIN, SEPT. 22, 1910.

Your readers have often had the School Question as it actually stands in Belgium put before them in the pages of AMERICA, and the details of the discussion of this matter, at the Congress of the Democratic League, held lately at Nivelles, under the presidency of His Eminence Cardinal Mercier, Archbishop of Malines, will surely interest them.

Among the many associations which abound in Catholic Belgium, the League is the one which actually has the most powerful influence on Belgian politics.

It is necessary to remark at the outset, when speaking of the School Question, that we leave out all education save Primary or Elementary. In short, the whole question of the schools may be resumed in the following words: the present system of subsidies and state-aid must be changed.

Some Catholics demand an absolute equality of subsidies between State schools and free or voluntary schools; others, fearing that were this the final solution, a certain apathy might arise among Catholics who so far have had to struggle hard to support their schools, and would prefer to have only a partial help from the State, sufficient to enable them to sustain a successful competition in efficiency with the state-aided schools. All, however, are agreed that the laws dealing with primary education must be changed, and that radically. There are even many who declare that it is the most important question up for decision in the next session of Parliament. Moreover, it would seem that for the moment they are ready to forget their differences as to the necessity and advisability of obligatory education, in order to settle definitely a question in the discussion of which much feeling has been shown.

Disregarding this question of means to the end, this is an account of some of the evils existing under the present system. A word of warning—some of the figures may perhaps shock readers of AMERICA, but the ferocity with which the Church's enemies carry on their war against religion will be evident. It must be borne

in mind also that here in Belgium one is either Catholic or anti-Catholic, and that there is no middle term, as for instance Protestantism.

Let us, following in this M. Henri Francotte, see what is the actual state in the town and province of Liège. There are at present 6,725 children attending the free schools, *écoles libres*, Catholic, without support from State or Commune, while against this we find 11,630 who frequent the State or Communal schools, where a perfect neutrality is supposed to reign. But very few are nowadays deceived by this false term. Evidently this is not as it should be, and betterment is impossible before the Catholics can recover the lost ground. The only free school subsidized by the province is a Rationalist orphanage at Forest. If the province had the courage of its convictions it would be forced to subsidize all primary education, as it admits the right of parents to give an education in conformity with their belief, but this would be an action far too just for an administration well known for its anti-Catholic views. The Catholics, moreover, do not ask subsidies which would dispense them from the necessity of voluntary contributions, but they ask more equality and more justice, in order to do more good and to render their schools more efficient. It may seem incredible, that under a Catholic Government, such a state of affairs is tolerated, but it must be remembered that the Provincial and Communal Councils are very independent of the Government. The Government may legislate, but the councils, which are very often radically anti-Catholic, will always find means of interpreting and applying laws to suit their own irreligious views, much as a Liberal Government in England, several times defeated in their attempts at positive legislation against the Catholic schools, strive now to do what in a straightforward way is impossible, by means of administrative powers.

The situation in the Hainaut is worse. M. Pierre Vierhaagen exposed the existing evils, and these facts are largely from his speech.

On the 31st of December, in the industrial regions of Hainaut, nearly 54,000 out of 97,437 children frequented the neutral schools, among these 7,772 were dispensed from religious teaching, and thus in virtue of the application of existing laws these 7,000 children rendered impossible any religious instruction for the remaining 47,000. The anti-Catholics, seconded in their efforts by the administrative power of the councils—communal as well as provincial—did their best to augment the number of exemptions, and succeeded only too well. In 1907, the Minister of Education forbade their action, stopped their activity in this matter, whereupon the Socialists and Freethinkers opened with diabolical energy a campaign which unfortunately could not be prohibited. That their success was great is seen by the number of exemptions obtained in Charleroi, a district where 80 per cent. enjoyed these exemptions. Thus, practically no religion is taught in those districts where the effects of the campaign are felt, while in the communes, where nominally there exists a course of religion, difficulties are easily manufactured, which practically result in excluding religion from the schools.

Thus, masters and mistresses, if they are not formally commanded to give religious instruction, neglect their duty. The clergy must fill the breach, but the curé is already overcharged with work, he must find a substitute, who demands impossible wages. As a result we find 65 per cent. of these communes where no religious instruction whatever is given.

In some parts of the Borinage the situation is not so bad, but there one sees masters using the hours consecrated to religious instruction in declaiming against the clergy, the Church, and everything religious. We can easily imagine what must be the religion taught at Jumet by a renegade religious, and a mistress who has not made her first communion, or at Courcelles, where another renegade religious and the "Citoyenne S"—a well-known apostle of Malthusianism—are responsible for the religious instruction. Such religious instruction is nothing but an attack on all religion. The *Bien Public*, commenting on this, writes as follows: "The law of 1879 was fundamentally bad. The law of 1884 made it possible to have Catholic schools in Catholic Communes, and brought into view the anti-religious schools of the other Communes. The law of 1895 made it possible to establish Atheism, under the guise of religious instruction, in a great number of schools, which thereby help on rapidly the de-Christianization of the Hainaut."

In order to remedy this sad state of affairs the following resolution was unanimously passed. It was sent, moreover, to Parliament some months ago, as a protest signed by over 100,000 persons, and it shows very clearly the line of the battle undertaken for the schools:

"The undersigned, conscious of the amelioration achieved by the law of 1895, would point out that this law does not comply with the intentions of its authors, by reason of the application made of it by many Provincial and Communal administrations. They, therefore, beg Parliament to revise it, and therein to develop the application of those constitutional principles which render inviolate the liberty of conscience of Belgians, and assure those parents, who prefer to send their children to the voluntary schools, all the advantages which those obtain who send their children to the Commune's school."

M. D.

Austria's Catholic Congress

INNSBRUCK, SEPTEMBER 21, 1910.

Your readers will be pleased, I trust, to have the accounts of our Katholikentag, already sent on to them, supplemented by a summary review of the work accomplished during its sessions.

The president's opening address on the tasks before the congress, was clear and to the point. He wasted no words in flattery, but said plainly that the backward state of social organization in Austria among Catholics was due to their own negligence and apathy; they had lapsed in a fancied security, while their enemies, particularly the Social-Democrats, had covered the land with a network of organizations until now the Catholics must not only catch up and even surpass them, but must fight their organized and bitter, and often coarsely avowed enmity. But they were at last awake, and the last two congresses had aroused the Catholic conscience. Catholics were increasingly active in every department of social activity. In this, their seventh general assembly, they were to review the battles of the past, and taking heed of their former failures and weaknesses, were to map out a more effective campaign for the coming years. For the permanent success of this campaign it was essential that they become firmly united socially and politically, as they were one in faith.

Later on in the opening evening there was a monster meeting of the Bonifatiusverein, under the presidency of the leader of the Verein, Father Augustus von Galen, O.S.B. The Bonifatiusverein aims to offset the in-

famous Los-von-Rom movement, and it has succeeded, and is succeeding admirably. Its monthly publication, the *Bonifatiusblatt*, is a magazine of apologetics for the people, and has a circulation of close to a million in four languages. A bi-monthly apologetic magazine, the *Bonifatius Korrespondenz*, is issued for students and the educated laity in general. The association, also, helps to build churches in desolate districts, and carries on a temperance propaganda. Its headquarters are in the Benedictine abbey of Emmaus, in Prague, a foundation of the Beuron community of Benedictines. The meeting was very enthusiastic and showed how effectually the Bonifatiusverein was working against Protestant proselytizing in Austria.

Saturday, September 10, and Sunday were given up mainly to the sectional meetings. On Saturday morning there was a numerously attended and interesting conference on the burning Austrian question of the Catholic press. The principal address was delivered by Dr. Frederick Funder, editor of the *Reichspost*, and was an excellent survey of the situation. He showed clearly that, although much has been done, especially during the last five years, for the improvement and spreading of Catholic newspapers, the Jewish-Liberal and Social-Democratic sheets, with their immense circulation and material resources, are still the mentors of public opinion for the majority of Austrians, especially among the cultured and moneyed classes, and among workmen. After a lively discussion suitable resolutions were adopted, urging upon Catholics renewed activity, especially in furthering the "Piusverein." A resolution also embodied the wish that an international Catholic telegraphic news bureau be established. Following the press meeting there was a conference on "Sunday Observance and the Alcohol Question," and in the afternoon one on the "Saving and Retaining the Christian Spirit in Schools of all Classes" and another on the "Apologetical Mission of Catholics." The main address in the latter conference was delivered by Father Augustus Galen, O.S.B. All these conferences were of a high character and the discussions were participated in actively and numerously by delegates of all classes and nationalities. They gave evidence that the social problems of Austria were well recognized and courageously faced, nor was there any minimizing of the strength of the organization of the anti-Catholic forces.

The first great festival meeting on Saturday evening was as crowded and enthusiastic as were the others. Two speeches were made, one by Count Trautmannsdorf, on the necessity of a Catholic organization embracing all classes, the other by Father Fonck, S.J., President of the Papal Biblical Institute, on the Church and modern intellectual life. The latter speech evoked great applause. An edifying incident of this meeting was the sending of a telegram, in the name of the Catholics of Austria, to the Eucharistic Congress in Montreal, conveying the greetings of Catholic Austria and uniting with the Catholics assembled in Montreal in the adoration of the Blessed Sacrament.

Sunday's sessions opened with a pontifical high Mass in the parish church, celebrated by the Prince-Bishop of Brixen, in the presence of Cardinal Katschthaler, Archbishop of Salzburg, and five other bishops of the Austrian hierarchy. The music of the Mass was splendidly rendered by the very excellent choir, and the church presented a beautiful picture with the banners of more than forty Catholic associations and student corporations in the nave. Of the latter, all the Austrian

corporations, with four or five from Germany and one from Switzerland, were present. An eloquent sermon was preached by the priest-poet of Tirol, the Reverend Anton Müller. (Bruder Willram). Conferences followed later on the organization of the young men and women of Austria, of the farming classes, of the commercial and artisan classes, and an especially important one on the emigration question, and the kindred problems of how to prevent the farmers from abandoning the country for the cities. The acuteness of the emigration problem in Austria may be gauged from the figures given by the opening speaker in this conference, that the number of emigrants from the Austrian monarchy to the United States alone rose from not more than 10,000 in 1880, to 338,452 in 1907. These conferences were followed by a monster meeting of Austria's great press association, the Piusverein (see AMERICA, Vol. I, pp. 229-230), the main feature of which was an eloquent speech by Father Victor Kolb, S.J., whose address at the Fifth Congress in 1905, gave the impetus which led to the foundation of the association. The Piusverein now numbers over 140,000 members, and has done and is doing yeoman service in the cause of Austria's Catholic press.

The most imposing and enthusiastic assembly of the congress was the closing meeting on Sunday afternoon. The great hall was crowded with 15,000 people. It presented a picture of Catholic Austria in miniature. Around the great crucifix on the stage were grouped the flags of the workmen's unions and of the peasant military companies, the latter having come from South Tirol and the Upper Inn Valley in two special trains. In front of the flags was seated the President with his assistants, at his right the venerable Archbishop of Salzburg, and on either side the bishops of Brixen, Trent, Linz-Lembach, Leitmeritz, Brünn and the Bishop Vicar-General of Vorarlberg, with several abbots and other prelates. In the audience were representatives of the highest Austrian nobility, scores of government officials, students with their variously colored caps, priests and religious of nearly every order, and finally hundreds of peasants with their characteristic, if at times somewhat gaudy, national costumes.

It would be difficult indeed to say which incident of this meeting was the most impressive, the magnificent act of faith, which the entire assembly at the president's suggestion and repeating after him, threw down as a gauntlet to their unbelieving opponents; the shout of assent to the telegram sent to the Holy Father, thanking him for the Borromeo Encyclical and protesting against its wilful misinterpretation; the impressive silence as the assembly knelt to receive the blessing of the Cardinal, or the grand Te Deum which, rising from fifteen thousand throats, formed a fitting close to the congress.

The success of the Katholikentag has naturally not given pleasure to the Liberals and the Social-Democrats. On Sept. 15, a meeting was held in Innsbruck, under the auspices of the "Deutscher Volksverein," a Liberal organization, in which it was loudly proclaimed that the Liberals were as good Catholics as any, but were not "Jesuit Catholics." A joint meeting of the German National party, the political sponsors of the Los-von-Rom movement, and the Social-Democrats, is scheduled for October. The announcement that the notorious ex-Jesuit Hoensbroech will, if possible, be present and will address the meeting, is sufficient to determine its anti-Catholic character.

M. J. AHERN, S.J.

A M E R I C A

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Volume Four

This issue marks the beginning of Volume Four of our Weekly Review. True to its name and to its character as a Catholic Review, AMERICA has aimed to be an exponent of Catholic thought and activity, and to meet the needs of the times by discussing actual questions and vital problems from a truly Christian point of view. It is gratifying to know that, in its efforts to attain this aim, AMERICA has merited thus far the support and approbation of thousands of subscribers, and that it has proved attractive, not only to Catholics, but to a large number of non-Catholics who desire information about Catholic affairs. Gratitude for the spontaneous outpouring of commendation which has helped to lighten the task of editing the Review, will be an inspiration, it is needless to say, to those charged with that duty in their efforts to broaden the scope of Catholic journalism, to enable it to exert a wholesome influence on public opinion, and to become an active factor of Catholic sentiment in civic and social life.

With each number of this issue our subscribers should receive a copy of the Index for Volume III. If this supplement is not enclosed in the present number, a notice should be sent to this office and the copy will be promptly forwarded.

Portugal

We are told that Freedom shrieked when Kosciusko fell. She must have done the same thing when the Portuguese Republic rose. After the cannon and musketry had convinced the city of Lisbon, by littering the streets with her dead, that she was free and the whole miserable country with her, a Doctor Costa, who wore, as if in mockery, the double decoration of

Minister of Justice and Education, waded through the welter of blood and addressed the world in the following words:

"I have the honor," he said, "to announce that the Republic which has just been created (by me and the other patriots) is to introduce a pure and progressive government; to open wide to everyone the portals of education; and to set up a system of justice that will ensure liberty to all. We, therefore, shall close all Catholic schools and expel every monk and nun from the country." He then went on to congratulate the fighters, two of whom were women. But no one will believe that they were women.

A Provisional Government was forthwith organized, and an individual named Braga, who had been summoned from Brazil for the purpose and who was present on schedule time, was made President. The papers described him as "a scholar of international reputation" (it is marvelous how much greatness opposition to Almighty God has created); "an unassuming man whose attitude throughout the enthusiastic celebration was one of modest deprecation. The revolution," he assured his hearers, "has no personal or military aims, but just as those of Brazil and Turkey, it is the outcome of philosophical ideas." Like Shakespeare's hero, this scholar in politics is "as mild a mannered man as ever cut a throat or scuttled a ship." Though a sage of saintly demeanor he floats the black flag at his peak.

His first act is to proclaim officially the freedom of the press, the abolition of star-chamber methods in law-courts, the secularization of public instruction, and the suppression of religious congregations.

He loses no time in giving effect to his words. He emphasizes his own and his party's views of freedom of the press by suspending or throttling the Catholic newspapers. He abolishes star-chamber methods by seizing every religious house and suppressing every religious congregation without even a pretext of a trial. "Confiscation," he says, "will follow in due course." His notion of justice is to hustle to the frontier with indecent haste thousands of blameless men and women, regardless of their age and infirmities, letting them starve if such good luck might happen. He forbids secular priests to appear on the street with their garb, to avoid disorder, which means to avoid assassination. The last news is that they, too, the Cardinal Archbishop included, are bundled out of the country. Finally, Braga's conception of liberty consists in taking criminals from the jail to let them resume their depredations. The scenes in the sack of the churches were a revival of the horrors of the French Revolution. What would Americans say to such a President?

How awful and abysmal are the depths to which he has dragged the once powerful and glorious Portugal! Thus, for instance, by government proclamation and by officials acts, the foul and dissolute harlot is not molested,

but there is no place for the Sister of Charity in Portugal. Men who have consecrated themselves to the good of humanity are made outcasts and outlaws, while the most desperate thugs and assassins are given special honor and consideration by the self-constituted rulers of Portugal. You may have all the educational facilities of the State at your disposal to make atheists and anarchists of your sons and daughters, but you cannot teach them the doctrines and morality of Jesus Christ in Portugal. The poor and the sick and the homeless who have been hitherto sheltered and cared for by Catholic charity in asylums and hospitals will soon see the roof sold over their head and the proceeds of the sale pocketed by the apostles of freedom and justice in Portugal. The men who murdered King Carlos because he strove to put a stop to the loot of the politicians of both parties, who had piled up a debt of \$800,000,000 on the poverty-stricken nation, are now given new opportunities for plunder by the seizure of the churches and schools and eleemosynary institutions of wretched, mangled, dishonored and degraded Portugal.

Nor is this all. The gory records of that gruesome 3d of October read like a story of Mohawk savagery. Among other horrors the Sunday papers tell us that "an armed band entered Trinas Convent, which was occupied by 150 Portuguese Sisters of Charity, some of whom resisted. A dozen of the Sisters were wounded. Later the troops occupied the convent. The wounded Sisters were taken to the hospital. The others were taken away in closed vans, their destination being unknown." The *Sun* says that "disgusting acts of ribaldry and defilement were also committed by the mob in the churches."

And all this is in the full glare of what is called the civilization of the 20th century! Unbidden the exclamation leaps to every decent man's lips: "Good God! are there no men in Portugal? Where were the fathers and brothers of those Sisters of Charity? Can there be monsters vile enough to shoot down like dogs a cowering group of nuns? And how is it that New York *Tribune*, which recounts these abominations, can tell us in the same issue that "the policy of the new Government of Portugal is in general commendable?" And how is it that Charles H. Sherril, the United States Minister to Argentina, who happened to be in Lisbon, can speak of "the admirable self-control of the revolutionists," while at the same time he tells us that "everywhere there were marks of blood, damaged walls and other marks of combat"?

To the world at large the revolution has come like a clap of thunder, but as a matter of fact the explosion had long been premeditated. A lunatic precipitated it by killing one of the arch-conspirators, and that was used as a pretext. The madman has evidently transmitted his mania to the nation, which now presents itself to the world with words of liberty and justice on her lips, but with her hands and her garments red with

the blood which she has shed in torrents in violation of both liberty and justice.

The dishonored country is a sorry spectacle to the world as she sues for admission into the family of civilized nations. After murdering one King and de-throning another, she asks the rulers of Europe, every-one of whom is connected by ties of blood with the Sovereigns of Portugal, to condone both of the outrages. In this part of the world it will be difficult to observe the political proprieties and to greet as a Sister Republic a nation which proclaims the reign of freedom and justice, and whose very first acts are a savage and sanguinary violation of both. Like Medea, she slaughters her own offspring and scatters their mangled remains along the road as she flees to other debaucheries. Freedom's shriek in Portugal is the wild scream of a bird of prey battenning on a carcass. Meantime we wait for some faint protest from the world at large; but not a sound is heard.

A New Triple Alliance?

When the Monroe Doctrine was first put forward as embodying the feelings and aspirations of this country, the United States did not present a very formidable barrier to any sinister designs which European governments or any combination of them might have had upon parts of the American continent. There were but two States beyond the Mississippi, Louisiana, namely, and Missouri; there was a long coast-line; there was an unprotected western border; the spirit of the country was distinctly unwarlike, for the memory of the war of 1812 was still fresh. Then, too, the whole population did not reach the twelve million mark.

Whatever it may have come to mean since 1823, it was then only a protest in self-defence, a voice raised in favor of New World politics against Old World systems; it was a declaration that the United States did not wish to have neighbors that might prove meddlesome, officious and domineering. The coming of such neighbors would be considered an "unfriendly act" and would be resented. A moment's thought tells us that there was ample room for agricultural development and industrial expansion, for after the lapse of nearly ninety years from the communication of President Monroe's message, vast tracts of Latin-America remain an unknown land to all save the few savages who roam at will over treeless plains and through dense forests. It would seem, therefore, that the chief cause of American uneasiness at a time when there were afloat in Europe certain projects looking to active military operations on an extended scale in Spain's former colonies, was the fear of a future political predominance of strong European governments in the affairs of the American continent. It was the fear that European governments might seek to hold American governments in a state of vassalage or tutelage, and that only a nominal independence might in reality be the lot

of the various commonwealths which had formerly owed allegiance to Europe, and of other states which might rise as the result of exploration and settlement. It is with nations as with individuals. Those who were friendly while living far apart may quarrel outrageously when they live so they can jostle and crowd one another.

The recent Pan-American Congress in Buenos Aires has commanded its full share of space and attention in the Latin-American press, but we have not been so fortunate as to see any highly eulogistic editorial comment on its efficiency as a unifier. Some editors were ungracious enough to say that the delegates gracefully shunted all matters of vital interest and importance, confining themselves to vapid vaporings and vague generalities about friendship, peace, prosperity and like harmless topics.

Cometh now the German press with the bald statement that the three most important republics of South America, that is, Brazil, Argentina and Chile, have entered into an alliance to ward off undesirable influences from their policies. Their united area reaches over four million and a half square miles, and their population is about twenty-five million. Chile cannot support a dense population on the rocky sides of the western slope of the Andes, but the other two republics could furnish homes for ten times their present number of inhabitants. Facilities for communication and transportation between South America and Europe are immeasurably better than they are between South America and the United States. Moreover, Argentina in particular has received large numbers of European immigrants. The natural result, therefore, is that the sympathies of the people do not incline them towards more intimate relations with the United States. Add to these facts certain diplomatic activities of the Federal Government, which have been viewed by some Latin-American publicists as an unwarranted interference in the domestic affairs of one's neighbor, and it is easy to understand why there is note of alarm in their editorial and utterances, and why there are warnings to their statesmen to be on their guard against submitting to the dictation of the United States.

The three republics are better equipped to-day to proclaim a South American Monroe Doctrine for their common good than was the United States in 1823. Brazil, with a population of eighteen million and an area almost equal to that of the United States, has obtained German officers to drill her army. This is in itself significant, for large German colonies have already been planted in the southern part of that republic. It implies, also, that Brazil has veered away from France and has determined to profit to the full by the advantages held out by German commercial activity.

If, as seems to be the case, there is an element of touchiness and suspiciousness in the Latin temperament, the Federal Government cannot be too careful in avoiding even the appearance of evil when there is question

of the rights and dignity of sovereign States. They may ask, not without reason, who invited their powerful northern neighbor to "hold a candle at their function?"

What Spanish Religious Are Doing

A year book, recently published by the Spanish ministry of the government, furnishes valuable information for those who see an economic scourge in the pretended excessively large number of houses of monks and nuns in Spain. It has been shown already that in proportion to its Catholic population Spain has fewer religious men and women than several other European countries; but we owe a vote of thanks to the compilers of the year book for telling us in detail just how many of those monks and nuns spend their time.

We are told, in the first place, that Spain has 606 provincial and municipal hospitals, all in charge of religious; only 422 of these hospitals, however, always have patients to be attended. The Sisters of Charity head the list with 253 institutions in their charge; the Sisters of Our Lady of Consolation follow with 24; the Carmelite Sisters have 19, and the Servants of Mary have 16.

"The services of the religious," says the report, "are gratuitous in 111 establishments and recompensed in 208; but the compensation is very moderate, consisting of 485 *pesetas* a year." As a *peseta* is 20 cents in American money (or just 19.3 cents, to be exact) each religious receives for her service the handsome sum of \$93.60, out of which she boards and clothes herself. Though the government furnishes the house, it does not supply the hospital nuns with food or clothing.

The Little Sisters of the Poor maintain, without government aid, 51 refuges for the aged poor, and shelter between men and women, 5,093 old people. A similar organization, known as the Sisters of the Aged and Abandoned, cares for 3,596 of the same helpless class.

There are in different parts of Spain 50 free eating-houses, under the control of the authorities, but in nearly every case, administered, and that gratuitously, by monks and nuns, who prepare and serve the food that the authorities supply for the distressed poor. Nearly four and one-half million meals were served by them in 1908.

Finally, the year book mentions 22 reformatories and refuges in charge of religious, such as the Capuchin tertiaries in Madrid and elsewhere, the Sisters of the venerable Order of the Most Holy Trinity, the Oblates, and others.

To this rapid survey of the labor of the religious of Spain for the relief of poverty and bodily misery, we may add that in their various free schools of all kinds, from the kindergarten to commercial colleges and trade schools, including night schools for adults, these same "excessively numerous" religious furnish without a cent of cost to the government the benefits of an education to 133,991 persons.

"STAMPS FOR SALE."

One pleasant autumn afternoon a certain poor but respectable individual betook himself, not for the first time, to the place of business of a well-stocked stamp dealer, there to feast his eyes on rare philatelic treasures which he could never hope to possess. Received as courteously as if he had come to make a considerable purchase, he was soon deeply immersed in the study of early "Sandwich Islands," rare "colonials," and choice "high values" from the four corners of the earth. But rich pastry, however toothsome, quickly palls the appetite, so he turned with a sigh of regret to the album of stamp oddities, as it might be appropriately called, for it consisted of the bizarre forms which have appeared now and then in the domain of timbrology. There were triangular stamps of Newfoundland and the Cape of Good Hope with their latter-day imitators from Ecuador and Liberia, and a couple of sorry specimens, sober in color and crude in execution, from the republic of Colombia in the sixties; Madagascar furnished some specimens that might have served as chest protectors, and the native States of India presented a large and varied assortment of bugaboos.

Just at that moment a stylishly gowned lady entered and offered some stamps for sale. There must have been several thousand, all carefully arranged in small packages tied with thread. "I belong to a society that collects them," volunteered the visitor, "and the proceeds are to be for sociological work." "But, madam," said the suave dealer, "these stamps have no market value." "What is that! No market value? Just outside your door you have a sign which says 'Stamps bought and sold,' and we have been, I don't know how long, collecting all these stamps." There they were, all neatly freed from bits of envelope and nicely arranged, but the proprietor merely put on a deprecating look and remained silent. "What offer will you make for the lot?" "Really, they don't represent any money to me and I couldn't make an offer." That was all. The lady gathered up her wares and her train and left, half grieved and half vexed.

With a deep sigh the dealer turned to the lounge who, while inspecting the oddities, had been a not wholly unwilling listener. "Almost every day," he said, "we have such callers. They come with an armful of rubbish and expect us to take it off their hands. They save stamps from their letters and pester their friends for more stamps from letters; they waste time in counting them and arranging them, thinking, no doubt, that they are going to coin money for some good work in which they are interested. When we tell them that their time and labor have been lost, they sometimes look at us as if we had designs on their property."

"And yet," interposed the lounge, "you value your stock away up in the thousands, so some people have made money by saving up stamps."

"That is true enough, but they have not made their money on stamps that are used by the million or, at least, by hundreds of thousands. The stamps to save are the stamps that you seldom see; such stamps have a value which increases with time. Our one-cent and two-cent cancelled stamps may bring a few cents a pound, but think of the time and labor spent in collecting them and finding somebody to buy them even at a price so ridiculously low."

"Is the same true of foreign stamps?"

"Largely so, if you limit it to the stamps of the great countries and to the varieties very commonly used. All the stamps of small, out-of-the way countries have a certain value from the fact that so few of them are actually used to prepay postage. Look at these stamps of San Marino, running in face value from one centesimo to ten lire, one-fifth of a cent to two dollars; all are novel and some are artistic; however, few people,

if any, have seen all these stamps in a used condition. But they are genuine postage stamps, and are sold at about twice their face value by the dealer, who imports them as anything else is imported. The little republic makes a tidy sum on stamps that will never be used in the mails."

"I have seen advertisements of requests for cancelled stamps in behalf of some charitable enterprise. What is the use if the stamps are worth nothing?"

"Many such gifts, I dare say, are worth nothing, but along with much rubbish there may be something worth having. If some of our early Swiss immigrants have upstairs in the attic stamps which brought them letters from home fifty or sixty years ago, they may have a hidden treasure well worth bringing to light; and the same may be said of stamps of the smaller German states."

One more longing look at the dealer's heaped up treasures and the lounge hied him home and behind a locked door, viewed once more his own little collection, dear in pleasant memories and associations, even if not very precious in terms of the vulgar coin of the realm.

H. J. S.

LITERATURE

Ballads of Irish Chivalry. By ROBERT DWYER JOYCE, M. R. I. A. Edited by P. W. JOYCE, LL.D. London: Longmans, Green & Co. Dublin: Gill & Son. 50 cents net.

Dr. Joyce and his distinguished brother, the editor and annotator of this volume, seem to have divided between them the field of Irish history, poetry, legend and lore. Over thirty years ago Dr. R. D. Joyce published in Boston "Deirdre" and "Blánid" and by thus introducing into English verse two epics of ancient Ireland became an unconscious pioneer of the Gaelic movement. While a medical student in Cork, 1861, he had published stirring ballads of the Anglo-Irish wars and continued, when a Boston physician of large practice, to mould into many metres the legend and heroic episodes of patriotism, love and valor of his native district where the Galtees slope down from Tipperary to Limerick and Cork. His learned brother, unwearied in all that pertains to Ireland's literary credit, has gathered together in this volume the cream of his minor poems, which with a few exceptions would otherwise be out of reach of the general reader. They are well worth collecting. The Sarsfield ballads have already found a place in many Readers but those in which the scenes of his boyhood—hill and glen and stream, fairy nook and holy well—are lovingly and skilfully inlaid, are even stronger in interest, frequently suggesting the descriptive power of Scott but thrilling with a simple pathos that the poet of Ben Lomond and Loch Katrine seldom compassed. Joyce may be called the Scott of the Galtees and the Golden Vale—and we do not know to which belongs the compliment. The notes are as interesting as the text. Dr. P. W. Joyce evidently knows by heart every spot of ground covered by the poet. He is brimful of its history and legends, pagan and Christian, and where further information is desirable, can refer the reader to volume and page of his own books on Irish names of places and his social and political histories of Ireland. There are numerous and well-sung songs in the volume, and for the correct airs the reader is directed to the editor's published collections of Irish music. Four good illustrations and a handsome binding enhance the value which is much more than the publisher's price.

M. K.

By the Way. Travel Letters written by AGNESS GREENE FOSTER. San Francisco: Paul Elder & Co. Price \$1.50 net.

This book is made up of brightly written letters to friends

at home from many places in Europe. They have all the interest that belongs to an observant woman who, like the rest of her sex, has the knack of picking up pleasant trifles, which a man would look upon as useless. Thus in describing Windsor Castle the author runs over without comment the terraces, gardens, state apartments and even the great tower; but has a word or two for St. George's Chapel. A man having to say something about it would give a page of common place about the Knights of the Garter and perhaps would tell in learned style how unauthentic is the story of the Countess of Salisbury. The woman knows better than to repeat what may be found in any encyclopedia or in any school history. She mentions it in her own way as "St. George's Chapel where royal marriages are celebrated" and leaving all splendid amplification to the reader's imagination, bids good bye to her friends and catches the train up to London.

But possessing the charm of the feminine mind, this book reveals its inexactness. Nelson's Victory has not, we believe, been degraded to the rank of a school ship but is still the flagship in Portsmouth Harbor. The author's foreign expressions are often incorrect. Thus one can not pass without censure such mistakes as "objets d'arts", "Arc de Carrousal", "petit gateaux", "bon bourgeois", collectively for the middle class, "la belle Paris", "Firenza"; and we doubt very much whether an Italian would recognize his language pronounced according to the phonetic spelling of page 79. With regard to the horns of Michelangelo's Moses, it is evident that the "learned monk" gave the right explanation, but it is no less clear that the fair traveller did not understand it.

As the publishers say, this book would be an excellent companion on board ship for one visiting Europe. But it would also be an agreeable one at home. The get up is most creditable and the illustrations are handsome and, what is not always the case in such publications, novel.

It is a pity that the author introduces, even by way of quotation, the slur on the Catholic Church one reads with pain on page 77.

H. W.

Dos Rosas. ABDU'L MASICH, *el Niño Mártir de Singara. Hadra, la Pequeña Confesora. El Expósito de Hong-Kong y Otras Narraciones. La Fuente Sagrada de Chichén-Itzá.*

B. Herder of St. Louis has added these three volumes to his series of juveniles, "Desde Lejanas Tierras", (From Distant Lands) the object of which is not only to give interesting tales of mission work but also to weave into the stories correct descriptions of foreign countries and customs. The first little volume takes us to the banks of the Tigris, describes the country, and tells us of Mohammendan life and ways; the second transports us to China and talks entertainingly of child life in the Celestial Empire; the third relates a weird tale of Yucatan at the time of its discovery by the Spaniards. Well bound and prettily illustrated, they will be treasured by the Spanish-speaking child fortunate enough to get them. Originally composed in German by that veteran in the mission field, Father Anthony Huonder, S.J., clever hands have made them feel quite at home in their Spanish dress. At the modest price of thirty cents apiece, they ought to find their way into many a home.

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Episodios Historicos de la Guerra de Independencia. (Dos Tomos) **Biografías de los Heroes y Caudillos de la Independencia.** (Dos Tomos) Mexico, D. F.: Administración de *El Tiempo*.

These two books have been called forth by the centenary of Mexican independence, which has been celebrated with a round

of entertainments, with the inauguration of public buildings and monuments, and with the re-opening of the venerable and illustrious University of Mexico.

The first takes up the striking, sometimes startling, incidents of the eleven years of war, which intervened between Hidalgo's shout for independence at the town of Dolores in 1811 and the recognition of Mexico's independence by Spain, in the person of Don Juan O'Donoju, the sixty-third and last Viceroy of New Spain.

The second gives biographical sketches not only of the famous leaders in the revolution but also of others who, perhaps, devoted themselves as heartily to the cause, even if their names are not so generally known. One hundred and fifty of these patriots receive this tribute of admiration from their grateful countrymen; and upwards of fifty of Mexico's ablest writers have collaborated in bringing out these deeply interesting volumes to honor the memory of the heroes of Mexican independence.

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A new and valuable addition is made to the history of the great Medieval spoliation by Hibbert's "Dissolution of the Monasteries," (Sir Isaac Pitman). Already during the last few decades serious English readers have been enlightened on the true nature of the confiscation policy that deprived the nation of a heritage of art treasures, and drove the needy and the suffering of that day to crime or extinction by famine. Mr. Hibbert makes it clear that property not dogma was, at the root of the infamous campaign. After Thorold Rogers, Gardiner, Dixon, Gairdner, Gasquet, and now Hibbert, it is impossible to maintain the accusations against the monastic system invented by the "Reformers" and supported by Froude. Immunity from certain abuses and malpractices on the part of some religious confraternities is not for an instant claimed; but learned, impartial researches leave no room for comparison between the monks and their successors. Pillage was the motive of the attack and that it should be cloaked under a pretence of pious interests makes the deed more infamous.

Hibbert deals with one county only, Staffordshire, but what took place there is quite typical of the proceedings in the rest of England. If forms and scruples were at first observed those were soon laid aside, for the Government forgot all other consideration than the satisfying of greed in its eager rush for possession of the coveted goods. Mr. Hibbert goes into the details of the scheme for plunder with unparalleled painstaking. He explains the course pursued for the extortion of appeasing sums until final seizure left the unfortunate dupes homeless and in penury. "The continuation fines served to prolong the houses for a twelvemonth only, and as the autumn of 1538 drew on the news probably reached all the houses that they were doomed."

Mr. Hibbert confirms Gairdner's revelations of the means employed to obtain false evidence of corrupt practices which would justify confiscation. The monks were menaced or bribed to sign a prepared report by the interested commissioners. As soon as the evil was perpetrated, and the rightful owners of the monasteries banished, there was no show of applying their possessions to the uses for which they had been originally destined. The peasantry—says Mr. Hibbert—suffered most, for the relief extended in times of distress was no longer forthcoming. Charity had disappeared.

With regard to the form of public worship there was little change. The Mass was still read in Latin and it was only in 1540 that the first English Prayer-Book was issued. So that the plunder of the monasteries was but a prelude to the remodeling of doctrinal truths and the transformation of religious service. Loot and not conscientious belief had inspired the acts of the self-styled Reformers in England.

BEN HURST.

The American Flower Garden. By NELTJE BLANCHAN. New York: Doubleday, Page & Company. (8 by 10 in., 368 plus XIV pp.). \$5.00.

The elegant binding, letter-press, and illustrations have the outward signs of a floral treasure-house. By perusing the exquisite volume, we see that the signs have not misled us. With a knowledge and love of the subject, and with a graceful and versatile pen, our guide conducts us by pleasant paths and inviting bowers from the first essays at landscape decoration to the soul-lifting contemplation of fair prospects made doubly fair by the magic wand of the artist.

"Earth emancipated from the commonplace" is approved by the gifted authoress as a definition of a garden. But she shows that it is more—it is earth with splendor dight, earth glorified. A chapter on the Partnership between Nature and Art introduces the reader to all that goes to make a garden from the modest effort of the flowerlover whose earthly possession is a cottage to the scenic creations of the landscape artist whose esthetic touch transforms slope and swale and gully and crag into a harmonious floral mosaic.

The Formal Garden, so suggestive of the stately minuet, the Old-Fashioned Garden, full of fond memories, the Naturalistic Garden, where Nature is aided but not fettered—all come in for generous and sympathetic treatment. The Rock Garden, which can be made a thing of beauty and is so often a monstrosity suggestive of a hideous nightmare, receives the attention which it should have at this time when it is growing in popularity and yet is so little understood. The chapter on the nelumbium, the nymphaea, and other aquatics ought to open the eyes of many a suburban resident to the possibilities of a tiny stream and a boggy spot.

Summing up all in a few words, The American Flower Garden tells us what, when, where, how to plant, whether tree, shrub, vine or fleeting flower. The soul of the artist is seen in the printed page; the illustrations, both color plates and half tones, scattered with Flora's prodigality through the volume, set more strikingly before the eye the lesson of things beautiful which the pen has traced. Though the trees are leafless and the sward where not mantled with snow is faded and sere, The American Flower Garden spirits us away from winter's cold and bids us rejoice in the awakening spring and the promised summer when earth shall be decked as a bride and shall repose in her raiment of beauty.

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History of the Society of Jesus in North America, Colonial and Federal. By THOMAS HUGHES of the same Society. Documents, Vol. I, Part II, Nos. 141-224.

(1605-1838). Cleveland: The Burrows Brothers Company; London and New York: Longmans, Green & Co.

"If the interests of history are to be served, or the course of error stemmed, we may not ignore what we do not like, nor need we blush at old sheets which blush not, nor are we at liberty to retire with the instinct of self-preservation from facing that which we fear." Thus the Reverend author prepares us for the perusal of a series of Documents beginning with the suppression of the Society of Jesus in 1773 and going on to the year 1838. The coming of the Sulpicians to the United States, the establishment of our hierarchy, and the restoration of the Society of Jesus throughout the world are the chief occasions which called forth the Documents here brought together. Few of them have a bearing on the strictly spiritual ministrations of the Jesuits, while there is a surfeit of those which concern the long-drawn-out controversy between the third Archbishop of Baltimore and the Jesuits over the title to certain estates in Maryland to which he laid claim or in which he felt that he had an interest. Ungrateful though it may be, the conscientious historian who aims at something more authoritative than a popular manual is bound to reproduce the lights and the shades on his historical canvas, else it could represent not the realm of truth but only pleasing fancies.

It is commonly said that no man is a hero to his valet. This is simply another way of saying that even in the great and the honored there remain traces of human frailty and petty meanness which may at times so assert themselves as to overshadow or eclipse nobility of soul and precipitate actions which, in more sober and self-contained moments, might be repudiated and condemned. The human element with all that it implies must necessarily exist in the Church militant.

On such a foundation as he has laid in the Documents so untiringly sought out and marshaled together, the author promises to raise two volumes of Text, which they are designed to illustrate. They prove that he hews to the line, let the chips fall where they may.

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BOOKS RECEIVED

Correspondence on Church and Religion of William E. Gladstone. Selected and Arranged by D. C. Lathbury. With Portraits and Illustrations. Two volumes. New York: The Macmillan Co. Net \$5.00.
What's Wrong With the World. By Gilbert K. Chesterton. New York: Dodd, Mead & Co. Net \$1.50.
Heroic Spain. By E. Boyle O'Reilly. New York: Duffield & Co. Net \$2.50.
Siena and Southern Tuscany. By Edward Hutton. New York: The Macmillan Co. Net \$2.00.

Pamphlets:

The Buddhist and Catholic Positions. By J. Pahanunay, O. M. I. Colombo, Ceylon: The Messenger Press.
The Gospel According to St. Mark. By Brother Joseph, S.J. Trichinopoly: St. Joseph's Industrial School Press.
Medical Notes on Lourdes. By Dr. H. Guinier. Trichinopoly: The Morning Star.

EDUCATION

The following resolutions, presented by George A. Connolly of California, were adopted by the National Convention of the Knights of Columbus at Quebec, August 4th, 1910:—

Whereas, The Catholic education of children of Catholic parentage is a matter of vital importance to the preservation and propagation of the Catholic Faith in America; and

Whereas, The Catholic laity have cooperated with their hierarchy in the establishment and maintenance of Catholic schools for the instruction of their children in the elementary and primary grades, so that Catholic parochial schools have been multiplied in great numbers, and have reached a high degree of efficiency; and

Whereas, The subject of secondary and higher education of Catholic youth has not received, and is not now receiving, from the Catholic laity an attention and study commensurate with its importance; and

Whereas The need of sound religious training in high school, academic, college and university courses is even more pronounced and pressing than in the primary and elementary grades; and

Whereas, There has been a noticeable spread of the practice of sending Catholic youth to non-Catholic and even to anti-Catholic institutions of higher education; and

Whereas, Experience has demonstrated that this practice is fraught in most instances with the gravest dangers to the faith and morals of our Catholic youth; and

Whereas, This practice is not only dangerous and unwise, but also unnecessary; now, therefore, be it

Resolved, That we the National Council of the Knights of Columbus, hereby profess and proclaim our devotion and loyalty to the principle of Catholic higher education; that we pledge our Order, and every member of our Order, to advance this sacred cause by every means within our power; and that we earnestly recommend to our entire membership the moral and financial support of Catholic institutions of higher education; and be it further

Resolved, That we hereby pledge our National Officers and our Board of Directors to give the widest possible publicity to these resolutions and to the general subject of the importance of Catholic higher education, using such means thereto as their judgment and experience may dictate; and be it further

Resolved, That for the purpose of the more general and effective carrying out of the purpose and intent of these resolutions, the Supreme Knight be, and he is hereby, authorized and directed to appoint from this Council a special committee, to

be known and designated as the Committee on Catholic Higher Education, said committee to consist of three (3) members, each of whom must be known to the Supreme Knight to be sincerely devoted to the principle of Catholic Higher Education; that each member of said committee, while engaged upon the work of such committee, and acting under the direction of its Chairman, or of the Supreme Knight, shall be entitled to his reasonable traveling expenses and a per diem of ten dollars, the vouchers for which shall be approved by the Supreme Knight, and when so approved, the amount thereof shall be paid by the National Treasurer; provided, however, that the total expenditures of the said committee until the next National Convention shall not exceed the sum of one thousand dollars (\$1000.00); and be it further

Resolved, That the said committee be requested to diligently inquire into the best means of interesting the Catholic public in the matter of chairs, scholarships, original foundations, and cost of maintenance of Catholic institutions of higher education and to report the result of its labors to the next National Convention of our Order; all to the general end that Catholic Higher Education may be brought closer to the homes of our people, and that there may be, within the shortest possible time, at least one Catholic High School in every town, one Catholic College in every diocese, and one Catholic University in every archdiocese, in the land.

The question of high school fraternities and sororities is once more to the fore, now that the resumption of classes has again made their approval or disapproval by parents and school authorities a matter of actual interest. Probably the clearest exposition of the disadvantages involved in such associations that has come to our attention is that reported from Chicago during the past week. Members of the class of current events of the Sunday School of the First Congregational Church of Evanston, Chicago's well-known suburb, discussed the question and among other sharp criticism labeled these fraternities and sororities "breeders of anarchy and lawlessness." But one member of this large class had a word to say in favor of such organizations. The opposition to the high school societies was urged principally by Mrs. H. H. Kingsley, wife of the Superintendent of Schools, Andrew P. Canning, a Democratic Congressional candidate, and Mrs. Catherine Waugh McCulloch, the suburb's woman justice of the peace. Mrs. Kingsley had this to say:

"I have gone into the question so deeply that I have consulted the heads of both the boys' and the girls' societies and asked them for their arguments in favor of their organizations. I found that many of them

offered the same statements—that the societies aided social life and recreation; but on the other hand, there were some who confessed that there were no real advantages to be gained from membership.

"The societies upset home life when the children constantly are leaving their own firesides to attend evening meetings or parties of their societies. They bring home secrets which they cannot or will not tell their parents and this brings about an alienation of the children from their mothers and fathers. Parents know fully that the teachers and educators object to these organizations, and when they allow them to join it is done in bold contempt of the best judgment of those to whom they intrust a big share of the task of raising their children."

Mr. Canning said the fraternities opposed democratic principles.

"In a public institution and in a high school especially," he said, "all children should be on a basis of equality. These organizations take in the sons and daughters of the rich, who then hold the poorer children in greater contempt than before. They engage in an objectionable form of politics, for always the fraternity will endeavor to keep its members to the front in school or class affairs, no matter whether they merit the attention much less than some other person not a member of their order."

Mrs. McCulloch emphasized the point that the high school society could not be discussed so thoroughly as the college fraternity, of which it is an imitation.

"High school children are too young to go to evening parties," she said. "They range from 12 to 16 years old for the large part, and at that age boys ought not to have 'girls' and girls ought not to have 'beaux.' They dress up and imitate the manners of grown folk at their parties. An afternoon party for children is all right; but the evening party with the young people strolling to and from the party, free from the watchful eyes of their elders, is all wrong."

ECONOMICS

The German press announces a crisis in the meerschaum industry. The source of supply at Eski-Schehr in Asia Minor is almost exhausted, and as a consequence, the trade which has been built up at Vienna, Budapest, Paris, and elsewhere, including the little town of Ruhla in the Thuringian Forest, is threatened with destruction. The bearing that this has upon Ruhla is seen when one reflects that its annual exportation of meerschaum pipes reaches the value of \$1,500,000. The industry goes back to 1750, and was begun by a Count Andrassy. While he was on a journey in Turkey, he was presented with

a piece of meerschaum as something very rare, and on his return to Budapest, he commissioned a wood carver to make some pretty object of the lump of mineral. The carver fashioned two pipes, one of which he kept for himself because while he was shaping it some drops of wax had accidentally fallen upon it and stained it. When he began to smoke it, he noticed that the spots where the wax had fallen took on a rich brown color, and this suggested to him the idea of smearing the whole pipe with the same substance, the result being the first colored meerschaum pipe. He communicated the secret to the count, who followed the same plan. From that time the Hungarian nobles have gloried in the possession of similar pipes. The carver made a fortune.

The finest meerschaum in the world is that from Eski-Schehr, the production of late years having amounted to 12,000 boxes annually, worth in the crude state about \$50 a box.

ECCLESIASTICAL ITEMS

St. Patrick's Cathedral, the finest religious edifice in the country, was formally consecrated on Wednesday, Oct. 5. Never in the history of New York were so many church dignitaries, Cardinals, Archbishops, Bishops and Monsignors assembled to participate in a religious ceremony. Fifty thousand spectators within and without the sacred edifice added their numbers and their devotion to the impressiveness of the occasion. The consecration, made possible by the generosity of the faithful in lifting a debt of \$850,000, which has rested upon the Cathedral since its completion thirty years ago, was the crowning achievement in the long and meritorious career of Archbishop John M. Farley. The consecration services proper, which began at daybreak, were brought to a close by a Solemn Pontifical Mass, celebrated by Cardinal Gibbons, of Baltimore. On canopied thrones within the sanctuary railing during the Mass sat Cardinal Vannutelli, the papal legate, and Cardinal Logue, primate of all Ireland, while about them were grouped archbishops and bishops from every diocese in the country; many, too, from distant parts who had attended the Eucharistic Congress in Montreal and remained over for the consecration. Among the most notable present was Diomedea Falconio, papal legate to the United States, with Archbishop Farley, the chief consecrator. Twenty-two thousand worshippers were crowded within the Cathedral, while outside more than 30,000, unable to gain admittance, waited during the long hours of the ceremonies. In the

great procession to the cathedral for the pontifical Mass more than 5,000 men and boys participated, including the prelates and the clergy. The sermon for the occasion was delivered by Archbishop Glennon, of St. Louis. At the conclusion of the Mass, Archbishop Farley delivered an address to Cardinal Vannutelli, the representative of the Holy Father, to which the papal legate replied. Pontifical Vespers were celebrated in the evening by Mgr. Falconio, and a sermon was delivered by Rt. Rev. Thomas F. Hickey, Bishop of Rochester, N. Y.

The children, too, had their share in consecration week. Eight thousand of them, representing all the parochial schools in New York City, but only a twelfth of the total number of pupils, filled the benches of the great cathedral and even the chairs in the aisles, and overflowed into the Lady Chapel. The impressive ceremonies of the previous day were reproduced for the little ones. Cardinal Vannutelli celebrated the Pontifical Mass, and Cardinal Gibbons assisted in the sanctuary. A feature of the Mass was the chanting of the Gregorian service by the boys and girls in the congregation. "I did not hear one discordant note among the thousands of voices singing," Archbishop Farley told the children from the pulpit. "Cardinal Vannutelli desires me to say for him that one of the first pieces of information he will give the Holy Father will be the account of your presence here and your remarkable singing. He promises to ask for a special benediction for you to come from the Holy Father himself." Monsignor McGean, rector of St. Peter's in Barclay Street, the oldest Catholic church in the city, preached the sermon.

On Friday, the closing day of the ceremonies, about 3,500 religious attended Pontifical High Mass. The celebrant was His Eminence Cardinal Logue. Cardinal Vannutelli said that he had never before seen so many nuns and brothers together at one time. One thousand Christian Brothers attended together with Augustinians, Redemptorists, Dominicans, Franciscans, Jesuits, Carmelites, Benedictines, and other religious communities of men within the archdiocese. Among the nuns the orders more largely represented were the Sisters of Charity, the Sisters of Mercy, the Sisters of St. Joseph, the Gray Nuns and the Ursulines.

Rev. Thomas J. Campbell, S.J., editor of *AMERICA*, was the preacher. The choice of a former provincial of one of the orders was quite in keeping with the unique character of the assemblage. Archbishop Farley followed with a short address in which he paid a special tribute

to the religious laymen and their work, saying:

"Dearly Beloved Sisters and Brothers in Christ: I would feel myself wanting in the performance of my duty as Archbishop if I did not avail myself of such a unique opportunity to address such a number of you at once and to congratulate you on your presence here this morning. The reason why I wanted all the religious orders of the diocese represented here to-day I imagine is obvious to every one. We had the little ones of the city here yesterday—those of the most beloved of His heart—to participate in the first pontifical high Mass to be offered up in this cathedral since its consecration.

"It was a sight that cheered the heart of every one. It gave me more pleasure than I can express, and I feel that the prayers issuing from those thousands of innocent hearts and lips were an especially pleasing intercession with our Saviour for the good of this diocese. So to-day in like manner I felt that you, dearly beloved brothers and sisters, had an extra right after the little ones to assist at a sacrifice offered up by one of the princes of the Church."

On October 12, His Eminence Cardinal Gibbons dedicated the new College Church at Mount St. Mary's, Emmitsburg. The funds for the new edifice were subscribed by the alumni of the College, and hundreds of former graduates attended the dedication.

The Rev. M. A. Drennan, C.M., has been appointed Superior of St. Vincent's Seminary, Germantown, Penn., not Provincial of the Eastern Province of his Congregation, as was stated recently. In recognition of his many personal excellencies and long tried executive ability, his brethren, last November, elected the Very Rev. P. McHale to the office of Provincial of the Lazarist Communities in succession to the Very Rev. James McGill.

The Alumni of the Irish College, Rome, established an organization in Dublin, September 27, under the title of "The Ven. Oliver Plunket Union," the venerable Martyr having been a student of the college and for many years Professor in the Roman Propaganda. Bishop Donnelly, Coadjutor to the Archbishop of Dublin, celebrated the inaugural Mass, which was attended by a large number of clergy from Dublin and the provinces. At a subsequent meeting Bishop Donnelly, who was elected President, held up the learned, humble, zeal-

ous and self-sacrificing Primate of Armagh as an example to the Irish clergy. Archdeacon Hutch read an historical paper on the apostolate of the Venerable Martyr, and Mgr. O'Riordan, Rector of the Irish College, Rome, gave an interesting and erudite exposition of the literary work of the Irish College during the three centuries of its existence. The papers will subsequently be published. The Union, besides promoting general co-operation among the Alumni will devote itself toward forwarding the canonization of Venerable Oliver Plunket.

PULPIT, PRESS, AND PLATFORM

MESSAGES FROM THE SPIRIT WORLD.

Editor *Catholic Register*:

A great deal of excitement has been created by the promise of Prof. James to communicate, if possible, after death, with his friends in this world; and much disappointment has been felt in certain circles, because he has thus far failed to send any message. Some thoughts are suggested by this failure to establish communication.

Nothing lends itself more readily to hallucination and deception than real, supposed or imaginary communication with the departed; for who can disprove what is professedly occult and which no one can possibly know except the person who claims to have received secretly a message from the other world?

It is evident that those who have passed beyond are not free to communicate with the living, for Prof. James must certainly have reached the other shore by this time, and yet he has not sent the promised message. If communication were free it would be of every day occurrence, for what departed soul would not willingly and frequently visit, enlighten and comfort the loved ones left behind?

It is certain, too, that no communication takes place between the disembodied spirits and the inhabitants of our sphere without God's express permission. Now, it is not a part of His ordinary providence to allow this, because it serves no necessary or useful purpose.

Why do people wish to communicate with the dead? Either to establish for a certainty the existence of a future world; to learn something more definite about the life hereafter and hear how their friends fare in that unknown realm; to be directed with regard to their spiritual activities in the present state; to possess occult knowledge; to be taught the way to salvation and shown the right road to heaven and happiness; or in some cases for no nobler purpose than to satis-

fy curiosity, the thirst for novelty and the craving for the mysterious and occult.

No messages from the other world are not the only means; they are not even the best, surest and safest means for gaining any of these ends. Without such extraordinary visitations from the spirit world, every man has all the help needful for learning about the future life whatever God intends and wants him to know; because God has established on earth, through His Son, Jesus Christ, an infallible Church divinely appointed to teach religious, moral and spiritual truth without any danger of error. Christ has made His Church the pillar and ground of truth; He has built His Church on a rock and declared that the gates of hell shall not prevail against it, that He is with it all days to the consummation of the world; He has empowered it to teach all nations and said that who so hears not the Church shall be as the heathen and the publican; all to indicate that he uses the Church to transmit the truth.

The parable of Lazarus and Dives emphasizes this truth. When Dives, in his torments, asked Abraham to send some one to warn his brothers, in order that they might live better and thus escape his fate, the answer was: "They have Moses and the prophets; let them hear them." When Dives still insisted: "If one went to them from the dead they would do penance," Abraham replied: "If they hear not Moses and the prophets, neither will they believe if one rise again from the dead."

Whoever has a strong Christian faith and believes firmly and practically that Christ has established a Church commissioned to teach the way of truth and lead mankind safely to heaven is not likely to be very much disturbed by the revelations of psychic research or to give much credence to the stories of psychic manifestations and communications; because he sets more store on the ordinary means of spiritual enlightenment clearly ordained by Christ. He remembers, too, that St. Paul would have none of these usual and extraordinary methods fraught with untold danger to the soul; for he did not hesitate to say that even if an angel of God came and taught a doctrine different from his, he would declare him anathema.

I conclude, therefore, that no message is to be expected from Prof. James, who evidently has his hands full taking care of what concerns him in his present state and has either no desire or no power to deal with the material world. Anything purporting to be a message from him or the spirit-world, if rigidly

examined, will be found to be either a deception, an hallucination or an imposture.

M. P. DOWLING, S.J.

PERSONAL

During the past week His Eminence Cardinal Vannutelli spent last Saturday and Sunday in Boston as the guest of Archbishop O'Connell, where he was received with distinguished consideration. A banquet and reception were given him at the Hotel Somerset, at which Governor Draper of Massachusetts, Mayor Fitzgerald of Boston, the Hon. J. C. Pelletier, the Marquis de Bouthillier Charigny and Archbishop O'Connell made addresses. On Sunday he visited Brighton Seminary and in the evening was the guest of a formal dinner at the Archbishop's residence. On Monday he was in Rochester; and on Wednesday and Thursday in Brooklyn as the guest of Bishop McDonnell and was there also received with the most enthusiastic demonstrations of welcome and respect.

The will of the Rev. John A. Kellner, late pastor of St. Gabriel's Church, New Rochelle N. Y., contains the following bequests: St. Joseph's Hospital for consumptives, New York, \$2,000; St. Francis Hospital, \$1,000, and the Rev. John J. Dunn, director of the Society for the Propagation of the Faith, \$1,000. Other beneficiaries are the Vicar General of the New York Archdiocese, who is to receive \$1,000 for Masses to be said by one hundred of the most needy priests of the archdiocese, to be selected by him; the pastor of St. Gabriel's Church \$1,000 to be distributed among the poor of St. Gabriel's parish; St. Francis Xavier's College, of which he was a graduate, \$1,000; the Cathedral College of New York City, \$1,000, and St. Joseph's Home for the aged \$500.

OBITUARY

James D. Fox, of the Supreme Court of Missouri, died in St. Louis, October 6th, of apoplexy. He was born in Madison Co., Mo., Jan. 23rd, 1847; and Fredericktown, the county seat was always his home. He studied at the St. Louis University; was elected Judge of the Circuit Court four terms of six years each; was finally chosen one of the Judges of the Supreme Court of the State and at his death was the ranking justice. He was an active member of the Helias Council of the Knight of Columbus. The funeral ceremonies took place at the College Church, St. Louis, but the burial was in the old home town.

Dr. Michael Walsh died on October 6th, at his home in Brooklyn, N. Y., at the age

of 75. He was a native of Kilkenny, Ireland, and after a distinguished career as a student at Maynooth, he was appointed a professor at Carlow College. He held the degrees of Ph. D. and LL.D. In 1868 he became a journalist in New York City, and five years later was made editor of the *Sunday Democrat* and became its proprietor not long afterwards. In 1889 he founded the *Catholic Herald* and when he retired some years ago from the management of the *Sunday Democrat* and the editorship of the *Catholic Herald* he devoted himself to editing matter for a Catholic publishing house.

LETTER TO THE EDITOR

To the Editor of AMERICA:

I enclose herewith a clipping from the editorial page of this evening's Chicago *Evening Post*. This paper, although it has not a very large circulation, is a journal of considerable influence. Did I feel myself capable of handling the subject I should attempt to reply to the editorial, but I do happen to know something about the matter, having attended a performance of the Passion Play the past summer. It is positively unfair to speak of "commercialism" in connection with the representation. The German peasants are thrifty and practical, and the people of Oberammergau are merely consistent with these national traits. They are not extortionate. I received lodging and breakfast there for five marks. My seat cost four marks, and it was a fairly good one.

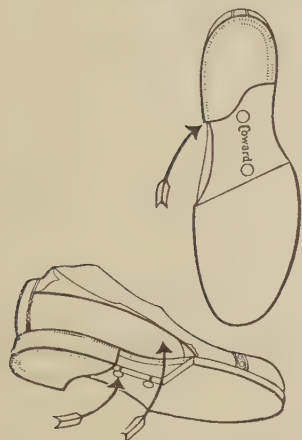
Mr. W. T. Stead, the editor of the *Review of Reviews*, declares that Anton Lang received for his share of the proceeds ten years ago scarcely more than \$13.50, a mere trifle, considering the great labor his efforts must have cost him, since the preparation extends over many months. The physical and mental strain upon him during the months of the performances must be enormous. If there is anything commercial about this great event, it is the tourist agency side of it, for the tourist agencies have begun to exploit it to the fullest extent.

Professor Ranschenbusch's references to the "rationalism" of Fathers Weiss and Daisenberger, and to the lack of "Catholicism" in their version are of course absurd. The statement that the Catholic clergy of Bavaria have been notably independent in their relationship to the Vatican, is the statement of a writer quite unfamiliar with his theme. It is to be regretted that such an unreliable piece of journalism should have the power to work so much harm, misleading those who do not know and irritating those who do know something about the matter.

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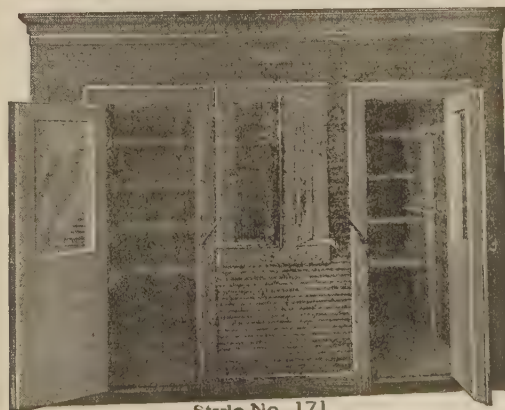
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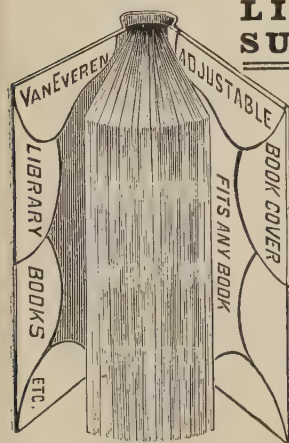
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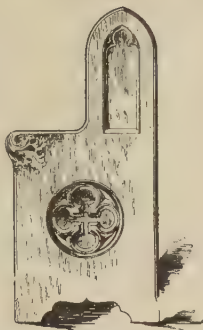
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CHRONICLE

Columbus Day Celebrated.—Columbus day was observed in fourteen states as a legal holiday. Parades, mass-meetings and banquets were the ordinary features which marked the celebration in the larger cities, while in some places, as in Boston, a solemn pontifical Mass added a religious significance to the day. In Philadelphia the morning parade was reviewed by Mayor Reyburn. In the evening the Knights of Columbus held a largely attended meeting in the Academy of Music, at which his Grace Archbishop Ryan presided and made a brief address. The chief speaker was the Rev. Thomas J. Campbell, S.J., editor of AMERICA. In Pittsburg the local Italian societies had their parade, and in the evening the Knights of Columbus tendered a banquet to James A. Flaherty, of Philadelphia, Supreme Knight who, with Governor Stuart, was the guest of honor. At the Knights of Columbus' celebration in Chicago, addresses were made by Charles Murphy, M.P., secretary of State of Canada, Vice-President Sherman and Judge Grosscup, of the United States Circuit Court.

Columbus Day in Boston.—Perhaps the most noteworthy recognition of the anniversary of the discovery of America, was the Boston celebration. Thirty thousand marched in procession through the principal thoroughfares, and the multitude which viewed the parade was estimated at half a million. Many of the organizations were in uniform, while others were dressed in fanciful costumes of different periods of American history. Floats were numerous and added greatly to

the display. The vanguard was composed of four companies of coast artillery and half a dozen companies of blue jackets and marines. Then came the Ninth Massachusetts Infantry and the Ninth Regiment Veteran Association forming the escort. Italian societies, Knights of Columbus, Hibernians, Foresters, Catholic Chinese, Portuguese and Polish societies, and the Holy Name Society, composed the six divisions of the long line. The parade was reviewed at different points by President Taft and Governor Draper, his Grace Archbishop O'Connell, Mayor Fitzgerald and Chief Marshal Sullivan.

In his sermon to the thousands who thronged the cathedral, Archbishop O'Connell, after a scholarly review of the discoverer's achievement, said: "Italy and Spain participate in the glory of his achievement. It is well to recall this fact to-day when other counsels prevail for the time in either country. Short-sighted statesmen of the present time ignore the illustrious history of the past, when both countries were in complete submission to the voice of the Holy See, and seek now to create a prejudice in those countries against ecclesiastics and all that they represent. If, in the providence of God, Italy and Spain had their golden age and gave birth to achievements which dazzled the world, precisely at that time when ecclesiastics stood in place and power and where Catholicity held primacy over minds and hearts, how fatuous it is in these days to try to deceive the peoples by representing the Church as the enemy of civilization and progress."

Destructive Forest Fires.—Forest fires on both sides of the American-Canadian line destroyed seven towns in Minnesota and partly burned five towns in that State and

three in the province of Ontario, Canada. The estimated loss of life is 1,000, and of property from \$50,000,000 to \$100,000,000. Five thousand persons were made homeless. The prompt work of the Canadian Northern Pacific saved thousands of lives, as the inhabitants of several towns escaped only by the special trains run for them by that company.

Death of Senator Dolliver.—United States Senator Jonathan P. Dolliver died suddenly on October 15, at his home in Fort Dodge, Ia., at the age of fifty-two. He was one of the ablest speakers of the Republican party and his death will be a serious loss to the progressive Republicans of the Senate. In 1908 Senator Dolliver was the choice of President Roosevelt and William H. Taft for Vice-President candidate on the ticket with Mr. Taft, and in the Republican convention of 1900, which nominated Theodore Roosevelt for Vice-President.

Art Firm Evades Import Duties.—Customs officials, acting on evidence obtained by Collector Loeb, arrested two members of the firm of Duveen Brothers, New York, the greatest art importers in America, seized all their books and records and took possession of many of the art treasures in their art store. The arrests were made on the charge of conspiracy to defraud the government out of customs duties, and although the specific fraud alleged in the complaint involved a small amount, Henry A. Wise, the United States Attorney, said that the firm had defrauded the Government out of more than \$1,000,000 in years of systematic undervaluation of art treasures imported into the United States. Several wealthy patrons of art, according to Collector Loeb, will come under scrutiny. The total amount of the undervaluation, the collector says, will exceed the sums revealed by the investigations of the frauds of the Sugar Trust.

Madero Case in Mexico Ended.—The case against Francisco Madero, recently a candidate for the presidency who was imprisoned on a charge of seditious utterances and was released on bail, has been dropped by the Mexican Government on condition of his leaving the country. He is said to have established himself at San Antonio, Texas.

Honduras Next.—Very disturbing reports have come from Honduras, where ex-President Bonilla recently attempted a revolutionary movement. Foreigners, especially Americans and Englishmen, have been subjected to humiliating exactions by the authorities of Amapala, who seem disposed to attempt to drive out all foreigners.

Canada's Trade with the States.—For many years Germany has held the second place in the listed exports from the United States. The official reports for the first eight months of the fiscal year now give that distinction to Canada, whose imports from the United States are

\$158,000,000, as compared with \$133,000,000 to Germany. The increase in Canada's purchases are chiefly in raw cotton, machinery, electrical appliances, lumber, corn, books, structural iron and steel, automobiles, horses and unmanufactured tobacco. For the eight months Canada bought ten times as much as did Japan, twice as much as Asia and Oceania combined, and about 80 per cent. as much as the rest of the Western Hemisphere. Canada imported from the United States in that time three times as much as France, five times as much as Italy, and considerably more than half as much as the United Kingdom. In August sales to the United Kingdom were \$30,000,000, and to Canada, \$23,000,000. This is all important both for the States and Canada in view of the pending negotiations for closer relations between the two countries. The figures show, too, that in eight months United States imports from Canada increased from \$52,000,000 to \$62,000,000.

Canada.—The Archbishop of Montreal has called a public meeting to protest against the attacks of Nathan, Mayor of Rome, on the Church and the Holy See. The Jews of Montreal repudiate Nathan, saying he had no right to meddle with ecclesiastical affairs. They add moreover, that he is only nominally a Jew, which, if the account usually given of how he gained his high place in the secret societies be correct, is true as far as it goes, but does not give the whole truth.—One Sheldon who had been carrying on a bucket-shop in Montreal on a large scale, absconded last week leaving many creditors in the lurch.—A public Free Trade meeting held in Winnipeg with Mr. H. Vivian, member of the British Parliament, for chief speaker, attracted only seventy-six persons.—The report of the commission to investigate trade relations between Canada and the West Indies and the means of promoting them, moved Mr. Balfour to say, in an address at Edinburgh, that the whole question of inter-imperial preference and free trade has taken a new aspect and holds now the first place in imperial questions. Canada can not be expected to give indefinitely when the door is banged in her face, and England must realize what the result will be if Canada be compelled to abandon as hopeless the policy she inaugurated.

Great Britain.—The idea of Imperial Federation seems to have taken root. Some think the conference on the Lords will end with a scheme, restricted for the present to Great Britain and Ireland, providing for local parliaments for England, Scotland, Ireland and Wales and a greatly modified imperial parliament.—Lord Charles Beresford has written another open letter, this time on the unprotected condition of British trade routes, to the Prime Minister, who answers that he is fully alive to the necessity of doing everything to secure British supremacy of sea.—A beet sugar factory is to be established in Dorset. Landowners representing 150,000 acres are supporting the project.—The Manchester lock-out has

been settled. The refusal of the Fern mill to reengage the workman whose discharge brought about the strike which led to the lock-out, was the difficulty. It was got over by a simple method. The Duke mill engaged him and, to do so, discharged a man whom the Fern mill took. Both sides profess to have maintained their principles.—The Bishop of Manchester has been talking rather freely about the Bible at the Church of England Congress. "Those, he said, who find the song of Deborah, like some of the Psalms, offensively vindictive, must remember that as regards the conception of God, its author was as far from the author of the Epistle to Philemon as a red Indian is from a Westcott or a Lightfoot. People must not be forced into the position of unbelievers, though they should deny the story of Jonah, the miracles of Elisha, the history of Daniel, or even our Lord's resurrection, but should be encouraged to read their Bibles with a desire to lead a pure, loving life.—The Bristol, second-class cruiser, has just completed steam trials. The mean speed reached was 26.84 knots. 1.84 knots better than designs called for. The horsepower developed was 24,227, exceeding that contracted for by 2,227. Moreover there was considerable economy in fuel. The machinery is turbine of the Curtis type. It is fair to add that the Neptune battleship with improved Parson's turbines showed results not dissimilar.—Prince Maurice of Battenberg, cousin of the King, the chauffeur of the Duke of Connaught, and other notables, have been fined in the police courts for motoring at excessive speed. Twenty miles an hour is the limit.—Messrs. Arthur Cocks and H. F. Hinde, who resigned the vicarages of St. Bartholomew's and the Annunciation, Brighton, lately, H. R. Prince, curate of the latter church and O. P. Henly, assistant at the former, and J. D. Knox, curate of St. Saviour's Cathedral, Southwark, have entered the Church. In a letter to the newspapers Messrs. Cocks and Hinde explain their motive. The prohibition of benediction services by the Bishop of Chichester implied the denial of Transubstantiation. Hence, they could not submit but were obliged to enter the Church which teaches this, as all other Catholic doctrines.—The Duke of Connaught sailed October 11 for South Africa, to open the first federal parliament.—Sir W. S. Robson, Attorney-General, has become a Lord Justice of Appeals. Sir Rufus Isaacs, the first Jew to hold the office, becomes Attorney-General, and thus next in ordinary succession to the Chancellorship. This may bring about a modification of the laws concerning this office, which Catholics could not hope to obtain. Mr. John A. Simon becomes solicitor general at the very early age of 37.

Ireland.—An interview by Mr. Redmond in the London *Daily Press* is the subject of much discussion in Ireland. The Irish leader professes entire loyalty to the British Empire and continues: "We mean by Home Rule the same measure of local self-government for Ireland as exists in each American State. . . . We do not de-

mand such complete local autonomy as the British self-governing colonies possess, for we are willing to forego the right of making our own tariff and are prepared to abide by any fiscal system enacted by the British Parliament. We are prepared to bear our full burden with England, Scotland and Wales in supporting the army, navy and diplomatic corps, which is not done by the colonies." Such questions as Old Age Pensions which are enacted for both countries as a single political unit, are to remain under English control. He only wants "Ireland to decide for herself such local measures as do not concern in any way Great Britain." This granted, "we shall demonstrate our imperial loyalty beyond question and do our best to strengthen the Empire by bringing America and Britain closer together." Mr. T. P. O'Connor in Toronto spoke on the same lines, advocating a federal scheme of government for England, Ireland, Scotland and Wales such as the Canadian provinces enjoy under the Dominion Parliament. These utterances following upon Mr. Redmond's recent strong insistence at Limerick on "complete national self-government" and Mr. W. Redmond's demand for "Boer Home Rule," have created bewilderment in Ireland. The financial arrangement comes in for severest criticism. It is believed that the Federal scheme has been pressed on the leaders of both English parties by Earl Grey and that the Veto-Conference has accepted it. Sir Wilfrid Laurier, speaking in Toronto, expressed better than T. P. O'Connor, the popular demand in Ireland: "Let England trust the Irish people as she has trusted the Canadians. All Ireland asks is fair and equal justice. It is to me the only spot on the government that Ireland has not been given the right of local self-government. Let that be granted as in Canada and in South Africa and there will follow loyalty, content and a unity such as that which followed the granting of autonomy to the people of Canada. Liberty spells loyalty." Mr. Redmond cabled to Dublin, October 17, his repudiation of the Federal scheme; but the gist of the interview is in accord with his article, "What Ireland Wants," in the current *McClure's*.

France.—Almost simultaneously with the outbreak in Portugal and suggesting, of course, a prearranged plan of operations, nearly all the railroads of the country were tied up with the result that the great centres like Paris were actually straitened for food. On October 13, five of the leaders were arrested. They had assembled in the newspaper of the *Humanité* and with them were all the Socialist deputies. It was intended to be a dramatic scene, a situation that appeals strongly to the average Frenchman. But the unimpressible police put a stop to their inflammatory speeches and hustled them off to jail. Meantime the reserves of the army had been called out. As three-fourths of the strikers were reservists the effect on the strike was immediate, especially as many railroad men of the southern lines were not enthusiastic for the strike. However, three trains were held up, the

crews beaten, passengers insulted and the cars derailed and damaged. In one place dynamite was used. In Paris and elsewhere the police and soldiers were stoned. The troops used their sabres and revolvers freely. The losses from the strike run into millions. There were many sympathetic strikes.

The Schools.—The outlook is bright, now that a sturdy fight has begun. When all the Catholic schools were closed by expelling the teaching congregations, free schools under lay direction were instituted. In consequence of government action most of those have collapsed within the last year. The conflict has, therefore, been transferred to the State schools, and under the direction of the hierarchy, organized opposition has been started against the use of many of the text books in use. This opposition is no longer confined to mere protests, which to those outside of France always seemed to be futile, but there is a positive refusal by the children under their parents' direction, to use the objectionable books. This vigorous method has evoked a storm, and the Educational League of Public School Teachers is urging the Government to pursue its policy against the Church remorselessly. As a counterblast to this action of the Association the Bishops have issued a joint pastoral forbidding the use of certain books which they designated. The consequences was that four of the bishops were summoned to court for libel. Cardinal Luçon and the Bishop of Arras were condemned, but they have appealed; the two other bishops have been acquitted.

This resolute action gave heart to the people. From one end of the country to the other, Leagues were formed and they run up now to thousands, all pledged to oppose the condemned school books. In 240 schools, children, singly or in batches, sometimes as many as twenty at a time, have been refused admission to the schools because of their unwillingness to use the offensive manuals. In 68 schools, children have left of their own accord. In 49, the books have been taken from the children by the parents, and burned or otherwise destroyed; in 143 departments protests have been made by the parents. The Associations of Fathers of Families which have been organized, have established a central bureau for information and direction. Evidently a large part of the French Catholics have grown tired of being driven like sheep to the slaughter.

Income Tax.—The principal trouble that confronts Briand is the Income Tax which is to be discussed at the coming session. It is held in horror by the *bourgeoisie*. Taxation already weighs heavily in that country on the man of moderate means. Besides heavy death duties a Frenchman is personally taxed on his house rent, the number of his windows, his motor car, his billiard-table and a number of other comforts and luxuries. The Finance Minister Cochery insists that in order to provide for the Workmen's and Peasants' pensions this new tax on

Incomes is absolutely needed, and he insists that he will not permit his bill to be in any manner mutilated or broken up. To this attitude of the Finance Minister Briand is strongly opposed, and only 152 out of the 600 deputies have declared themselves in favor of the tax.

Germany.—The Foreign Office in Berlin has replied to the representations made by Ambassador Hill in favor of the New York correspondent who was wounded by the Berlin police in a charge made upon the striking miners during the recent Moabit disturbances. The Foreign office people regret to reply that they see no reason why punishment should be meted out to the police concerned in the trouble. The police were but doing their duty and the unfortunate wounding of the correspondent was due, say they, to his own carelessness. Ambassador Hill at once forwarded the note of the Foreign Office to his own government in Washington.—Justice Oliver W. Holmes of the Supreme Court, Doctor Hadley, of Yale, and Professor Lowell, of Harvard, were among the Americans who received an Honorary Doctorate of Laws during the centennial celebration of the Berlin University.—The Social-Democrats of Berlin issued a call for mass meetings of their followers to take action regarding the "brutalities" of the police during the late uprising of the miners in Moabit. Thirty-one immense meetings were held in Greater Berlin at which 100,000 Socialists are declared to have been present. The meetings in every case passed off peaceably and with no disturbance that called for action by the police. These latter had been armed and massed at convenient points to crush any disorder that might arise. The orators of the occasion contented themselves with bitter criticism of what they termed "the late reign of terror and the sword," and with abusing reference to the conduct of the police.

Degree for the Emperor.—In recognition of his efficient help in securing this substantial fund to be used for founding advanced institutions for scientific research work, the university conferred the degree of Honorary Doctor of Laws upon Emperor William. The elaborate ceremonial accompanying the presentation of the degree was one of the most notable features of a splendid celebration.

Germany's Foreign Secretary in Vienna.—State-Secretary for Foreign Affairs, von Kiderlen-Wächter, was received in Vienna by Emperor Francis Joseph, with whom he held a long conference. The new leader of Germany's foreign politics had an extended interview also with Austria's Foreign Minister. Unofficially it is stated, that, in view of the approaching visit of the Czar of Russia to Potsdam, the representatives charged with the foreign policy of the two great powers of the Dreibund sought a mutual understanding on the great questions that may be touched upon during that visit.

QUESTIONS OF THE DAY

An Iroquois Chief

Caughnawaga is an Indian reservation on the south bank of the St. Lawrence River, opposite Lachine and a mile or two above the famous rapids. The Indians there are descendants of the Iroquois, who were the relentless foes of the French and the allies of the British in colonial times. They number a little over two thousand and are all Catholics. The plan of establishing a settlement in which the Christian Indians would be preserved from the pagan influences of their own villages originated with the Jesuit missionary, Raffeix. This Father as early as 1667 persuaded several Indians to follow him to Laprairie, a site some miles below their present village of Caughnawaga. Other Indians joined them later, so that in 1670 they formed a community of twenty families. In the course of time, like their pagan forbears in the Mohawk Valley, the Indians shifted their habitation from one place to another till at last they settled down for good at the Caughnawaga of to-day in 1716. The desire of many years to visit these Indians, among whom Catherine Tegakwitha passed the last years of her life and distinguished missionaries toiled and suffered, was recently gratified. I spent a few days among them in mid-September, and became acquainted with a family history which may be as interesting to others as it was to me.

Strolling through the village one morning, I entered a little dwelling, where two Indian women were busily employed in fancy bead-work. The younger woman was refined and attractive. A large crayon on the wall, which seemed strangely out of place in the modest surroundings, attracted my attention. It was a picture of her grandfather and was really a work of art. The face beamed with intelligence. The type was scarcely Indian except for a certain ruggedness of feature and an eye of acute penetration. The left hand rested on a wheel high in front of him which, with the peaked cap he wore, unmistakably proclaimed him a pilot. Those who are familiar with Canadian currency would recognize the portrait as identical with the engraving on the Canadian \$5.00 bank note. It was that of Jean Baptiste Taiaiake, the last great chief of the Iroquois, whose picturesque and stately figure used to add so much to the romantic interest of a trip through the Lachine rapids, and was known to generations of tourists. He died at an advanced age in 1892. His granddaughter spoke English well, and except for the dark hair and dark skin would seem out of place in that Indian village. Her name, which she wrote legibly and rapidly, was Miss Louise Rice. The name quite dumbfounded me, for I expected some unpronounceable Indian patronymic. However, I expressed no surprise and reserved the solution of my difficulty for the missionaries stationed at the reservation.

From them I learned that Rice was a very common

name in the village; in fact that there were many of the Iroquois bearing English or American names, which they got from ancestors who had been taken prisoners, or had otherwise cast their lot with the tribe in former times.

The story of the Rices has an interest of its own. At the southwest part of Marlboro, then called Chauncy, now Westboro, Mass., lived, in 1704, Edmund Rice and his family. They were people of distinction in that part of the country; for Thomas Rice, a kinsman, was for several years member for Marlboro of the honorable House of Representatives. Edmund had two sons, Silas and Timothy, aged respectively nine and seven years. One day as the lads were in a field some distance from their home a party of Iroquois rushing out of a wood close by seized the youngsters and carried them away to the Indian village on the St. Lawrence. For many years their fate was unknown. But there they grew up, were instructed and baptized Catholics and eventually received into the full brotherhood of the tribe.

Skill in the hunt, prowess in time of war, and marked superiority of intellect won for them the favor and admiration of the Indians. On the death of his son, an Iroquois chief adopted Silas. He took the name of Jacques Tannahorens, and in due time became the great-chief of the remnant of the Six nations at Caughnawaga.

The discovery of Silas Rice under the name of Jacques Tannahorens was the reward of patient researches on the part of the Rev. J. G. L. Forbes, a Canadian secular priest, who labored among the Indians at Caughnawaga from 1889 to 1903. During his chaplaincy he drew up complete genealogical tables of the settlement, which are still preserved in manuscript among the mission treasures. In his search to find the missing Silas among the Indian names in the registers he was greatly aided by Judge William T. Forbes, of Westboro, Mass.

Judge Forbes was himself a lineal descendant of the Edmund Rice, two of whose children had been carried off to Canada, and he was specially interested in tracing the story of his collateral ancestors, the two lads Timothy and Silas. He paid a visit to Caughnawaga in the summer of 1892, and after his visit sent Father Forbes a communication which served as a key to the identification of Silas. This was a copy of a letter written in 1769 to Lieutenant Governor Hutchinson, of Massachusetts. It contained a graphic account of the kidnapping of the two boys and told all that was known of them by their family and friends during the interval of sixty-five years. With the facts and data of this letter, Father Forbes began his search.

Had the original family name of Rice been recorded in the early registers the task of identification would have been easy. But such was not the case. Only the Indian names are found in them. In the letter to Governor Hutchinson, Timothy Rice, the younger of the two captives, was spoken of as Oseronghton. Oseronghton, it said, once paid a visit to his friends in New England.

This was in September, 1749, when Timothy was about 44 years of age. Timothy, or Oserongohton, met one of his relatives in Albany, who accompanied him to West-boro. Oserongohton viewed the house where his father had lived and the field from which he and his brother had been hurried away; he had a clear remembrance of all that had happened, as well as of several persons who were then living. He had, however, forgotten their language and had to speak through an interpreter. His Excellency, Governor Belcher, of Massachusetts, sent for him and received him most kindly in Boston. It was Oserongohton who made the speech to General Gage in behalf of the Caughnawagas soon after the reduction of Montreal.

A short time before the commencement of hostilities between England and the American colonies, in 1775, Captain John Brown was sent to Canada to see if the French and English settlers would join with Massachusetts in rebellion against George III. In a letter to Governor Samuel Adams, Captain Brown reported that French and English were ready to fight for King George, but that the Canadian Six Nations, whose chiefs had been captured in childhood in Massachusetts by the Indians, would aid their brethren in New England.

It will undoubtedly be of interest to many to know that he married Marguerite Tegakwitha, a namesake and probably a relative of the Indian maiden now known to fame as the Lily of the Mohawk. According to the records of the mission Oserongohton died at Caughnawaga on the 27th of September, 1777. He left one son, Pierre, of whom the only record is that he was baptized October 22, 1741.

The search for Silas was not so easy. Every Rice in the village, and they could be counted by hundreds, could be traced back to an Indian named Aronhiowanen. Was this Aronhiowanen the son of Timothy, or was he the son of Silas? "At last by a chain of comparisons of the baptismal and marriage entries," says Father Forbes, "I have succeeded in tracing back with complete certainty the paternity of Aronhiowanen to Jacques Tannhahorens, who is no other than Silas Rice himself." Father Forbes counted nearly 700 living descendants of this Thomas Aronhiowanen.

Silas Rice, alias Jacques Tannhahorens, married at Caughnawaga, Mary Tsiakokawi. She was buried on the 14th May, 1779, having lived to an advanced age. Silas survived her but two days and was buried on the 16th at the age of 84. Miss Louise Rice, therefore, the intelligent and attractive young woman so industriously employed to-day at the village of Caughnawaga in making ornamental bead-work for the pale face, may trace back her lineage through her grandfather, the famous pilot, Jean Baptiste Taiaiake, to Pierre Tekarenkonte, son of Thomas Aronhiowanen, son of the little captive Silas Rice, alias Jacques Tannhahorens, who became the great chief of the Iroquois.

EDWARD SPILLANE, S.J.

Cluny's Thousandth Year

The great public festivities which took place last month in the Department of the Saône and Loire, and which were continued for three days, may help to form an opinion of the curious situation which the religious or irreligious struggle in France has created.

The purpose of these festivals was to celebrate the thousandth anniversary of the Benedictine Abbey of Cluny, which was so famous in former times, especially during the eleventh and twelfth centuries. Of the old Abbey, however, which was so vast and so splendid, and which was indeed almost a city in itself, very few vestiges remain. A solitary but superb and splendid steeple recalls the famous Roman basilica which, after St. Peter's, in Rome, was the most spacious church in Christendom. It was almost as large. Here and there you see a chapel, a few pillars, arcades and isolated towers, and you find a gothic façade which was rebuilt in the eighteenth century. The monastery itself was completely rebuilt about that time. It still stands, and is used now as a school of arts and crafts. The wild men of the Revolution were not the chief authors of the ravages which you see around you. The "Terror" had already passed when the great Abbey was destroyed, and singularly enough it coincided with the fight which the First Consul was having with those madmen. But other vandals appeared; the speculators who bought the buildings and lands for a song. The Government had confiscated the property in 1791.

However, the memories of all the moral, intellectual and artistic glories which cluster about the old ruins have been revived in our days in an altogether unexpected fashion. One of the Academies of that part of the country, namely Macon, was anxious to pay a public and solemn homage to a past which had always been recognized as magnificent, but which now seemed to be invested with more than its usual splendor. It was the thousandth anniversary of the great Abbey, and a great number of learned societies were invited to celebrate it. The invitation was eagerly accepted, and the most distinguished writers and professors hastened to avail themselves of the opportunity of expressing their feelings of admiration and respect. An Archæological Congress was convened for the occasion, and the audience had the opportunity of listening to the courageous and eloquent discourses which were pronounced there, as well as the satisfaction of seeing them reproduced in the newspapers conspicuous for their anti-Christian temper. Side by side with the laymen of the Congress were twenty-five bishops. At their head were Cardinal Luçon and the Archbishop of Rheims. Splendid religious ceremonies concluded the business of the Congress. Mgr. Seton, the Archbishop of Heliopolis, so well known in the United States, was present, and spoke eloquently of the profound friendship which bound together America and Catholic France.

Among the speakers were representatives of three great Academies. M. René Bazin, in the name of the French Academy, was the first to extol the glories of the old Abbey, which he said, "had in the France of the Middle Ages the plenitude of the mission of civilization. It was the apostle of the Gospel of Peace, the guardian of all the sciences; the foundress in every work of charity; the originator of all literary progress, and by its devotion to agriculture was the creator of an art which it propagated over the entire length of Europe."

"At Cluny, as at Monte Cassino," he added, "there were at the side of the brothers who were exclusively devoted to psalmody, to prayer and meditation, and to clearing up the forests, brothers who were calligraphers and illuminators, sculptors, gold and silversmiths for ostensoriums, chalices, ciboriums and reliquaries; there were artists in mosaics, exquisite book binders and musicians. Great architects were there also who conceived and brought to perfection a new and splendid style in ecclesiastical and lay constructions. Often, indeed, in our days, in France, in Spain, in England, in the Holy Land and even in Italy, at Modena, Verona, Pavia, Padua and Florence, if you inquire about the origin of some famous monument; who designed it, who built it, who adorned it, the guide will tell you: 'Cluny, the Burgundian Abbey.'"

Representing the Academy of Inscriptions and Belles Lettres, M. Babelon, the curator of the Section of Medals in the National Library, and Professor in the College of France, paid fitting homage to the monks of Cluny who, he said, "from century to century, handed down to us the inestimable treasure of ancient literature, watching over it as jealously as the Vestal Virgins watched the sacred fire. The monks of the Middle Ages," the learned professor went on to say, "are the intellectual link between antiquity and the modern spirit. In copying the written notes of the Greeks and the Romans, they prevented, in the normal evolution of the human mind, a sudden and complete rupture, a solution of continuity which would have been calamitous, for it would have flung back civilization into the abyss and would have made it retrograde for an incalculable number of centuries."

Another Academician, delegated by his colleagues who have devoted their great abilities to the study of Moral and Political Science, namely M. Imbart de la Tour, showed how the great Order of Cluny gave expression to the finest of French characteristics, moderation and balance. "These two traits," he said, "are noticeable in the Rule, the Institute and the work, just as they are in the architecture of the glorious old Abbey."

Other orators showed the economic, charitable and social work performed by the monks, who increased their territorial power without abusing it, who protected the lowly, founded loan associations for them and provided shelter for the unfortunate and the tramp.

The splendid religious ceremonies which followed gave

occasion to display in a still brighter light the intellectual and social influence exercised by the monks. There in the church of Notre Dame de Cluny, Mgr. Baudrillart, Rector of the Institut Catholique of Paris, summed up in a masterly fashion the relations of Cluny with the Papacy. He pointed out the powerful and decisive co-operation which the Benedictines brought to every work of ecclesiastical reform during the 10th century and after. He told the story of the fierce war about Investitures with the lay princes who usurped and degraded the sacerdotal prerogatives. He described the scene at Canossa when the odious Emperor of Germany, Henry IV, had to bend the knee to Gregory VII, the champion of virtue, justice and morality.

Another part of the celebration consisted in the procession and the grand historical pageant which, with the costumes of the epoch, portrayed one of the visits to the Abbey by Saint Louis IX, King of France. In the procession, which was extremely brilliant and interesting, the most notable families of the locality took part. It was like a resurrection of the Christianity of former days.

The impression produced by these gorgeous festivities was not confined to the Province in which they took place. The readers of free-thinking papers like the *Temps* were surprised not only to read an account of all that happened, but to have the real significance of it all set forth in its pages.

Yes, actually in the *Temps* (September 12), there appeared a long article consecrated to the glorious memories of the Abbey and its monastic work. It also reviewed the events in which the figure of Urban VIII appears, who called Cluny "the mother of the world."

The greater part of the readers of the *Temps* must have been amazed. Among them are many functionaries who are in the thickest of the fight against our traditional beliefs.

Another fact is that the celebration created an embarrassing situation for the Government. It did not know whether to abstain entirely, or frankly and honestly to take part in it. The proper thing would have been to have designated the Minister of Public Instruction for the reason that the celebration was being held by the scientific bodies of the country. But M. Doumergue, the actual Minister, like so many others of his kind, belongs to the political world which has the bad habit of treating both our religion and the past history of our nation with hatred and contempt. If such a Minister presented himself at Cluny he would have felt ill at ease. Over and above that he would have run the risk of irritating most of his political followers. Nevertheless, as the Government did not want to appear to show its contempt for such a magnificent demonstration which had been inspired by patriotism and scientific enthusiasm, some official had to be sent. So they commissioned the Sub-Secretary of State for War, M. Sarrant, an erstwhile lawyer and journalist. In presence of that throng of learned men, who did not care a snap of their fingers

for him, and forced as he was to face a religious past so suddenly restored to being, Sarraut, like the Government he represented, was extremely uncomfortable. He scarcely opened his mouth, but nevertheless in the two or three words he was forced to utter, he was obliged to pay his respects to the religious glories of Old France against which the militant free-thinkers of to-day are constantly levelling their imprecations and their scorn.

One would be inclined to think that those two words of timid and embarrassed homage were of little account; in fact nothing at all. But no. Because of the actual conditions of France that meagre recognition is a symptom. It shows how arbitrary and factitious is the physiognomy that has been fastened on our country. In presence of the true France the party in power is in a panic.

The contest begun at Cluny has already shown itself elsewhere; and we can reckon on such manifestations becoming more and more frequent. In the scientific world there is a continual and growing insurgency against the tyranny of unbelief. It is especially noticeable in the works which our historians are giving to the press. They are forcing us to realize the absurdity and the odiousness of certain opinions which have been imposed on us and which have been promulgated during the last quarter of a century. Chief among them is that one which has been spread broadcast by our official free-thinkers, and is so continually insisted upon, that up to 1789, the peasantry's sole food was grass and straw. A number of *lay manuels*, stamped with the Government's approval, always describe the history of our long and glorious past as "dark and barbarous." Lo! now in the most unexpected fashion science appears with her protest against this calumny, and sets herself actively to work at refuting these lies and dispelling the ignorance which has settled on such a large number among our people. We shall see France Christian once again, and free from the domination of its atheist rulers.

The thousandth anniversary of Cluny is a symptom of a movement to whose results we may look with hope and confidence. It is this hope and this confidence which have prompted me to address these few words to the readers of AMERICA.

EUGÈNE TAVERNIER,
Editor of the *Univers*, Paris.

The Catholic Church in Denmark

It is difficult to understand the unhappy experience of the Church in the northern lands of Europe. The earlier zeal of their peoples is matter of record. It is attested by the remains of splendid churches built by them, by the number of monasteries erected among them, by the story of countless foundations for the benefit of the poor and of rich donations chronicled in those countries' annals. Yet the glory of the Church was swept away in a few years by the hurricane of the Reformation. True, we are assured, Catholic customs and usages never died

out completely in the old Scandinavian kingdoms. In Denmark, recent writers tell us, to some extent the rural population even yet believe in the assistance of the saints; the Lutheran names for religious persons and ceremonies never have been in common use; as in former times, the people speak of bishops and priests, of saying Mass, etc. The ministers wear vestments similar to those used in the Catholic Church and the altars are decorated with lighted candles. For a long time the elevation of the Host, auricular confession, and the ancient hymns were retained.

Probably all this may help one to account for the overwhelming spread of Lutheranism among the inhabitants of those countries. Though the lands had been Catholic for centuries, conditions, for one reason or another, were not satisfactory in them at the time of Luther's defection; education, as we understand it, was not possible, and the people were ill-prepared to withstand the strenuous efforts of the reformers. The fact that much of the ancient external form was retained in the new religion was calculated to confirm a simple people in the belief that nothing essential had been changed and quietly they slipped away from the moorings heretofore holding them until, towards the end of the sixteenth century, Catholicism may be considered to have become practically dead among them. Such, at least, appears to have been the case in Denmark.

Some adherents of the old Church were ever to be met in that kingdom, and in the beginning of the seventeenth century an attempt was made by the Propaganda to provide in a regular way for the spiritual welfare of these scattered Catholics, but the severity of the Danish law, forbidding Catholic priests under penalty of death to perform any religious functions, made successful missionary work a matter of difficulty. Confiscation of property and banishment threatened in the case of conversion to the Church were weighty obstacles, too, to a possible return to the old ways. May it be that Providence arranged it so that the new birth of Catholicism in Denmark should be coincident with the threatened defection of peoples who had safely weathered the storm of the sixteenth century revolt? It was only in 1849, at all events, that the rigid conditions standing in the way of the new birth underwent a gratifying change. On June 5 of that year the new Danish constitution granted complete religious freedom, and political and ecclesiastical equality was guaranteed to all dissenters from the faith of the established evangelical church.

Early this year the Catholics of Denmark joined in the celebration of a feast day characterized by a pomp and solemnity such as St. Canute's land had not witnessed since the days of the Reformation. On January 18, fifty years ago, Bishop (later Cardinal) Melchers, of Osnabrück, Germany, raised to the dignity of the priesthood a young levite named John von Euch. Sent to Copenhagen immediately after his ordination, the new priest began there a missionary career which has continued uninterrupted till to-day, when as Vicar-Apostolic, he

rules the Danish mission, a district now marked by conditions which assure a solid and enduring growth of the Catholic body. No wonder the Danish faithful determined to make the day memorable in the annals of the Church!

When the young missionary arrived in Copenhagen in 1860 there were in all Denmark but two small Catholic congregations, one in the capital city and one in Fredericia. To-day, at the close of his fifty years' service, he finds himself at the head of an organization made up of 24 congregations, with 36 churches and chapels, 26 schools and 14 hospitals. That progress in a difficult field has been thus notable is due in large measure to the singular talent for organization possessed by Bishop von Euch.

Long before he had been made Vicar, whilst still toilsomely struggling as the sole priest in Jutland to carry the consolations of religion to the scattered Catholics of that district, he recognized the need of establishing missionary centres from which, whilst they served as the beginnings of future parish organizations, the work of a priest in charge might be more satisfactorily carried on. The need appealed to him the more strongly when, in 1884, he took over the direction of the entire Danish Mission as first Vicar Apostolic. His little flock, then numbering 3,000 souls, he found scattered far and wide over the islands making up the kingdom, and he gave his undivided attention from the first to founding permanent mission centres throughout the vicariate. That Bishop von Euch's move was a well calculated one the decided increase of the Catholic population shows. In 1860 Denmark's people numbered 1,608,362 and among them there were but 1,240 Catholics; to-day in a population of 2,588,919, Denmark reckons 7,871 Catholics. While, therefore, the number of inhabitants has increased during these fifty years by 61 per cent., the Catholic Church boasts an increase in the kingdom of 535 per cent. This computation, by the way, takes no account of the 12,000 Poles who have immigrated into the country at the call of those interested in the development of the beet-sugar industry and who are regularly cared for by missionary priests of their own nation.

This growth of the Church in Denmark, be it remembered then, is due to conversions from the established Evangelical church. For years back the tale of the wanderers who have returned to the household of the Faith averages 200 a year, and while here, as elsewhere, it is among the poor and lowly that the doctrines of the Catholic religion find readiest hearing, there are not wanting among those who come back to the Church men and women distinguished for nobility of birth, high intellectual attainments and social prominence.

To administer to the spiritual needs of a charge extending over 16,000 square miles of territory and including within its limits groups of larger and smaller islands involves no light burden. The zealous bishop and the twenty diocesan priests under his jurisdiction would find it an impossible task were it not for the splendid coopera-

tion of the religious, men and women, laboring in the Danish mission district. At the present time 124 members of religious orders of men, representing eight different institutes, conduct 14 foundations within Bishop von Euch's territory; and 440 sisters, of seven different congregations, control 35 establishments consecrated to educational and charitable works. Not the least of Mgr. von Euch's claims to grateful appreciation on the part of his flock rests on the far-seeing judgment which prompted him to secure the assistance of these zealous helpers in the upbuilding of his vicariate. The work being done by the religious in Denmark is invaluable. Commonly enough does one hear it affirmed that the unselfish devotedness of the Sisters of Charity in hospitals and schools has paved the way for the zeal of conquest shown by untiring missionaries, by conciliating the bitterness of ancient prejudice and by rooting out the influence of ancient calumnies. Certainly their example of disinterested charity and forgetfulness of self has won esteem for the Church in which alone so beautiful a spirit of service may grow into fruitage.

Thanks to the efforts of the religious especially, the present record of Catholic schools and charitable institutions in the Danish vineyard is most gratifying. In 1860 in all Denmark but two Catholic schools were in existence; in 1884, when the Vicar Apostolic took over the charge of the new vicariate just established in these parts, he found in his field of labor six elementary and two high schools conducted by the Sisters of St. Joseph, and one high school and one gymnasium under the direction of the Jesuits; in this year of his priestly jubilee, Mgr. von Euch is consoled to see flourishing in his vicariate 20 elementary schools four schools for the advanced training of young women, an excellent normal school, a real-schule, and a college privileged by the Government to confer the usual academic degrees. These latter more advanced institutions, conducted by the Jesuits and the Sisters of St. Joseph, are held in high esteem even among the non-Catholics of Denmark.

But in even fuller measure do the respect and regard and confidence of Protestants go out to those in charge of the Catholic hospitals. The mission boasts fourteen splendid institutions for the care of the sick, well endowed and excellently equipped for the charitable work they carry on. Naturally the great majority of those who seek the ministrations of the hospital Sisters are non-Catholics, and the considerate kindness they experience as well as the unfailing religious spirit filling the active lives of the sisters create a wonderful change in their Protestant prejudices. Of course, good progress has been made in other lines of charitable activity. There are crèches and kindergartens and orphan asylums and houses of Mercy to meet fully the growing needs of Denmark's Catholic mission.

Nor has the venerable Vicar failed to devote his many-sided energy to the phase of Catholic development of particular concern in our day. To meet the social needs of

his people his Lordship has given considerable thought to Catholic organization and following, in the main, the example of the Catholics of Germany, he has succeeded in building up a federation of Catholic societies which will be of invaluable help in the future spread of Catholicism in Denmark. The potential aid of a distinctively Catholic literature, too, has not been overlooked, and, though they who toil in this field can at present expect no great material reward for their labors, their efforts, nevertheless, have already won favorable notice among the cultivated classes of the nation.

Does the story of what one man, full of zeal for the spread of God's glory, can achieve within the brief span of fifty years astonish us? How that astonishment must grow and widen when, in the comfort of his own ease and care-free experience, one recalls that Bishop von Euch's resources to meet the multiplied demands his unceasing activity imposes upon him are but the slightest. A few kind benefactors whom he has interested in his work do something for him; the Lyons Association for the Propagation of the Faith and the Bonifatiusverein of Germany have been liberal helpers; for the rest the story of Denmark's vicariate is a repetition of that of many other fields of Catholic missionary enterprise; the story of a poverty that does wondrous deeds, because trust in God's goodness and a surprising eagerness to sacrifice self make those who labor there strong with a strength not of this world.

M. J. O'CONNOR, S.J.

Orestes A. Brownson, as a Man

The words, we sometimes meet in the Old Testament: "*esto vir*," "*estote viri*," "be a man," "be men," naturally come to our mind when we study the character of this great New England philosopher, theologian, and reviewer who struggled upward from the depths of many isms into the sheltering bosom of the Catholic Church. He ran through the whole discordant gamut of sectarianism, from the worse than Dantean hell of Calvinism to the phantasmagoric heaven of Universalism. In philosophy there was no error that he had not explored and temporarily accepted: scepticism, pantheism, socialism even, in some of its crudest forms. Deprived of religious faith, he was prone to fall a prey to every new creed. He once said that he never read an important book that its teachings did not hold him, at least for awhile. His noble soul, struggling in the coils of error, like Laocoon in the folds of the serpent, freed itself at last, thanks to the grace of God, and the courage, honesty, and humility of his natural character.

Intellectual courage and honesty specially characterized him. Starting out on his intellectual voyage with these two qualities, he followed the marsh-light of private judgment, in which as a good Protestant he trusted, into every swamp, and bog of error. He left the Presbyterians because he was too honest to pretend to believe their

horrible doctrine of foreordination, and became a Universalist. From false doctrine the step is easy to false morality. Although always a moral man, he accepted the erroneous opinions of Robert Dale Owen on marriage.

After reading the works of Leroux and Saint Simon, he became, for a time, the champion of their socialistic theories; and went so far on the road of private judgment as to become an infidel. At this time he did not know the Catholic religion. Like many of his New England contemporaries, he did not think the Catholic Church worth consideration. She was a dead superstition, unworthy of an intellectual man's attention, for him, as she still is for many semi-educated Protestants who often admire and praise her work while refusing to consider the claims of the workmen; who praise the external beauty but do not take the trouble to investigate the internal beauty of the Bride of Christ.

Brownson was always honest; he followed the light wherever it led. If he followed the marsh-light, it was because he thought it was the light of the sun. But after much falling into pit and boghole, the true light shone on him because he was honest. Unlike Pusey, and so many others who saw, but closed their eyes so that they should not see, Brownson opened his eyes wide when he saw the truth, and had the courage to accept it no matter how hard the doctrine hit human pride and passion. Courage in an eminent degree produces in the natural order a virtue which seems to be a sequel of courage, and the best proof of strong manhood: natural humility. To brave the world, to cut loose from one's surroundings, to break with one's friends, to tell them: "All I have been writing is wrong," "I was mistaken and I have led you into error;" it takes a man of courage and of humility to do this.

When the bishop upon whom he called for instruction, gave him the little Catholic Catechism to read, the great philosopher and reviewer felt the humiliation but he courageously bowed and accepted the compendium of Christian Truth. This was an act of humility and it showed his strength of character. The respect shown to the Catechism by Dr. Brownson reminds one of the compliment paid to it by another well-known philosopher of the nineteenth century who, like the American reviewer, had run the scale of all the modern systems until he finally doubted his own existence. This was Jouffroy, who came back to reason and faith when he was on his deathbed, took up the Catechism, read its first question: "Who made you?" "God." "Who is God?" "The Creator of heaven and earth." "Why did He make me?" "That I might know Him, and love Him here on earth, and enjoy Him in heaven hereafter;" then laying down the little book he said: "There's more true philosophy there than in all the systems I have studied."

When towards the end of his life, he wrote some of his best work in the *Catholic World*, Father Hecker's blue pencil often put the old philosopher's humility to the

test. The writer has never forgotten the evening when the Doctor and Father Hecker stepped into his room after a discussion which they had had on a theological statement in an article of the Doctor's about to be published. He was angry. A flush on his cheeks could be seen through the flowing gray beard that covered his leonine face; and the eyes flashed in his Socratic head. Father Hecker smilingly retired; but no sooner was his back turned than the Doctor exclaimed: "D—n it, he has cut the best thing out of my article." The act of submission to his censor on this occasion was all the more laudable because the passage eliminated simply expressed an opinion freely held in Catholic schools of theology.

The Doctor's style was always virile; clear and to the point. After he became a Catholic he wielded the very hammer of Thor upon the adversaries of the Church. As a controversialist he had few equals among the Catholic writers of the last century. In politics, he veered from Socialism, which he had imbibed from reading the works of the French Socialists of his time, to Conservative Republicanism towards the end of his life. He had edited a Review which in 1840 advocated the political ideas of the Democratic party; and over twenty years later, he published his opinions on government in a book called "The American Republic." But true to the natural honesty and manliness of his character, he changed many of his opinions as he found them untenable, so that toward the end of his life he became an ardent Republican. He denounced slavery and Secession, and thus lost so many of his old friends and subscribers that he had to discontinue the publication of his Review. Fidelity to conviction characterized his political as well as his religious life.

The work which best shows the qualities of the man is "The Convert, or Leaves from My Experience," published in New York in 1857. His voluminous writings from the beginning to the end of his career, show him to have had all the natural qualities of the true man; while after his conversion to the Catholic Church, these qualities were supplemented by a living faith, strong hope, and ardent charity, and made him an exemplary Christian.

H. A. B.

Revival of Medievalism in Sweden

It happens sometimes in the restoration of the old churches of Sweden, that the workmen discover very remarkable paintings which had, up to now, been hidden under a heavy coat of lime and plaster. Like the churches these pictures date from Catholic times. As for the lime and plaster, they are traceable to the iconoclasts of Protestantism who conscientiously set themselves to work to destroy everything which could recall in the slightest way, the Catholic life of the past.

In fact, everything connected with the Catholic life of the Middle Ages has met with the same fate as the pictures in the churches which were built by our Catholic

ancestors. The plaster was a precaution to conceal, as it has done, what was noblest and greatest in the history of Sweden. But they are beginning at last to scratch off the plaster, and these old pictures are now making their appearance; and this is happening throughout the country. The number of old edifices which have reassumed their primitive appearance during the last twenty years is really surprising, and this movement of restoration is going on with increasing rapidity.

This summer in the presence of the King and the Royal Family, the solemn inauguration of the old Cathedral of Strengnas near Stockholm, took place. This Cathedral, whose construction was begun in 1134, had suffered the inevitable degradation which Protestant vandalism put upon it. To-day it has reappeared in all the splendor of a beauty which had been concealed for centuries. Not only are the walls free from the plaster which had covered them, but amid the ruins and rubbish of all kinds which filled its vaults and galleries, there have been discovered precious specimens of ancient woodwork, priestly vestments, statues of saints, one of which represented the Blessed Virgin with the Infant Jesus. It was found on an altar especially erected for it.

At the same time, the little city of Strengnas organized an exposition of the works of art which had been used in the worship of olden times. Six hundred and thirty-four articles in this exposition came from the single diocese of Strengnas, and one is surprised to see that there still exist so many things connected with the Catholicity of olden times. There are statues beautifully colored and gilded, and scarcely dimmed, by the dust and negligence of centuries. They still stretch out their hands as if to bless, and on some of them you can yet see the traces left by the smoke of the candles which pious hands had lighted before them four or five hundred years ago. The crucifixes, the Altar tables, the Tabernacles, the Baptisteries richly carved, rise before us side by side with splendid works of embroidery, chasubles and altar cloths alike. The connoisseurs are busy in discovering the imprint of this or that school, Flemish, Italian or French, while for the Catholic they call out of the past the times when each one gave the finest he had to ornament the house of God.

This exposition was a genuine success and resulted in a very considerable profit for those who had organized it. Tourists came in great numbers to the little city which up to that time was unknown, and newspapers discussed at length the question of the architecture and religious art of the Middle Ages.

The interest which the mere list of relics of ancient times has excited, and the taste which is continually developing for the most scrupulous reconstructions and restorations of these old churches, necessarily impart a very vivid understanding of what Catholic art of former days represented. It is no longer possible to treat them with the contempt, which Protestants formerly affected in their regard; they can no longer designate these venerable

relics as Catholic idolatry. Indeed, sentiment has gone still further in that direction. For, who would ever have believed that in Protestant Sweden, a Protestant Parochial Council would have resolved to erect a statue of a saint upon its parish house? Nevertheless last winter the Parochial Council did so with the statue of St. Clare, whose monastery formerly existed in this locality.

The Protestant clergy no longer dare to speak against these traces of Catholicism in the same tone that they would have assumed scarcely ten years ago. Certain pastors even find it advantageous to study the religious Middle Ages of Sweden. Hence St. Bridget has found her historian in the country pastor whose work, although very defective in point of doctrine, nevertheless contains very curious details which give evidence of an extremely conscientious study of the subject.

The great figure of St. Bridget seems to grow more and more alive for her compatriots. An instance of it may be found in the Parliamentary vote this past winter. It was legislative action that saved from vandalism the buildings which still exist of the monastery of St. Bridget at Vadstena. But it must be remarked, that the ground had been prepared for this before hand. It would have been difficult for our legislators to have done otherwise after the publication of the luminous pages of one of our best authors, Werner von Heidenstam, who drew charming pictures of many of the episodes of the life of St. Bridget. Another, a great and learned work, richly supplied with facts and quotations, has also been published by Mr. Steffens. He has been devoting this entire year to give us an idea of the literary life of the Saint who has been properly called the greatest Swedish writer of the Middle Ages.

Nor have our literary men been the only ones to pay homage to St. Bridget. Our painters have endeavored to bring her back again and place her before the eyes of the world. Thus, for instance, a Swedish Protestant artist, Mlle. Amelia Lonblad, has, during her sojourn in Rome, and while under the influence of one of her compatriots who had been converted to Catholicism and who had afterwards become a Bridgetine nun, conceived the project of a painting representing St. Bridget with the different members of her order kneeling before the Blessed Virgin and the Infant Jesus. This painting which was recently finished was exhibited in Stockholm, first before the Christian Association of Young Girls, on which occasion one of our best known literary women, Madame Lydia Wahlstrom, read a learned and sympathetic paper on the influence exercised by St. Bridget. A splendid choir then sang Catholic hymns, among which was "Rosa Rorans Bonitatem." Later on the painting was exhibited at the festival organized in honor of St. Bridget by the society known as Concordia Catholica, at which the Bishop, Monsignor Biter, was present.

This revival of devotion to St. Bridget manifests itself also in the proposition which the Association of the Museum of St. Bridget has just presented to the king to

transform one of the halls of the old monastery into a museum for installing all the articles of the church of the old convent which are now piled up in a heap in the sacristy of the Protestant church.

This remarkable renaissance of piety for the past is traceable, of course, to the development of intelligence and artistic taste and also to an increasing broadness of view which is the result of modern eclecticism. Foreign travel also counts for a good deal in the explanation of this phenomenon. Many a Swede who never left the shadow of the village steeple now finds himself in England, Belgium, France and Italy, and his national conceit gets a set-back when he sees that everywhere Christianity has expanded in what was splendid and beautiful, while in Sweden it expressed itself only in ugliness. That has set him on the trail of these vestiges of Christianity, and he has found everywhere in his own country, even in little out-of-the-way villages, treasures of Catholic art. His search has been rewarded with the result that most precious things are being gathered up by the descendants of the very men who destroyed the great monuments of which these treasures are the remnants.

Perhaps there is another explanation deeper still. In the souls of St. Bridget's compatriots, warped as they are at the present day with rationalism, individualism and socialism, there is a feeling of alarm when they see how all their aspirations have come to naught. Their pastors who admitted no authority outside of the Bible have been unsettled in their convictions by the researches of higher criticism, and now find themselves without guide or compass in spiritual things. Perhaps they are dreading also the moment when at the command of the King, or of the Parliament, which is largely made up of free thinkers and atheists, they will have to refashion their creed, revise their profession of faith and thus find themselves with no higher court to appeal to than the politicians of the country. For it must be remembered that the Swedish churchmen have never been anything else than government officials.

Perhaps what they called Catholic superstition is beginning to appear less absurd, and the obligation of submitting to a single head is less onerous than that of bowing to a parliamentary majority which changes at every moment.

If such is the interpretation to be given to the movement now in progress, it would not be the least of the miracles performed by the holy patrons of Sweden.

BARON G. ARMFELT.

It goes without saying that it is the duty of loyal and self-respecting Catholics to protest against public insults to their religion and take every legitimate means to make their protest effective. Mr. C. I. Denechaud, president of the Louisiana Federation of Catholic Societies, has sent a letter of indignant protest to "Puck," a professedly humorous magazine, which has been cari-

capturing our Holy Father, the Pope. Our attention was called some time ago to a similar offense in "Life." Mr. Denechaud has done well and officials of other Catholic organizations could fruitfully follow his example, but individual Catholics can do better by discarding such publications altogether, and thus improve their education. The Louisiana Federation has also called to account the "Cream of Wheat" Company for using a caricature of a Franciscan Monk to advertise their wares. The company's secretary had pertly replied to the editor of *Men and Women* that he had seen "exactly such fat old priests floating around Spain and Italy, not to mention this country. You certainly make me laugh." Now Catholics can effectively rebuke both the secretary and his company by refusing to patronize their food product. The consequent decline in profits on their patent would make them, and others of their class cease to "laugh" at Catholic sensibilities.

As mentioned last week the Turks were refused the loan of any French money, and now Hungary has a like experience until the use of the money be stated. This is regarded in Vienna as an attack on the Triple Alliance. It is indeed an effective obstacle to the aggressive advance of Austria with Germany behind her, through the Balkans into Turkey. The Triple Alliance would thus be greatly strengthened, but having no money it is unable to carry out its plans. So that what would formerly be settled by force of arms is now brought about by tying up the money bags, which is a more comfortable procedure for the world at large. In refusing to grant money to Turkey it prevented the union of Turks and Rumanians, and now it is playing the same quiet game with Austria. It is not mere finance, but politics, for the system is that when the French banks want to lend, and the Bourse approves, the Government steps in after all is said and done and decides whether or not the loan should be made. The sequel of this interesting affair is told in the German chronicle.

It is announced that the Hon. Thomas C. Dawson, United States Minister to Panama, has been directed to leave his post temporarily and go to Managua, the capital of Nicaragua, where he will arrange with provisional President Estrada for settling the claims arising from the execution of Cannon and Gross by the Zelaya administration. He will also advise the provisional government in matters of public importance, such as financial and commercial questions which are awaiting solution. Ex-President Madriz has reached the city of Mexico, where he has announced his withdrawal from politics and intention to take up the practice of law in Mexico. His supporters in Managua are so active that the Estradists are suppressing the news.

CORRESPONDENCE

"Old Catholics" in England

LONDON, SEPT. 23, 1910.

Some of the London papers have been attaching a very exaggerated importance to the doings of a misguided priest, who has for some time posed as the leader of an "Old Catholic" movement in England. I dare say what is published on the subject here in London finds an echo in the press of the United States. It may, therefore, be useful to put the plain facts of the case on record.

The Rev. Arnold H. Mathew was for some years a priest in one of the west of England dioceses. He belongs to a Welsh family, and devoted a great deal of energy to an attempt to make good a claim to represent the former Earls of Llandaff. The earldom has been for more than a hundred years in abeyance. Arnold Mathew held that he could prove his kinship with the last earl, and hoped for some time that he would be allowed to revive the title and take a seat in the House of Lords. This was one of many characteristic eccentricities, for to put the matter plainly he had the reputation of being somewhat of a crank. After exhausting the patience of his bishop he finally left the diocese.

Rather more than two years ago he appears to have formed a plan for securing notoriety in another way. Somehow he had got the idea that if only a leader could be found there would be a revolt against the bishops among the Catholic clergy of England. There never was a greater delusion, for the clergy of the English dioceses are a hard-working body of priests, thoroughly loyal to their spiritual chiefs and to the Holy See. But having got the idea, apparently from wild talk in some of the non-Catholic papers, he went to Holland, and on April 28th, 1908, received episcopal consecration at the hands of the schismatic Jansenist Archbishop of Utrecht, where a small group of Jansenists have held together since the troubles of the seventeenth century.

He returned to London and published a manifesto, in which he described himself as "Old Catholic Bishop of Chelsea," apparently because he had taken lodgings in that part of London. He had had till then a good many friends among the English Ritualists, but he was disappointed at finding that they did not welcome his latest escapade, and he was for a while in the disappointing position of a leader without any followers. The discontented priests whom he had expected to see rallying around his self-given pastoral staff did not put in an appearance. But at the beginning of 1909 he found allies in an unexpected quarter. A dissenting minister, who had formerly belonged to the Congregationalist body, the Rev. Noel Lambert, was running a small chapel in north London as an independent religious speculation. Mathew formed an alliance with Lambert, and ordained him a priest, and the chapel in River Street, London, N., was refurnished and provided with a notice board, on which it was described as "St. Willibrord's Catholic Church." Many of Mr. Lambert's congregation joined the new organization, and "Bishop" Mathew claims that he has now a flock of between five and six hundred. All of these are not local adherents. The congregation at St. Willibrord's is much smaller. The Old Catholics are made up of the ex-Congrega-

tionalists and a number of Ritualists who have drifted into the new movement.

In a press interview the "Old Catholic" leader claims to have ten "priests" under his self-assumed jurisdiction. One of these is the ex-Congregationist preacher. Four others are young Ritualist clergymen, who left the Church of England to take more certain orders from the new bishop. These four he styles the "canons" of his chapter. Of the five others I know nothing, but I am fairly sure they are not rebellious priests who have left their rightful bishops for this upstart schismatic. He has now ceased to call himself "Bishop of Chelsea." He has larger ambitions, and his title is "Old Catholic Bishop of Great Britain and Ireland." The addition of "Ireland" to his title is a piece of colossal impudence. The kind of crank that is likely to acknowledge the jurisdiction of "Old Catholic" prelates with Jansenist orders, officiating in a dissenting meeting house, is not to be found in Ireland.

After more than two years there is not the remotest sign that "Bishop" Mathew's hopes of a rally of revolting priests and laymen to his standard have the least chance of realization. Catholics simply leave him severely alone, and pray for him. Unfortunately "St. Willibrord's" is, and for some time yet will be, a centre for the profanation of holy things. Last Corpus Christi, Mathew, supported by his four ex-Ritualists, and a very small gathering of adherents, had a procession of the Blessed Sacrament in the streets near his church. Photographs of the ceremony in the London papers advertised his misguided activity.

It is not likely that the movement will last long. In the "bishop's" communications to the press there is an ominous reference to want of funds. A few weeks ago he was mentioned in the papers as having conferred episcopal consecration on two priests of the Diocese of Nottingham, Fathers Beale and Howarth. This is a scandal with which the Holy See will presently deal. Dr. Brindle, the Bishop of Nottingham (famous for many years as the Catholic chaplain to our troops in the wars of Egypt and the Soudan) has suspended the two priests, and they have appealed to Rome.

They have published a strange account of their conduct. They declare that they have not joined Bishop Mathew's petty schism, but desire to remain loyal subjects of the Holy See. It appears that some years ago they succeeded in obtaining the honorary distinction of Monsignor from Leo XIII, but the appointment was speedily cancelled on representations made to the Holy See by Archbishop Vaughan, then primate of England. They now say that their only object in obtaining episcopal consecration from Bishop Mathew was to secure a dignity that could not be taken from them by a stroke of the pen. The whole affair reveals the strange confusion of mind that some men are capable of. One could understand (while lamenting their act) the disappointed ex-Monsignori joining Bishop Mathew's schismatic conventicle. But it is impossible to understand the state of mind of priests who, while declaring that they mean to remain loyal to the Holy See, violate the most elementary of its prescriptions by going to a schismatic for consecration as bishops of nowhere in particular. The whole affair seems to reveal a want of ordinary mental balance in these thoroughly abnormal specimens of our English clergy. Perhaps the "want of funds" referred to above will be supplied by some fomenter of sedition.

A. H. A.

A Summer Incident

HASTINGS, ENGLAND, SEPT. 24, 1910.

Hastings is one of the oldest and best known of the towns that line the south coast of England. Besides its historical associations and monuments of the past, it boasts, like its neighbors, of its Parade, some three miles in length, its Piers and the various amusement places, calculated to attract the throng of summer visitors, whether they come for the season or merely to spend a "week-end" at the seashore. The city and the beach have their attractions, while various modes of conveyance provide easy access to points of historical interest in the neighborhood.

There is one feature of the summer season, however, which is somewhat unique and quite in contrast with the ordinary diversions. It is a religious festival which takes the form of a public pilgrimage in honor of Our Lady. A Catholic procession through the streets of an English city, and a busy watering place at that, may seem a strange phenomenon to one familiar with the course of religious history in this country during the past three centuries. One does not have to go back to the penal days when Catholics were obliged to conceal all evidence of the practice of their faith, and priests who dared to say Mass were liable to undergo the horrors of the scaffold; nor need one go back half a century and more, to the time of the reestablishment of the Catholic hierarchy, when the country was in an uproar over the latest form of papal aggression. One has but to recall recent demonstrations in the streets of Liverpool and the various devices employed by the Protestant Alliance to give evidence of its life and vigor, to realize the old spirit of bigotry is not yet dead.

Still on the whole things have changed wonderfully, and here in this corner of Sussex where Catholics are not numerous, the children of the Church have for over ten years past paid homage to Our Lady by marching in procession in the height of the summer season through the streets of their city when it was thronged with visitors in quest of pleasure or repose. This ancient and pious custom has, in fact, been revived in some other portions of England, but it was the writer's privilege recently to take part in the annual Hastings' pilgrimage. It was held under the auspices of the Guild of Our Lady of Ransom, which is laboring for the conversion of England, and was under the direction of Father Fletcher, director of the Guild, and the clergy of the local Parish Church of St. Mary Star-of-the-Sea.

It was on a bright summer's afternoon that the various parish organizations assembled in the church, where ranks were formed. The procession then, headed by a band, proceeded down through the old town towards the water-front, with banners flying and with a goodly number taking part in the singing of hymns. A statue of Our Lady, decked with flowers, was borne in the middle of the procession by four sturdy members of the Confraternity of the Blessed Sacrament in appropriate costume. The clergy in surplice and biretta, including a number of Jesuit scholastics from the French House of Studies in the city, brought up the rear. The event had been well advertised and a large crowd lined the streets. Cameras were, of course, frequently brought into requisition. A stranger would naturally wonder what conduct was to be expected in such a gathering. He could not be blamed if he should anticipate some ridicule or harsh remarks, or even jeers. But no. While it is true that

a very small police escort preceded the procession and a stalwart "bobby" marched beside the statue of Our Lady, it must be admitted that there was no need of any special protection. The numerous spectators who lined the streets were indeed curious, for curiosity was evidently the motive which had brought most of them. But they were not disrespectful, and whatever their thoughts may have been they kept them to themselves, or at least, as far as one could observe, they did not express them in such a way as to be audible or offensive to the pilgrims.

Upon reaching the water-front the procession continued along the Parade, the sparkling banners and the costumes of the children and young people making a pretty sight in the summer sun. Entering the modern town the ascent began of the steep slope leading to the ruins of the old Norman castle of Hastings, which through the courtesy of the Earl of Chichester had been thrown open to the Pilgrims. Upon entering the historical precincts all who could, assembled in what remains of the ancient chapel of Our Lady, with its memories of St. Anselm and of St. Thomas à Becket, its first dean. The statue of Our Lady was placed on the spot where the high altar formerly stood and here, under the open sky and surrounded by crumbling walls, which if they could speak might have told of similar gatherings in the ages of faith, hymns were sung in honor of Our Lady and prayers recited for the conversion of England. The procession then reformed and returned to the church, where there was Solemn Benediction. Thus ended an interesting and edifying act of faith, a souvenir, as well as a revival of one of the prominent devotions of old Catholic days when England was proud to bear the title of Our Lady's Dowry, and also a pledge of the vitality of the old religion and a proof of the larger toleration which has begun to prevail.

H. M. B., S.J.

"Sentire cum Ecclesia"

MUNICH, OCTOBER 1, 1910.

A well-known German publicist, writing in a recent issue of the *Allgemeine Rundschau*, offers some excellent suggestions to Catholics the world over. At no period of the Church's experience, he contends, was there greater need to heed the old Catholic word: *sentire cum ecclesia* (to think and feel with the Church). The Holy Father is indefatigable in fulfilling the purpose marked out by him from the beginning of his pontificate: *omnia instaurare in Christo* (to renew all things in Christ); he works and prays and publishes encyclicals and decrees, which if rightly interpreted and exactly carried into execution, cannot but exert most wholesome influence in the renewal of all things in Christ. One needs but recall his letter on the Sillon, his enactments regarding Daily Communion and the Age of First Communicants, his decrees concerning the Amovibility of Pastors, his energetic campaign in the matter of the Heresies of the Modernists. Do we heed as we should, a coincidence marked in the promulgation of each of these documents by the Holy Father? Scarcely did they appear in the public press and with no opportunity being allowed for the official declaration of their texts, when the letters of Pius X, containing them, were made the object of ruthless and vicious attack by a so-called liberal press, eager to exploit their antagonism to everything Catholic.

"Catholics, it seems to me," the writer goes on to say, "do not meet these attacks with the courage and

decisiveness their love of their Church demands. Nay, it happens that some of us are not at all careful to avoid hasty criticisms and judgments of these decrees and enactments better beseming the enemies of the Church, which coming from Catholics must always scandalize. Were it not well for us to remember that these directions and dispositions proceed from the prudent knowledge of the Pope himself, and that therefore, while they make no claim to infallible authority, they are nevertheless to be accepted by every loyal Catholic with reverence and respect, and that they are to be heeded with that alacrity of submissive obedience due to the representative of Christ and visible head of His Church on earth. Let us say it bluntly, we laymen have not the theological knowledge, we have not the necessary experience in pastoral ways, to form a judgment, as we read our favorite paper during our morning coffee, on the details of ecclesiastical polity which it contains, and then talk learnedly at our dinner table in the evening on the sequences that judgment implies. Let us, at all events, be fair enough to concede that Pius X has given more hours and days to a thorough discussion of the ordinances he has published for the good of the Church, than many of us give minutes to the forming of the cocksure judgment our criticism passes upon them. Or do we foolishly fancy, whilst we lightly pass in review the decisions of His Holiness, that we fully understand the mind of the Pontiff in its deep and wide concern for the Church? Are we silly enough to imagine that we know the jurisdictional and pastoral relations of the Universal Church better than the guardian whom the Holy Spirit has placed in the watch-tower to oversee them all with calm, clear gaze? Do we always remember that a senseless criticism coming from one reputed a Catholic may offend pious ears, may weaken the loyalty due to the Church in those who are misled, mayhap, by his superior cultivation, may inject the poison which will work the ruin of submission to authority, without which Catholic fidelity and Catholic Faith are unthinkable? All this many a 'clever' Catholic should bear in mind as he lightly fashions his judgment or poises his caustic pen in criticism of his Church's Head. It is easy, of course, to rise from the banquet board and, with a glass of generous wine in hand, to declaim a toast to the well-being of the Pope; it is easy, after listening to the enthusiastic outpourings of an eloquent speaker, to join in the wild applause that his reference to Pius X calls forth; but it is an altogether different matter, and surely far more worthy of a loyal Catholic heart, when unfounded attacks are made by unreflecting critics, openly to show one's fidelity and love for the Holy Father, and courageously to profess one's unquestioning acceptance of his every word."

MONACENSIS.

The Landtag of Bohemia convened and, as was expected, according to predictions made in the Chronicle, the opening sessions have run on without apparent friction. The agreement entered into by Germany and Czechish leaders, providing for a temporary truce in regard to questions apt to lead to a clash between the parties, will permit, it is hoped, the enactment of necessary legislation for the good of the kingdom. The bills prepared to this end have been referred to the proper committees for action with no sign thus far of the old obstruction methods from either Germans or Bohemians.

A M E R I C A

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How It Happened

Shocked by what is occurring in Portugal, some nervous people are asking how it is possible that in a Catholic country, nuns can be assassinated, priests pursued like rats in underground passages, churches looted, the sacred vessels profaned, and the most indecent orgies carried on in the very sanctuary?

The same inquiry might be made about what took place in Jerusalem, when God's chosen people clamored for the Blood of Jesus Christ and then nailed Him to the cross? The Divine Presence in the Holy City did not prevent the national crime of deicide, nor did the remnants of the Church in Portugal check the abominations of the last two weeks. It is the mystery of sin; a frightful instance of the enormities which human passion when uncontrolled is capable of committing. It is the fight between light and darkness which must go on till the end of the world, and in which the light frequently will seem to be extinguished. But the fault is not with the light; it is with the human will, whose most frightful excesses God will not, in the present order, prevent.

Politically the blame of the dreadful outbreak in Lisbon, like that of old, in Jerusalem, is to be laid at the door of the Pontius Pilates who were in power in both places. The least show of administrative vigor would have swept the streets of the mob; but official timidity suggested compromise. The Government was unpopular, the disappointed Republicans, whose success in the elections had not been as great as expected, had to be conciliated, and so a free rein was given to the criminal classes, with the result that thousands who would never have dreamed of such excesses if the normal conditions of law and order prevailed, were swept into the maelstrom of riot and rapine when they saw that all official protection of life and property had been withdrawn. The same thing would

happen in New York to-morrow if the mob were let loose, and the police force were paralyzed.

In the second place, years of misgovernment have been fashioning the people of Portugal for just such acts of savagery. The politicians who occupy the official posts in regular rotation have systematically plundered the treasury, piled up a crushing national debt, provided no schools for the people, until Portugal is on as low a level as Turkey, in the matter of illiteracy, while at the same time atheism is rampant among the so-called upper classes, and it has become fashionable to scoff at patriotism and to hold up Portugal's past to ridicule. Jonquiéra, the most brilliant poet of the moment, tells his countrymen:

"Our nation's glory is but infamy and shame;

"Thieves, pirates, murderers are the sires we claim."

With such sentiments applauded by the public, it is no wonder that the troops who enthusiastically acclaimed the young king on the historical battlefield of Bussaco on September 27, turned their cannons against his palace on October 3, and drove him out a fugitive and a beggar on the highways of the world. Theirs was a lesser crime than the butchery of scarcely two years before, when Carlos and the heir to the throne were ruthlessly murdered. Of that deed six successive ministries have never uttered a word of condemnation or done a thing to bring the criminals to justice. It was a grim lesson of assassination which they were teaching an ignorant and excitable people.

But why should the Church be assailed for all this? Because apart from the latent hatred of Christ which is always seeking for opportunities to give itself vent, the Church, in the minds of the people, seemed to be an integral part of the Government which was oppressing them. As a matter of fact, the Church is not united to the State in Portugal; she is chained to it. She cannot make an appointment, or formulate a policy in the remotest and most beggarly of the colonies, except as a State Department. It is no wonder, therefore, when a maddened and misguided populace, which has been wrought upon by designing politicians and secret societies, rises up to destroy a State which represents so much of what is hateful that it should first wreak vengeance on the weakest part of it, viz: the Church, and upon its most helpless and unprotected representatives, the monks and nuns, from whom they fear neither powder nor shot in defence or retaliation,—the ridiculous press to the contrary, notwithstanding. Of course, the Church will suffer frightfully in this dreadful cataclysm, but she will rid herself of the slavery in which successive Concordats have bound her, and will thank God for her deliverance, even at such a cost.

There is no doubt that she is now almost deserted by the nations which once formed what was known as Christendom. But she is not alarmed. She has never claimed that the nations which she converted and created would remain faithful to her till the end any more than

she has guaranteed that the greatest saint whom she has ever illumined with divine grace will not become a reprobate. She has only one promise, namely, that she herself will remain till the end; that her light will never fail; and she knows that just as it is necessary for individual men to follow that light or be lost, so it is for the nations. Without it they never could have arisen from savagery; if they reject it, after its lustre has shone upon them, they descend into savagery again. Portugal is the last example of it.

The Chameleon

There is a very curious article written in the *Echo de Paris*, by Sr. J. Vasquez de Mella, a deputy of the Spanish Cortes, which deals with the political evolution of the man so prominent before the world at the present time, Sr. Canalejas. At this distance it is impossible to determine with how much reserve these revelations are to be taken, but Vasquez does not hesitate to name the persons,—some of them very distinguished in Church and State—who were associated with the Spanish Premier in the very remarkable changes of his public career.

Canalejas was brought up by his pious mother as a strict Catholic, but the impressions of childhood were afterwards somewhat affected by association with his uncle, Don Carlos, a professor in the University of Madrid. Not succeeding in his university career, he shut his books in disgust, and took to politics and the law. In politics he first trained with the Republicans.

After that the changes were rapid. He was for a time a royalist, and then developed into an outspoken partisan of a military dictatorship. He kept the press busy with articles in support of that idea, until he became the mouth-piece of Polavieja, the ultramontane General, who was for a time the idol and hope of the non-Carlist Clericals. At that time he was furiously anti-Liberal, when suddenly he vaulted clean over into the opposite camp, broke with the Church and published in Spanish the famous speech of Waldeck-Rousseau, at Toulouse.

The most important event of his career occurred in 1896. The Colonies were then in a state of collapse, the attitude of the United States was menacing, and Alfonso's health was a source of serious alarm. It was then that a plot was formed to bring back Don Carlos, by marrying Don Jaime, the son of Don Carlos, to Mercedes, the oldest daughter of Alfonso XII, and to make them sovereigns of Spain, under the active regency of Carlos VIII.

The writer gives the names of all participants in this plot and specifies their place of meeting. With the exception of two they are all living and will vouch for the truth of Vasquez's words. He himself, though not admitted to the secret sessions, was kept informed of the proceedings day by day, by two persons specially deputed for that purpose. One of those persons is still living and ready to confirm all the statements about this particular

incident. In 1897, Sr. Vasquez was entrusted with a special mission by Don Carlos himself.

"The conspiracy failed," he says, "because Don Carlos, who was always averse to all such arrangements, refused even to listen to the envoy who was sent to him. Whereupon two of the conspirators withdrew from the meeting. One of the two was not Canalejas, who had been all along the most active agent in the scheme. He persevered until the end."

"In making these revelations," says Vasquez, "I have no desire to mortify Canalejas, or to seek to revive the fears of the Republicans, who doubt his sincerity. It is only to show that we must be on our guard against drawing any logical conclusions from the policies of Spanish Parliamentarians. Nor should we hope to find any logical sequence in their ideas. This is particularly true of Canalejas, who is a very amiable man, very polite, endowed with intelligence and rich in imagination. He has read much, perhaps too much, for he has gone too rapidly through books which were written very slowly. He is prodigal of assertions, penurious in reasoning, and deserves to a certain point the judgment passed on him by Castillo, who said he had too much stuff in his style to cover the very small substance of his thoughts. More than others, he is exposed to the suggestions of his environment. When under the influence of the journalist Figueroa, he was an ardent upholder of the Right; but when Figueroa gave way to Morote, the present anti-clerical program was drawn up. Morote had already developed it in the Freemason journals of Vienna. In brief, Canalejas wants to be first somewhere. He cannot be first among the leaders of the Right, for the place is preempted. So he has delivered himself up to the Left. But he is being dragged to the abyss."

If only half of what this Spanish deputy says be true, it is clear that Canalejas is not a man possessed of the great ambition of freeing his country from the thrall of clericalism; not a valiant knight cavorting on his charger to spear the monster Pope, but a shifty politician who is constantly out for office; who is all things by turns and nothing long. He is now hoping that his anti-clerical program will mollify the Spanish Republicans and prevent them from imitating their Portuguese neighbors.

Germany and Capital Punishment

Germany some time since undertook the task of the revision of the laws in force in its constituent states with the purpose of unifying as far as possible the different codes heretofore prevailing. The civil code which resulted has been in force throughout the empire for some years; and capable jurists are now formulating the changes necessary to introduce a criminal code which shall similarly simplify the now complicated court procedure in criminal trials. At a recent meeting of the lawyers of the empire in Dantzic a decided stand was taken on a question of serious import for

those entrusted with the details of this revision. A committee had been charged with the preparation of a resolution regarding capital punishment, presumably to make clear the mind of those best qualified to pass judgment on the matter. The committee handed in a resolution, afterwards accepted by the full meeting, declaring it to be the sense of all "*that capital punishment should not be more restricted than it now is.*" The committee's spokesman, in introducing the resolution, explained that the original purpose had been to recommend an extension of the death penalty, but that various reasons had induced the members to be content with a reaffirmation of the existing law.

The action thus taken marks a decided change of sentiment in Germany. In the sixties of the last century, as *Germania* notes, such a resolution could not have commanded a majority of votes in a similar gathering of jurists. One recalls how on the occasion of a thorough revision of the Prussian criminal law at that time, the Liberals, then controlling the Landtag, demanded the abolition of capital punishment. The masterful Bismarck, then Chancellor, declared he would not accept the revision proposed unless capital punishment remained the penalty for grave crimes. The death penalty continued, then, to hold its place on the statute, although its opponents were powerful enough to prevent executions under the law during the ten years that followed. The first to be carried out after the Prussian revision was that of Hoedel, who had made the infamous attempt on the life of William I. The death warrant in this instance was signed by the Crown Prince as Regent. The lamentable increase of crime in these latter years has aroused popular sentiment to a recognition of the needs of greater severity in dealing with criminals. This, no doubt, explains the stand taken by the jurists present at the Dantzic meeting, which will carry great weight with those now preparing the draft of the new criminal code.

It is not generally known that before a death warrant is signed in Germany, the whole case of the unfortunate condemned is thoroughly gone over by an extra commission. This review, independent of all court proceedings, is regularly made, whether pardon be sought or not, in order to discover mitigating circumstances whose existence might suggest a commutation of the penalty. It is not surprising, then, that the opponents of capital punishment were unable to adduce in Dantzic a single instance, within the last few decades, of an innocent man having been condemned to death.

The same problem confronts the legislators of France. The terrible outrages committed by the apaches in the very heart of Paris have given a rude shock to the humanitarians, and a demand has been made for a vigorous resumption of the death penalty. Some executions have taken place but crime can never be repressed by force alone.

A Memorable Page in School History

Catholic New York no doubt felt justly proud of the magnificent tribute paid to the memory of that great churchman and patriot, its first Archbishop, when St. Patrick's Cathedral was consecrated. There is another event in his remarkable career which should be commemorated.

It is now seventy years ago, namely, on October 29-30, 1840, since Bishop John Hughes, as the champion of Catholic education, went before the Board of Aldermen in the City Hall, with a magnificent argument for the justice of the claim of the Catholic free schools for public recognition, and an unanswerable plea for the rights of conscience which put to shame the cabal opposing him in that historic debate.

It should not be forgotten that the first public free school system of the city of New York was denominational. Under the direction of public-spirited men like DeWitt Clinton, the Public School Society, organized in 1805, for the management of the city's schools, distributed the money raised by taxation for school purposes, and in this distribution St. Peter's school, by an act passed by the legislature, March 21, 1806, participated.

As the years rolled on, and the Catholic parish schools increased, the Public School Society degenerated into a close anti-Catholic combination which voted the public money to all church schools except those that were Catholic. In 1840 there were eight Catholic free schools in New York: St. Peter's, St. Patrick's, St. Mary's, St. Joseph's, St. James', St. Nicholas' the Transfiguration and St. John's, with an attendance of about 4,000 children.

To the requests of the directors of these schools that they be given the financial compensation an honest interpretation of the law called for, the trustees of the Public School Society turned a deaf ear. It was then that the public hearing on the issue took place before the Board of Aldermen on October 29-30, 1840. The intolerance of the Public School Society was defended by three Methodist, one Presbyterian and one Dutch Reformed ministers, and two prominent lawyers. Bishop Hughes single-handed shattered their arguments, and upheld the Catholic position in one of the greatest oratorical efforts of his long and glorious career; but prejudice prevailed, and the Aldermen rejected the plea of the Catholic free-schools.

Convinced then that there was no immediate prospect of a change in the civic aspect, Catholic New York resolved to organize and maintain its own system of free schools. "Go," said Bishop Hughes, "build your own schools; raise arguments in stone with the cross on top; raise arguments in the shape of the best educated and most moral citizens of the Republic, and the day will come when you will enforce recognition."

The greater part of the Bishop's injunctions have been carried out to the letter, but evidently the day has not dawned which has enforced recognition.

THE RUSE OF FRAY DIMAS.

Taken unawares by Hidalgo's appeal to arms in the cause of Mexican independence, or, perhaps misled by the vague reports of conspiracy which were in the air, the viceregal government lost no time in mobilizing troops and setting them in motion against the intrepid priest and his large but unwieldy and ill-equipped force of Indians. One of the most capable and, at the same time, most trusted Spanish officers then in Mexico was Brigadier General Calleja del Rey, then stationed at San Luis Potosí, and therefore near enough to attack the patriot army or to be exposed to an attack from it. He made careful preparations for battle and then marched to encounter the enemy. The two armies met near the little town of Aculco, where Calleja's well drilled troops routed Hidalgo's army. The battle, if so it may be called, was fought on November 7, 1810.

Among the prisoners Calleja counted a number of religious who had followed Hidalgo's battle flag. He conveyed his prisoners and booty to Querétaro where he established his headquarters in the Franciscan convent and made ready to deal out harsh military justice. He listened to appeals for mercy in behalf of the religious, but he was deaf to all that could be said to him in favor of the other prisoners, one of whom was Pablo Armenta, a little drummer boy only twelve years old. In vain had the great ladies of the city knelt before him and besought clemency for the child. He had told them that the death sentence should be carried out on him as on the others. All hope of reprieve seemed lost, but there was one who determined to make one last appeal. He was a Franciscan friar, Fray Dimas Diez de Lara, a priest of high standing in the city, and well known for his energy as well as for his charity and self-sacrifice.

Fray Dimas sought an audience of the general. "I have come in the name of the worthy women of this city to beg for the life of Pablo Armenta who has fallen into the hands of his Majesty's troops; he is but a child and can hardly be judged accountable for his actions." "A child, yes, but he has the makings of as great a rebel as the country could be cursed with, so your Paternity may save your words for some other occasion; he dies with the others." "General," quietly answered the friar, "I have appealed to no purpose, but I give you fair notice that I shall do all in my power to save the boy from the consequences of your rigor." The General, not deigning to reply, bowed stiffly and waved the visitor out.

On the morning of the day appointed for the execution of the prisoners, they were conducted along the Alameda to the street leading to the hospital. Armed soldiers opened the way, surrounded the wretched group and brought up the rear of the sad procession. The people thronged the streets. With no show of violence, they crowded so closely around the soldiers that the officer in charge ordered them off, and even threatened them. They respectfully withdrew a little, but their pitying interest in those about to die prompted them to precede the marching soldiers and to fall in behind after the condemned men had passed.

As the soldiers turned with military precision to march down the street by the hospital, a very odd thing happened. The people, men, women and children, were clustered there in such numbers that the soldiers had to push them away with the butt-ends of their muskets. This so frightened the women and children that they began by dint of struggling to make their escape from the closely packed mass. Their action so increased the confusion that everybody seemed to be wrestling with the one nearest him. When the hubbub was at its height, the strong arm of a Franciscan friar reached in some way through the struggling and expostulating throng until it was close to little Pablo. With a mighty grip, a powerful hand seized some

portion of the little chap's clothing, there was a tremendous jerk, and soon the people on the outer edge of the crowd saw a brown-robed Franciscan break from the throng and speed down the road with a bundle in his arms. A convenient corner soon hid him from view. The crowding and the noisy cries ceased as suddenly as they had begun. The soldiers were free to proceed, but without their diminutive prisoner.

General Calleja was once more at his headquarters. Without cloak or hat, with torn habit, Fray Dimas, panting and jaded, stood in his presence. "Most excellent sir," he gasped, "I have done as I said; the boy is gone, and I don't know where; I am in your hands." "I pardon your Paternity," said the general, "but remember that I pardon but once; let me never see you again."

H. J. S.

LITERATURE

Heroic Spain. By E. BOYLE O'REILLY. New York: Duffield & Company. Pp. 440, uncut, with illustrations.

So many books of travel are luminous examples of how such books should not be written that it is grateful and refreshing to scan the volume before us. We all remember the story of the successful milkman who, as a result of his impositions on his patrons, was able to tour Europe, from which he returned with glorious accounts of the stacks of clover in England and the long-horned cows in Switzerland, the rest having slipped his memory. Fitness for intelligent observation and sympathetic appreciation is stamped on every page of *Heroic Spain*. Not following beaten paths nor decorating the fringe of a "personally conducted" heterogeneous squad, the author has mapped out her course and has followed it, now and then with the patience which should attend adversity, oftener with the delight that comes with fair hopes more than realized. Beginning with the noble mountaineers, the Basques, she guides with none of the machine-made air of the guide-book through the joys and sorrows of the Spain of to-day and, as happy occasion offers, lifts the veil and displays the glories of the Spain that was. Castile, Andalusia and Aragon, each contributes liberally to our enjoyment, and the contributions vary as the high-minded Castilian, the pleasure-loving Andalusian and the fiercely democratic Catalanian differ from one another. Rare views of vast cathedrals, panoramic scenes from the busy city and the calmer life of village and field, little glimpses of the Spanish home, all are so gathered, not jumbled together, that we see with her eyes and hear with her ears and thrill with her enjoyment. We are not surprised that some religious customs struck her as unlovely, for everything in Spain seems to have come down unalloyed from a simple and artless antiquity. But if she would have the Spaniards forbear decking the statues of the saints, as is their wont, she would rock a choice phrase of all significance: "Merece quedar para vestir santos." Her little digression into the political field is not so happy, for we cannot see how the Cortes of Cadiz in 1810 could be said to represent the people of the kingdom of Spain and its colonies. Ample proof the Spaniard is strong, vigorous resourceful, far from decadent, is seen in the fact that Spain still is. What the future holds in store is beyond our ken, but we may well hope that the prolific mother of heroes and heroines may pass unscathed through the storm and sit in the beauty of peace. * * *

Correspondence on Church and Religion of William Ewart Gladstone. Selected and arranged by D. C. LATHBURY. 2 vols. New York: The Macmillan Company, 66 Fifth Avenue. Price \$5 net.

To a very great many of his countrymen Gladstone's career has always seemed a succession of contradictions. They cannot understand how he who began life not only as a Tory but also as a man of strong religious principles could, retaining these, become

the disciple of Palmerston and Lord John Russell and, as their successor, reduce their Liberalism to practice in England. In 1845 he wrote to Newman: "According to the old European and Christian civilization the state was a family and the governors had the position and the duties of parents. According to modern notions the state is a club; the government is the organ of influences predominating in the body. With us the state is on its path of transition from the former to the latter. The public men of the present day are engaged in regulating and qualifying and some of them in retarding this transition. But the work proceeds, and as to that work regarded as a whole, I view it with great alarm." In 1868 he became Prime Minister to begin that course of Radicalism which has brought the British state to the condition of a club he so much feared and has given a fixed place in the constitution to the principle that parliament is but the mandatary of the people whose mandates it is bound to carry out. Little wonder, then, that many minds are troubled.

The Church of England was not only astounded but also aggrieved, when it saw him whom it had counted on as one of its truest sons, foremost in its defence, faithful when his bosom friends, Hope-Scott and Manning, passed over to Rome, disestablishing the Irish Church, abolishing University Tests, opening parliament to atheists, and in the intervals of rest his functions allowed him, going down to Hawarden to give himself with evident relish to the Anglican service and the reading of its lessons Sunday after Sunday in the parish church.

Some put the apparent anomaly down to bad company. During the general election of 1868, which settled the fate of the Protestant Church of Ireland, *Judy*, a feeble imitator of *Punch*, parodied Southey in the following stanzas altogether execrable, which we quote from memory:

"You are old, Father William, the young man said,
Your locks they are turning gray,
Your looks, People's William, betoken remorse;
Now, tell me the reason, I pray.

"In the days of my youth, William Gladstone replied,
I stuck to the right strong and fast,
I abused not my country nor railed at my church
But those days forever are past.

"I am lonely and sad, did great William yet say,
My conscience it troubles me sore,
But Bright and his party have led me astray
And I can't be again as of yore."

This is nonsense. Two things are absolutely certain. Gladstone could not be led by the nose; and he never suffered a twinge of conscience for any of his great measures. The explanation, nevertheless, passed muster in many a hall and in nearly every vicarage and rectory at the time, though few would dream of offering it now. Others ascribe the seeming contradiction to ambition. But this implies unscrupulousness regarding the means of gaining and retaining power. Gladstone loved to be in office: what public man does not? Even Mr. Balfour would turn his back joyfully on the golf links to resume the familiar chair at the head of the table in Downing Street. But to imagine Gladstone unscrupulous is impossible. So many of his speeches and letters, labored and charged with conditions and explanations, prove that, if he found difficulty in forming his conscience, without its approval he never took a step. Others again say it was due to the absolute conviction that the good of the country required him to be at the head of affairs, a conviction strengthened by his wife; and that consequently he had to pay the price in the sacrifice of principles once held dear. Gladstone most probably was so convinced, and Mrs. Gladstone too, who had a good woman's greatest happiness, a husband she could believe in without any closing of eyes or

straining of judgment. But this is not sufficient to solve the problem.

We see that Gladstone was changing in his policy. We hold, too, that if in his long career he did some good, he wrought no little evil. We reject the popular explanations of his mutability and maintain that in all this he was absolutely consistent to his principles, which remained the same from the day he entered public life in 1832 to the hour he breathed his last sixty-six years later. These principles are to be found in his famous book published in 1838. "The State in its Relations with the Church." In it he held England to be a Christian state, and bound to promote the religion of the established Church among the people. Hence he opposed the admission of the Jews to parliament and voted against the Maynooth grant. Public men looked upon the doctrine of his book as Romanism: as a matter of fact it was the very antithesis of Catholic doctrine. For him the state was supreme; the Church was its chosen organ for the discharge of its functions as a Christian state, and this supremacy of the state is the key to the whole of his public career.

In 1845 the Government proposed to increase the Maynooth grant. This was contrary to the assumption of his book. He therefore resigned office. But his eyes were opened. His letter to Newman was written on the discovery that the English state was not Christian as he had dreamed, that it had no real conscience, that he could not impose upon it his own conscience, that in it, "the ancient principle of reverence to truth is intercepted and crossed by the law of representation." He asks, "whether the work of government has not become absolutely unclean, and whether it should not be abjured?" He answers both questions in the negative, and resolves on his future course: "In all those cases in which the state acts as if it had a conscience, to maintain that standard as nearly as we can; and in other cases to take social justice according to the lower, but now prevalent, idea for a guide." Having thus formed his conscience, he went down to the House, voted as a private member for the increase in the Maynooth grant, and entered upon a new career.

At the Cambridge Church Congress the other day the Archbishop of York said: "To the majority of churchmen the conception of their church as a great spiritual society with its own faith to teach, its own witness to give, its own moral law to uphold, had scarcely appeared in the horizon." In other words the Archbishop affirmed the majority of members of the Church of England to hold the Protestant idea of the Church. This was Gladstone's condition which separated him from Hope-Scott and Manning by an abyss impassable. Like his countymen to-day he might have high views or low with regard to particular doctrines; but his view of the Church as an organization subjected it to the supreme state, which must judge of its efficiency, control its activity, terminate if needful its title to its property, which for Church and Churchmen, Presbyterians and Dissenters, for every individual whosoever he may be, is the absolute authority in all matters of political or public conduct. The principle is false, in its conclusions it is calamitous; but it gives unity to Gladstone's public life at first sight so contradictory.

The modest idea of the compiler of Gladstone's ecclesiastical and religious correspondence was apparently to supplement Morley's Life, which leaves virtually untouched Gladstone's religious side. To our mind the work of the former is of far more importance than Morley's. Gladstone was first of all a man of religious character and principles, and to attempt to know him without access to the letters in which that character and those principles appear most clearly is to waste one's time and energy. We therefore recommend Mr. Lathbury's work to all who wish to have an adequate knowledge of one who was one of the greatest forces of the nineteenth century.

H. W.

LITERARY NOTES

Jesuit writers of juvenile fiction seem to be very active at present. Benziger Brothers announce forthcoming volumes by Henry J. Spalding, S.J., David J. Bearne, S.J., R. P. Garrold, S.J., and J. E. Copus, S.J. Father Bearne's book is a collection of short stories, most of which have their plots laid in olden times. Father Garrold in his "Freddy Carr and His Friends," attempts to do for the English lad what Father Finn has done for young America. Present-day Kentucky with its night-riders furnishes the exciting setting of Father Spalding's story, "The Old Mill on the Withrose," while Father Copus, in his "As Gold in the Furnace," will depict college life as he sees it among the older students.

The Wiltzius Company also announce a forthcoming novel by Father Copus, in his historical vein.

Benziger Brothers announce the arrival of a new Jesuit novelist in Michael Earls, S.J. "Melchior of Boston" is the somewhat strange title of the story with which the latest candidate for honors in the field of fiction makes his bow to the public. The book will not appear before November, but the publishers' description of its contents raises high expectations.

Father Bernard Vaughan's recent visit to our shores ought to stimulate the sale of his new book, "The Matchless Maid: Life Lessons from Blessed Joan of Arc." Much has been written about the wonderful girl and her meteoric career; but Father Vaughan's treatment of his subject is new, giving more attention to the spiritual side of the episode than to the historical. That Father Vaughan gives us a sympathetic picture no one, who has heard him lecture on Joan of Arc, can have a doubt.

BOOKS RECEIVED

Argentina. By W. A. Hirst. Introduction by Martin Hume. New York: Charles Scribner's Sons. Net \$3.00.
 Lord Glenesk and the "Morning Post." By Reginald Lucas. New York: The John Lane Co. Net, postpaid, \$6.25.
 John Winterbourne's Family. By Alice Brown. New York: Houghton, Mifflin Co. Net \$1.35.
 My Mark Twain. By William Dean Howells. New York: Harper & Brothers. Net \$1.40.
 Saint Thomas à Becket. By Monsignor Demimuid. Translated by C. W. W. "The Saints" Series. New York: Benziger Brothers. Net \$1.00.
 Sermons of St. Bernard on Advent and Christmas. Compiled and translated at St. Mary's Convent, York, from the Edition (1508) in black-letter, of St. Bernard's Sermons and Letters. Introduction by Right Rev. J. C. Hedley, O.S.B. New York: Benziger Bros. Net 75 cents.
 Our Lady's Lutenist. By Rev. David Bearne, S.J. New York: Benziger Bros. Net 65 cents.
 Tales of Irish Life and Character. By Mrs. S. C. Hall. Chicago: A. C. McClurg & Co. Net \$1.75.
 Life in the Shadow of Death. By Rev. Andrew Klarmann, A.M. New York: Frederick Pustet & Co. Net \$1.00.
 A Christmas Mystery. By W. J. Locke. New York: The John Lane Co. Net 75 cents.
 Pietro of Siena. By Stephen Phillips. New York: The Macmillan Co. Net \$1.00.

Mr. Ingleside. By E. V. Lucas. New York: The Macmillan Co. Net \$1.35.
 A Man's Man. By Ian Hay. New York: Houghton, Mifflin Co. Net \$1.20.
 Whirligigs. By O. Henry. New York: Doubleday, Page & Co. Net \$1.20.
 Max. By Katherine Cecil Thurston. New York: Harper & Bros. Net \$1.50.
 A Winter's Comedy. By Halliwell Sutcliffe. New York: The John Lane Co. Net \$1.50.
 The Turn of the Tide. By Mary Agatha Gray. New York: Benziger Bros. Net \$1.25.
 World Corporation. By King C. Gillette. Boston: The New England News Co. Net \$1.00.
 Building Your Boy. How to Do It; How Not to Do It. By Kenneth H. Wayne. Chicago: A. C. McClurg & Co.
 Children's Diet in Home and School. By Louise E. Hogan. New York: Doubleday Page & Co.

French Publication.

Notes sur La Médecine et la Botanique des Anciens Mexicains. Par A. Gerste, S.J. Deuxième édition revue et corrigée. Rome: Imprimerie Polyglotte Vaticane.

German Publications.

Der Spatz am Joch und Andere Erzählungen. Tiroler Berggeschichten. Von Hans Schrott-Fiechl. New York: Frederick Pustet & Co. Net 75 cents.
 Thomas Moore, die Irische Freiheitssänger. Biographische-literarische Studie. Von Alois Stockmann, S.J. St. Louis: B. Herder. Net 85 cents.
 Katholische und Protestantische Missionsalmsen. Von Anton Huonder, S.J. St. Louis: B. Herder.

EDUCATION

A condition has arisen in Altoona, Pa., which presents another evidence of the unfairness encountered by Catholics as a direct consequence of the present school-tax system. Altoona is a railroad town and its chief industries centre in the great shops of the Pennsylvania Company located there. Naturally a large majority of the boys growing up within its limits look to these shops and to the many trades therein exercised as the scene of their future toil. Quite recently it is said, the officials of the Pennsylvania Railroad Company made known their purpose not to receive as apprentices any boys but those who have taken the manual training course in the schools. The public schools of the city have such a course, equipped and paid for, of course, out of funds accruing from the school tax levied upon all citizens alike. Parents of Catholic children, who frequent parochial schools, are unable, under the stress of a double school tax which they pay already, to meet the further heavy outlay necessary to equip manual training classes in these parochial schools. Yet 70 per cent. of the Catholic school children will likely make application to enter the railroad shops.

Catholic parents thinking to have found an easy solution of the difficulty, made application to the Altoona school board to have their children permitted to enter the manual training classes of the city schools to enjoy the special training therein afforded. They were paying their share of the cost of this training, they argued, why should their children not be admitted to the advantages it offered. It would be an easy matter so to arrange hours of instruction as to have the permission for this

special course cause no upsetting of the ordinary class periods of the public and of the parochial schools.

The petition has been denied and the Catholics of Altoona are making mighty protest against the decision of the board. Their protest appeals to a disinterested observer as very solidly grounded. The board's own lawyers are obliged to concede that there is no law forbidding the granting of the permission asked. Naturally these boys of the parish schools have every right in equity to the privilege their parents crave and since no law opposes their entering this special course, one is inclined to say: admit them at once in the name of justice and fairness. We shall await with considerable curiosity the outcome of the Altoona controversy, and it may be permitted us to express the hope that the Catholics of Altoona may find a like success in their efforts with that achieved by their Philadelphia fellow-religionists in the scholarship question some weeks back.

Dr. Morgan M. Sheedy, well-known for his zealous interest in the development of the parochial school system, tells a story that serves to point a much needed moral. While he was rector of a Pittsburg church some years ago, he had charge of a large parochial school. He insisted upon punctuality among his pupils and it was his self-imposed task to see that this rule of discipline was obeyed. Just as he was about to close the door of the school one day a mother, red-faced from the exertion, dishevelled and angry rushed up, dragging her son at the end of a rope with which the lad was lassoed, and flung the boy into the arms of the priest. "There," she said, "take him and make a man of him." It is an old principle that the primary responsibility of educating children rests with the home. The church and school can be of much assistance, and they are so unquestionably, but the moral obligations of parents cannot be shifted to others' shoulders. How many parents find themselves described in Father Sheedy's story. Failing utterly in their own duty to their offspring they want the state, or church, or schools "to make a man of him." If the home training and environment are not such as to inspire in the child a desire "to make a man of himself," and ambition to be a good strong and useful citizen, the best attempts of church and school will have poor results.

At the annual meeting of the Missouri College Union, to be held in November, at William Jewell College, Liberty, Missouri, Rev. Jos. P. Conroy, S.J., will read a paper on "The Spiritual Care of Boys." Father Conroy holds the important office of Spiritual Adviser to the Students of St. Louis University.

SOCIOLOGY

MISSION OF OUR LADY OF THE ROSARY.

Rev. M. J. Henry, Director of this organization, founded in New York City twenty-seven years ago to protect Irish immigrant girls, has published this statement of the works it aims to accomplish:

It exercises a moral influence over steamship lines to protect the Irish immigrant girls on board their vessels. It watches over, guides, and assists at the landing depot those immigrant girls who intend to proceed by rail or steamship to destination. It examines the claims and fitness of relatives or friends who call for the immigrant at the Home. It provides a home "free of charge" for those girls whose friends do not call on the day of arrival, or who have no friends at all, or who are unable to proceed on their journey. It tries to locate relatives of those who bring indefinite addresses. It secures positions in good families for those ready to go to work. It supplies the good offices of the priest whose presence and advice are so helpful to the Irish exile.

The immigration to the United States for the year ending last June 30 was unusually heavy. Of the immigrants who arrived, 786,094 were admitted. These included 23,174 Irish—12,489 males and 10,685 females. Almost all the Irish immigrants were in the prime of life; 21,216 were between the ages of 14 and 44, 1,248 were under 14, and 710 were over 45; 20,736 were going to relatives, 1,866 to friends, and 572 to others. They brought with them \$675,589.

Irish immigrants went to every State in the Union, but New York received by far the largest number. Seven went to Alabama, 3 to Alaska, 12 to Arizona, 5 to Arkansas, 636 to California, 82 to Colorado, 1,057 to Connecticut, 47 to Delaware, 80 to District of Columbia, 14 to Florida, 14 to Georgia, 1 to Hawaii, 30 to Idaho, 1,555 to Illinois, 113 to Indiana, 143 to Iowa, 44 to Kansas, 32 to Kentucky, 23 to Louisiana, 25 to Maine, 59 to Maryland, 1,182 to Massachusetts, 123 to Michigan, 83 to Minnesota, 2 to Mississippi, 212 to Missouri, 180 to Montana, 85 to Nebraska, 12 to Nevada, 28 to New Hampshire, 1,935 to New Jersey, 3 to New Mexico, 11,367 to New York, 2 to North Carolina, 28 to North Dakota, 538 to Ohio, 12 to Oklahoma, 79 to Oregon, 2,724 to Pennsylvania, 2 to Philippine Islands, 176 to Rhode Island, 2 to South Carolina, 31 to South Dakota, 9 to Tennessee, 85 to Texas, 32 to Utah, 6 to Vermont, 46 to Virginia, 78 to Washington, 8 to West Virginia, 85 to Wisconsin, and 37 to Wyoming.

After arrival at the steamship piers the immigrants are taken to Ellis Island for

final examination. Here representatives of the Mission interview the Irish immigrants and assist them as far as possible. The assistance thus given takes many forms. It may be a timely warning about new and doubtful acquaintances, expediting discharge to claimants, advice about the journey to out-of-town destinations, the sending of a telegram, the giving of a little money,—all welcome and encouraging services to those anxious girls from Erin.

For the benefit of intending immigrants and their friends it may be well to state that an alien, especially one whose destination is outside New York or vicinity, should have sufficient money on landing to comply with existing regulations. Irish girls not so provided suffer painful delay and inconvenience, being obliged in some instances to spend days at Ellis Island in strange and uncongenial company until the required sum is received from relatives or friends. Too often the blame for this is traceable to steamship agents in Ireland, who through ignorance or design fail to furnish their patrons with necessary information. As a rule an immigrant having from \$20 to \$25 in addition to railroad fare will be allowed to proceed, other conditions being satisfied.

Also a word on another topic. Of late there seems to be a considerable number of Irish girls coming to this country on the strength of promises of employment made them by visitors from America, not a few of whom are Irish by birth or descent. Girls should be very slow to accept such offers. With rare exceptions, employers who use such methods have their own selfish ends in view. This is borne out by the fact that almost invariably the wages arranged to be paid per month is from \$3 to \$5 less than the prevailing rate. One may rejoin that a girl need not remain with such an employer, but this is far easier said than done, particularly if the girl has to repay her passage money and has no relative near to advise or help her.

Supplementing the work of the Mission at Ellis Island is that done at the Home. Here the immigrants discharged to the Mission by the United States authorities are comfortably accommodated until claimed by relatives or placed in employment. Up to date more than 100,000 girls have been received at the Home, and employment secured for over 12,000—all free of charge. Happily owing to more prosperous conditions in Ireland, as well as to improved immigration methods at Ellis Island, the number discharged to the Mission is diminishing. Still there is undoubted need for the Home, and as long as there is, the Irish immigrant girl, Catholic or Protestant, will find in it welcome and hospitality.

As heretofore, the sources of support are

the parish in which the Home is situated, the voluntary contributions of appreciative friends, and the Rosary Society. The cost of membership in this society is twenty-five cents annually and in return the Holy Sacrifice of the Mass is offered three times weekly for living and deceased members.

Canon Lepailleur of the church of the Child Jesus in Montreal has opened a free dispensary in his parish for the benefit of infants under fifteen months. He obtained the free use of the old St. Louis town hall on Laurier Avenue West and St. Lawrence Street, laid in a stock of medicines, provided for a supply of pasteurized milk, obtained the services of medical men and began operations. The average death rate of infants in his parish during the past six years has been about 14.5 per cent. His dispensary has been open only three months, and these the worst of the year for children, and the death rate is already much reduced. The physicians in charge look forward to a rate of only 2 per cent. when the dispensary is better known and frequented.

ECONOMICS

The Department of Commerce and Labor confirms the changes we have noticed already in the commerce of this country. In the eight months that ended with August last manufactures constituted more than half of the total exports. A year ago, though the exports for the corresponding period were less in value by 38 million dollars, the proportion of manufactures was only 48 per cent. Two years ago when the exports were valued at 1,075 million dollars, greater than those of this year by 48 million dollars, the manufactures were only 44 per cent. of the whole. Ten years ago their proportion was 35½ per cent; twenty years ago 21 per cent., and thirty years ago 15 per cent.

Some time ago AMERICA expressed the opinion in view of the continual agitation for higher wages, that the time must come when employers, no longer able to grant such demands out of their profits, will be obliged to raise prices in order to meet them. We read now that the four great brotherhoods of railway men with 350,000 members and representing 2,000,000 voters, have addressed a memorial to the President on the existing question of railway rates. They insist that congress and the state legislatures should treat the railways with consideration and allow them to make reasonable increases in their charges. Some profess to see in this such a recognition of community of interests between labor and capital as will be a pledge of industrial peace. We see in it rather the beginning of the fulfilment of our forecast.

ECCLESIASTICAL ITEMS

Arrangements for the unveiling of the monument to Father Corby, C.S.C., have been completed. The ceremony will take place on the Gettysburg battlefield on October 29. On the morning of the unveiling a solemn high Mass will be celebrated at St. Francis Xavier's Church, Gettysburg, at which a sermon will be delivered by the Rt. Rev. Mgr. Turner, V. G., of Philadelphia. The statue will be unveiled at 2 o'clock in the afternoon. Mr. Henry A. N. Daily, president of the Catholic Alumni Sodality of Philadelphia, under whose auspices the statue has been erected, will turn the monument over to the Battlefield Commission. The principal address will be made by the Rev. Charles W. Lyons, S.J., president of St. Joseph's College, Philadelphia.

The memorial is built on the rock from which Father Corby addressed the soldiers before they went to battle, and represents the priest in the attitude of giving them absolution. The memorial funds were supplied by popular subscriptions. A large number of persons are expected to witness the impressive ceremony.

As recently reorganized by Pope Pius X, the hierarchy of the United States of Brazil now consists of eight archbishops and thirty-five bishops. With the creation of three new dioceses and the elevation of two to the metropolitan rank, it is plain that the Church in Brazil has its full share of energy and zeal, and that it is keeping pace with the industrial and commercial progress of the most extensive of the South American republics.

The dedication of the new College Chapel at Mt. St. Mary's, Emmitsburg, on October 12, was one of unusual interest and solemnity in the history of the famous "nursery of bishops." The new edifice is said to be the largest and perhaps the most beautiful Catholic College Chapel in the land. The day was one of triumph for the mountaineers as the chapel was their gift, and its erection meant the realization of the hopes which they have entertained for many years. The sacred edifice represents an outlay of \$150,000. His Eminence Cardinal Gibbons, of Baltimore, officiated at the dedicatory services, and Bishop Allen of Mobile, Ala., celebrated Pontifical High Mass. Mgr. William H. Byrne, of Boston, was Archpriest. The Right. Rev. Owen B. Corrigan, D.D., Auxiliary Bishop of Baltimore, and the Right Rev. Hugh McSherry, Vicar Apostolic of the Eastern Vicariate of Cape Colony were among those present, together with a large

representation of the College alumni. The Rev. Henry C. Semple, S.J., of New York, preached the sermon.

Under the banners of the Holy Name Society, 30,000 men marched through the streets of Pittsburg on Sunday, October 16, as a demonstration of the Society's protest against blasphemy. The marchers came from every section of Western Pennsylvania. In front of the cathedral an estimated gathering of 50,000 persons knelt on the lawn at the conclusion of the parade, and assisted at Solemn Benediction of the Blessed Sacrament. Bishop Canevin of Pittsburg officiated.

SCIENCE

THE CONFERENCE ON MOUNT WILSON.

The editor of *Popular Astronomy*, H. C. Wilson gives in his October number a very interesting account of the Fourth Conference of the International Union for Cooperation in Solar Research, which was held on Mount Wilson, near Pasadena, California. Thirteen different countries, and 50 different observatories and astronomical laboratories were represented, and 83 members attended the meeting, exclusive of non-members' and visitors.

On Monday morning, August 29, the visitors were shown the offices, machine and instrument shops and the physical laboratory in Pasadena, by the Observatory staff. A 75 foot spectroheliograph, with its 150 foot tower telescope and coelostat mirror, was there under construction. There was likewise the machinery for grinding the 100 inch mirror, the glass of which, also present, had been rejected on account of flaws in its interior.

In the afternoon there was a garden party at the home of Professor Hale, the director, which enabled the visitors to become acquainted with one another.

Nearly the whole of the following day, Tuesday, was employed in the ascent of the mountain, on foot, on horses or mules, or in carriages. At the summit there was accommodation for all in cottages except for 20 who slept in tents.

The instrumental equipment of the Observatory is the best in the world. It consists of

1. A 60 inch reflecting telescope whose focus may be made to be 25, 80, 100 or 150 feet. One of its accessories is an 18 foot spectrograph.

2. The Snow horizontal telescope with a 24 inch mirror of 60 foot focus. Its accessories are an 18 foot solar spectrograph and a 5 foot spectroheliograph.

3. A (vertical) tower telescope with 12 inch lens of 60 foot focus. It has a 30 foot spectroheliograph.

4. A second tower telescope with a 12

inch lens of 150 foot focus. This gives a solar image 17 inches in diameter. Its accessory is to be the 75 foot spectroheliograph which is under construction.

The object of the Observatory is to study the sun in every way and, in the physical laboratory, to investigate the behavior of bodies under various pressures, in magnetic fields, and the like, as the solar observations would seem to call for. For this purpose the laboratory is supplied with every conceivable appliance.

The session was formally opened on Wednesday morning at 9:30. The director G. E. Hale, gave the address of welcome, explained the purpose of his observatory and the work it was doing, and called attention to many technical points upon which he expected the Conference to take action. In the evening, C. G. Abbot, of the Smithsonian Astrophysical Observatory, spoke of solar radiation.

The two following days were spent in discussions of many things too technical to be presented here. One of the resolutions adopted however is so interesting that it deserves to be quoted. It is "That the fund raised in Italy as a memorial to Father Secchi be devoted to the construction of a tower telescope."

There were two Jesuits present at the Conference, Father Richard Cirera, the director of the Ebro Observatory, near Tortosa in Spain, and Father Aloysius L. Cortie, of Stonyhurst College Observatory, England. The first presented a report on the classification of faculae, and on the part of the Spanish government, spoke in behalf of Barcelona as the next place of meeting in 1913. It was voted however to hold it in Bonn.

All the instruments of the Observatory were open to inspection at all times, and on two nights the giant reflector was turned upon the Hercules cluster, the ring nebula, certain double stars and the planet Saturn.

Saturday morning was occupied with the descent from the mountain. A banquet in the evening brought the meeting to a close.

WILLIAM F. RIGGE, S.J.

At the recent annual meeting of the Astronomische Gesellschaft held in Breslau, the Rev. John G. Hagan, S.J., Director of the Vatican Observatory, communicated a paper entitled:—"A new proof of the rotation of the earth."

J. C. Solá, while observing with the 38 cm. Mailhat equatorial of the Fabra Observatory Jupiter's first satellite Io, noticed a conspicuous polar flattening probably greater than that of any other known body in the solar system. Measurements showed that the equatorial plane of the satellite is coincident with the plane of its orbit. The flattening is rated in the ratio of one to four.

A new type of war dirigible has been designed by Count von Moltke, nephew of the great field marshal. It is of the triple Zorn pattern, containing within a single framework three dirigibles, each fitted with its own motor. These can be separated in two minutes and as quickly reassembled. The net effective lifting power is over five tons. The idea of the inventor is that one of the dirigibles should be the chief, and the other two should be scouts.

The seismographical observatory at Georgetown University, frequently makes public reports of earthquakes in various parts of the world long before the government Weather Bureau.

F. TONDORF, S.J.

PULPIT, PRESS, AND PLATFORM

SOCIALISM AND THE CHURCH.

In an article on British politics and Ireland's relations to England, James Boyle directs the attention of the *Forum's* readers to a fact that has as much significance for the rest of the civilized world as for the United Kingdom.

This fact is the attitude of the Irish people toward Socialism—their intense dislike and fear of the advancing English, Scotch and Welsh Socialism.

"Ireland alone," says Mr. Boyle, "refuses to join the aggressive army led by Robert Blatchford and Keir Hardie."

Why is this? Mr. Boyle answers. It is because British Socialism's "ultimate aim" is that the state shall own all the means of production, including the land. And like all other Marxian Socialism—which is the only sort that counts nowadays—it takes an absolutely agnostic and even atheistic position toward all religion.

"It is known of all men," then remarks Mr. Boyle, "that the Catholic church is absolutely opposed to this doctrine." It is "known of all men who know," would be a more exact statement. At the same time it should be known of all men, not only in the United Kingdom, but also in the United States.

The writer of these lines happens to be a Protestant; so he cannot be accused of undue prejudice when he says that, in this united opposition of the Catholic church to the political atheism and atheistic politics of the Socialists, he finds one of the wisest, timeliest and most foresighted pieces of religious statesmanship and church policy that he has observed in modern times.

When he sees how some churches temporize with the pure materialism of the Socialists, how some ministers even offer sacrifices to this lion in their path, how

many Christian laymen seek to compromise their creed with the naked atheism of the Socialist propaganda, the writer's mind reverts to that grand old hymn, "Onward, Christian Soldiers," and he marvels that, with the enemy in sight and defiant, so many "Christian soldiers" close their eyes, fold their arms, and, instead of accepting the Socialist challenge, counsel compromise and sometimes even surrender to the foe.

Like a mighty army
Moves the church of God!

In time this will be, must be, the movement of all Christian churches against Socialism. To-day the only church moving thus against the Socialists is the Catholic church.

Mr. Boyle does well to direct universal attention to this fact, and every man who has public responsibilities for the future—whether as statesman, teacher, administrator or mere leader of a hundred men—will do well to keep the fact in mind in considering the problems that meet him or surround him.—Editorial from the *Chicago Inter-Ocean*, October 7, 1910.

PERSONAL

The dignity of domestic prelate of the Papal household was conferred upon the Very Rev. Dr. Dennis J. Flynn, president of Mt. St. Mary's College, Emmitsburg, at the dedication of the new chapel on October 12. The announcement was made by his Eminence Cardinal Gibbons, who congratulated Mgr. Flynn on the well-merited honor conferred on him by the Holy Father. The news of the appointment came as a welcome surprise to the many clergymen present at the services and to the alumni, students and friends of the institution. Mgr. Flynn was born in Louisville in 1856, and was graduated from Mt. St. Mary's College in 1880, with the degree of master of arts. He labored in the sacred ministry first as curate in St. Mary's, and afterwards as pastor of St. Patrick's Church, Wilmington. In 1897 he received the degree of doctor of laws, and in 1899 joined the faculty of his alma mater. He became president of the institution in 1904. For the last year Mgr. Flynn has been seriously ill, and the administration of the college and seminary has devolved upon Father Bradley, the vice-president.

Very Reverend Patrick Murray, General of the Redemptorists, who has been making a visitation of the houses of his Congregation in the United States and Canada, is the first Redemptorist General to visit America. He is also the first Irishman elected to the office. Born in Donegal, 1865, he made his theological studies at Maynooth, whence he joined the Redemp-

torists, receiving the profession in 1889. In Ireland he was noted as a missionary, speaking with equal fluency in Gaelic and English. On three occasions he declined the honors of a bishopric, and at the General Chapter held in Rome May 1, 1909, was elected Superior General and Major-Rector of his Congregation. The tenure is for life. Having completed the visitation of the Redemptorist houses in New York and Brooklyn, Father Murray will depart for Europe November 1.

OBITUARY

On October 3, the Church in Mexico suffered a great loss by what seemed the untimely death of the Rt. Rev. Jaime Anegasti y Llamas, Bishop of Campeche. In the early sixties, the deceased prelate's parents withdrew from Mexico, on account of the disturbed state of public affairs, and established themselves in Spain, of which country his father was a native, and there their son was born on May 23, 1863. When he was nine years of age, the family returned to Mexico and took up anew its residence in Guadalajara, where Jaime distinguished himself for his conduct, application, and progress in study. At the age of seventeen, he began his seminary course and received tonsure and minor orders four years later. Immediately after his ordination to the priesthood in 1886, he devoted himself with the generosity of a noble soul to the care of a poor parish where his zeal not only revived the piety of the people but also called into being a refuge for the abandoned children of the town and vicinity. It was his custom to pay a weekly visit to the prisoners in the city jail, where his amiability made him welcome. Consecrated on December 5, 1909, he devoted the following day to his customary visit to the prison. He reached his see on January 6, 1910, and began at once a visitation of the diocese; but his zeal and bodily strength were no match for the miasmatic climate of Campeche. Towards the end of September, he developed symptoms of that plague of the Gulf coast, yellow fever, and succumbed within a week. Campeche has had four bishops, of whom two have died of yellow fever.

The Rev M. McDonnell, of the Winona diocese, died recently at the Sacred Heart Home, Mankato, Minn., after a long illness. He and Sister Mary Joseph were the first settlers thirty-five years ago in what is now Iona, Minn. They established an industrial school for boys, and without state aid took care of 75 destitute children, boys and girls. Fifteen years ago Father McDonnell became totally paralyzed. The saintly and devoted priest was formerly connected with the diocese of Buffalo.

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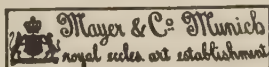
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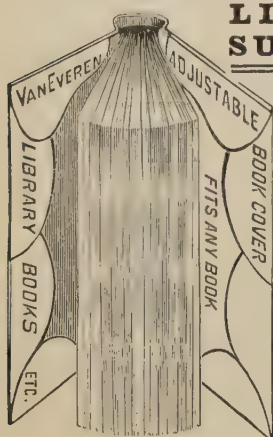


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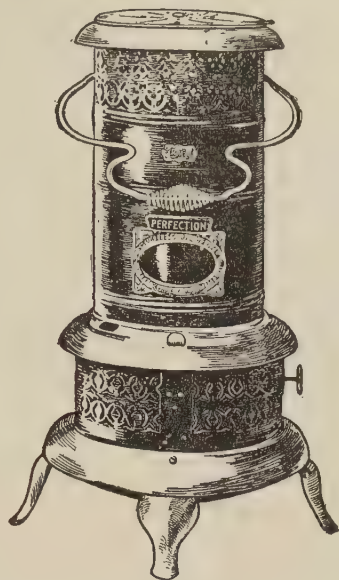
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CHRONICLE

Events in Portugal.—Upon the assembling of the Cortes of the kingdom on September 27, the opponents of the coalition ministry were conspicuously absent. In the speech from the throne, King Manuel outlined the policy of the cabinet as, among other things, aimed at the religious Orders and their effective (sic) control. Plans had been made to proclaim the republic on September 23, seize the king, force him to sign a renunciation of the crown and embark for some foreign country. The plot was revealed to the authorities, who took such measures to thwart it that action was postponed. The death of Professor Bombarda, at the hands of a crazy man, whom he had been treating, precipitated the outbreak. On October 2, when the king was presiding at a banquet, with which he had honored President-elect Hermes da Fonseca, of Brazil, two ships of the navy opened fire on the royal palace. The courtiers, counselors and nobles, who were present at the banquet, were thrown into a panic. They fled and left the king to shift for himself. He telephoned to the barracks for troops to keep the insurgents at bay, but there was no response. On October 4, the king was asked to place himself at the head of a body of troops that had remained loyal, but he declined to set one part of the army against the other. Rather than occasion bloodshed, he slipped away with the other members of the royal family to Gibraltar, where he was received in a manner becoming his rank. He will reside in England. A decree of exile has been pronounced against all the members of the royal family.

President Braga, the head of the new government, published a "fundamental decree" on October 8. Article 2 revives the decree of August 28, 1767, condemning the

Jesuits to expulsion from Portuguese territory. Article 3, renewing the decree of May 28, 1834, suppresses throughout Portuguese territory all convents, monasteries, hospices and religious establishments of every kind. Article 8 directs that the goods of the religious be immediately placed under seal after being listed and appraised. The property of the Jesuits will be sequestered by the republic; that of the other institutes will be dealt with later, according to arrangements to be made between the republic and the Church. On October 10, occurred the funeral of Admiral Candido dos Reis, who had taken part in the revolution and had committed suicide in the persuasion that it had been crushed. The sacking of convents began on Monday, October 3, with the usual scenes of ribaldry, profanation and murder. Among those murdered were the Superior of the French Lazarists and Father Fragues, confessor of the Queen mother. Father Espinouze, also a Lazarist, disguised himself and effected his escape.

In most of the Portuguese colonies the proclamation of the republic was received with enthusiasm, and the republican flag of red and green was at once flung to the breeze, thus showing that it had been held in readiness.

President Braga announced a complete cabinet, but discord has entered its counsels. The most striking feature of the revolution was the large number of officers and men of the army and navy that took part in the plot.

The refusal on the part of the troops that effected the revolution to accept a prolonged furlough as offered by the provisional government, bodes ill for its peaceful permanence. The salary of Bishop Leite de Vasconcellos, of Beja, has been stopped, because he left his diocese without the necessary government permission.

Father Espinouze's Story.—On Wednesday, October 12, Father Espinouze, the Lazarist who escaped from the house of his Congregation in Lisbon, gave the following description of the events which came swiftly upon the heels of the proclamation of the republic: "It has been reported that the scenes of fury and anti-clerical hate and in particular the attack upon the convents were provoked by shots fired at the mob by the religious, and that on entering the convents fire-arms in greater or smaller number were found. It is an infamous calumny. Not to speak of anybody but ourselves, there was in the Lazarist residence of Arroios only one revolver with about sixty cartridges. That revolver and about half the cartridges I had brought with me from France a year ago. On entering the house, after killing the superior and Father Fragues, the rioters must have found about thirty cartridges, but no weapons, for I carried away with me the revolver and the other cartridges. It has been asserted that the attack on the religious houses was made on the spur of the moment and by separate bands. It is not true. There was a general movement directed and planned beforehand by a number of leaders. Throughout the city and at about the same hour, squads composed of soldiers, civilians and women surrounded all the convents. In every case the attack was made in the same way. I left our residence at about one o'clock in the afternoon of Monday, October 3, to find a retreat for our Fathers and clerical students; the rioters began to gather before three. They wished to prevent the escape of anyone, for they spread out while still at a distance and approached slowly. It was about six o'clock when they had gathered close to the house and began, soldiers, civilians and women, to fire at all the windows, while some wretches were cutting their way through the door. This done, they called for the superiors, Fathers Barros-Gomes, the local superior, and Fragues, the visitor. As soon as they appeared and before they had spoken a word, both were shot. From Wednesday afternoon until Saturday, the assassins were on my trail. Several times I changed my hiding-place, spending part of the time in a sewer; but Saturday evening, a cowherd gave me a wretched suit of clothes, put a Republican cockade in my buttonhole, and said good-bye to me at the door of his stable, which had been my last place of concealment. I went boldly through the city to the railway station, although more than once I thought that I had taken my last step. While on the way, I saw a crowd of men and women, the latter wearing liberty caps and carrying guns, in the act of driving some religious toward the Republican camp. There they were held as hostages. When I was buying my ticket, I feared that someone who knew me might penetrate my disguise, but the train started off and I felt reassured. At the frontier, I breathed freely, for I was in Spain. When the officers of the custom house asked me about my baggage, I told them that all I had was on me, and I was thankful that I had so much. What I shall never forget is the howling

of that Lisbon mob as it went surging through the streets."

Panama Libel Case.—Briefs were filed in the Supreme Court of the United States on October 21, in what is termed the Panama libel case. It will be recalled that former President Roosevelt ordered the Department of Justice to proceed against the publishers of the New York *World* for giving currency to the charges that there was a syndicate of Americans, including Charles P. Taft, brother of the President, and Douglas Robinson, brother-in-law of former President Roosevelt, who received some of the \$40,000,000 which the United States paid to the French company for the canal property and that the Administration at Washington was cognizant of and had supported the plans for the revolution in Panama as a result of which the present Republic of Panama seceded from the Republic of Columbia. Under orders from Mr. Roosevelt the Attorney-General instituted criminal proceedings in the courts of the District of Columbia against both the *World* and the *Indianapolis News*, the latter for re-printing the article from the *World*. An attempt to have the defendants removed from their homes to the District of Columbia for trial failed owing to an adverse decision of United States Circuit Judge Anderson. Because of the fact that the Press Publishing Company (the corporation owning the *World*) circulated copies upon the reservation at West Point, libel proceedings were then brought into the Federal courts. The case was tried before Judge Hough in January, 1910. Delancey Nicoll, counsel for the *World*, moved to quash the indictment on the ground that the Court had no jurisdiction in the case, and the Judge disposed of the case under that motion. On February 26, last, the Government entered an appeal and it is the subject of this appeal which is now the substantial question before the Supreme Court.

Aerial Voyagers.—Since Andrée's ill-fated attempt, in 1897, to reach the north pole by balloon no aerial enterprise has displayed more daring than that undertaken in Atlantic City, N. J., October 15, by Mr. Walter Wellman in an attempt to cross the Atlantic Ocean. Accompanied by an engineer and a crew of four men, Mr. Wellman ascended in the dirigible balloon *America*, skirted the coast in a northeasterly direction to a point off Nantucket, where he encountered adverse winds which drove him south and west. After remaining in the air for seventy-one hours and establishing a new record of 1,000 miles for dirigibles, the *America* was abandoned at sea at a point 375 miles off Norfolk, Va., and 250 miles northwest of Bermuda, where all the members of her crew were rescued by the British Mailship *Trent*.

The fifth international balloon race for the James Gordon Bennett Cup and \$4,750 in prizes was started on October 17, when ten large airships, representing four different nations, ascended from St. Louis, Mo. The longest flight recorded is that accomplished by the German balloon

Dusseldorf II, which landed at Kiskisink, Quebec, about 1,100 miles from the starting point. The fate of two New York aeronauts who sailed away in the America II is a matter of conjecture. It is believed that their balloon descended in the Canadian wilderness of the Northern Quebec Province.

Census Frauds Discovered.—Suspecting the returns of the new census which showed an enormous growth for a number of western cities, E. Dana Durand, the Director of the Census Bureau, ordered an investigation, the results of which appeared in an announcement that gross frauds had been perpetrated. A letter from President Taft to Mr. Durand directs that persons implicated in the frauds be prosecuted. Cities specifically mentioned as being affected by the false returns are Tacoma, Seattle and Aberdeen, Wash.; Portland, Ore.; Minneapolis, Minn.; Boise, Ida., and Fort Smith, Ark., but it is stated that there are many others. The result of a second enumeration of Tacoma gives that city a population of 82,972, an increase of 45,258 or an increase of 120 per cent, over the population of 1900. The first figures given for Tacoma were 116,268, which would have meant a further addition of 40 per cent. The discovery has tended to discredit greatly the census returns for the whole country. Attention was called to similar errors in former censuses, but there is here a great danger against which we have apparently no adequate safeguard.

New York Central Development.—The New York Central Railroad plans a six-track road across the state, of which several portions have already been completed. Since 1907 it has expended, or has arranged to spend, upwards of \$1,500,000,000 on improvements in the state, and is able to handle more than twice the freight offered. This is the testimony of Chief Engineer Kittridge, of the New York Central, before the up-state Public Service Commission in defence of the road's petition for permission to build the Buffalo, Rochester and Eastern Railroad. Mr. Kittridge said that \$22,790,000 had already been expended on the New York City terminal, which is expected to cost \$100,000,000.

Canada.—The meeting called by the Archbishop of Montreal to condemn the insults of Nathan, mayor of Rome, was held in the Champ de Mars, 25,000 people attending. The City Council passed resolutions on the subject in the name of three-quarters of the population of the city. Five of the aldermen, Protestants, refused to agree. They were not present when the resolutions were proposed, though the mayor delayed the opening of the council for half an hour so as to ensure, if possible, a full attendance. Coming in later, they wished to make speeches. The Mayor, telling them the subject was no longer under discussion, allowed them to register their disagreement and nothing more. The Protestant Ministerial Alliance wrote to rebuke the council for interfering

with what did not concern it. They might have remembered the comments of James I, in "The Fortunes of Nigel," on the admonishing of Dalgarno by Prince Charles and Buckingham. But it is hard to get out of ministers' heads the notion that they have a special commission to watch over the actions of the civil power. The Holy Father has telegraphed his acknowledgments to the Archbishop and the Mayor.—The ministers are still preaching valiantly, if not altogether sensibly, against Father Vaughan.—The students of McGill University had, with the approval of the University authorities, a theatre night. They marched in procession to the playhouse, where speeches were made by the President of the students and the Viceprincipal of the University, who is also Dean of the Faculty of Letters. The curtain then rose on the play selected for the entertainment and improvement of the young men. Its name was "The Midnight Sons;" its character may be known from the fact that it was styled, "The Latest Broadway Success." As some, at least, of the students, are not disinclined to reproduce in real life the scenes they saw enacted, their theatre night must have been most beneficial to their morals. The Protestant Ministerial Alliance seems to have had nothing to say on the subject.—Senator J. D. McGregor has been appointed Lieutenant-Governor of Nova Scotia, in succession to the late Lieutenant-Governor Fraser.

Great Britain.—There is a prospect of the settlement of the shipyard lock-outs. Out of 20,000 miners on strike in South Wales, 9,000 have returned to work. The Government has yielded at last to public opinion and has appointed Lord Kitchener to the Committee of Imperial Defence.—The Trades Unions of Walthamstow have determined to oppose Sir John Simon, the newly-appointed Solicitor General, unless he promises that the Government bring in a bill destructive of the Osborne Judgment, which forbids the employment of Trades Union funds for the payment of members of parliament pledged to the Labor Council.—The Protestant Alliance is issuing a manifesto urging all representative bodies to petition the Government to enforce the provisions of the Catholic Emancipation Act of 1829, for the suppression and prohibition of religious orders in the United Kingdom. It declares that Britain is becoming the dumping-ground of such undesirables, and that inaction on the part of the Government may lead to serious trouble.—Heavy gales swept over the British Isles on October 13 and 14, and there have been many wrecks with much loss of life. Besides others the steamer Cranford was lost with all hands, 23 in number; the Heathfield, carrying 22, of whom only 2 were saved; the Ville de Rochfort, carrying 26, of whom 3 were saved; the St. David's life boat was also wrecked, losing 3 men, and there was great loss of boats and lives in the fishing fleet.—Prince Francis, of Teck, the Queen's brother, died October 22.—Two more Anglican ministers have

come into the Church in consequence of the Brighton troubles, Messrs. A. G. Shoppee and E. R. Shebbeare. The latter was one of the curates of the Annunciation. A number of persons from the congregation of the two churches have also been received.—On the day after the Portuguese Revolution consols fell to 79½, the lowest figures since 1847. They are standing now at about 80.

Ireland.—There is now an apparent consensus of opinion that the Veto Conference has reached an understanding, and that Federal Home Rule is one of the questions agreed on. The London *Chronicle*, an authoritative Liberal organ, states that Ireland's claim is irresistible, and that the knowledge that Irish self-government is to be followed by similar measures for the other divisions of the Kingdom will secure a more general support for the Irish scheme.—Protests have been sent in by most of the public Boards, and there is a strong outcry in the country, against the action of the Government in seriously reducing the allocation to Irish public bodies out of the Local Taxation Accounts. This affects the maintenance of all public institutions depending on the rates. Educational grants are still further reduced, although the average cost per pupil was already down to \$15 a year, while it was over \$100 in England. The excuse is that most of these grants, especially those for education, came from the liquor tax, and that the revenue from this source has been greatly reduced. One complainant interpreted the Government's action as putting a premium upon intemperance, especially since, in spite of the decline in liquor, there was an increase in the general Revenue.—The annual Conference of the Irish Catholic Truth Society was held in Dublin, October 12 and 13, Archbishop Healy presiding. There was a large attendance of prelates, clergy and representative laymen. Papers were read by Bishop O'Donnell, of Raphoe, on "A Catholic's Knowledge of Catholic Truth;" by Rev. J. Gwynne, S.J., on "Our Waifs and Strays;" by Mgr. Hallinan, on "Primary Education in Ireland," and by Mr. Shane Leslie, on "The Social Position of Catholics." Practical action was taken in connection with the questions discussed in regard to Charity organization, the extension of religious teaching, Catholic control in education and the diffusion of Catholic literature.

France.—M. Briand appears to have extricated the country successfully from the danger which menaced it recently in the railroad strike. The attitude of the reservists in responding to the call for service though many of them were railroad men, has left the impression that the army, which is France's last hope, is still loyal. An English observer of the Picardy army maneuvers is convinced that the main body has not been affected by the efforts of Hervé and others to teach them rebellion. He adds that the corps of generals contain

men whose professional attainments are equal, if not superior, to those of any army in the world. The same praise is given to the lower officers. The infantry alone needs toning up.

There is still another battle that Briand has to fight, viz., with his own party. Combes and Pelletan have declared open war on him. They convoked a Congress at Rouen, and formed a new group of Socialists and Radicals, thus separating themselves from the Alliance Démocratique Républicaine. Apart from their personal dislike of Briand their political grievance is opposition to his scheme of appeasement. Briand, however, protests that he is not surrendering to the Right. In the Congress, a division manifested itself on the subject of proportional representation, which was voted down by 3 to 1. This dissension is thought to forebode disaster for the new coalition.

The *Petit Bleu* gives a picture of the crime rampant in Paris at the present time. Assassinations during the day, stabbings at night; robbery, murder, assaults everywhere by organized gangs who commit crime just to show that "they have not white livers." The police are powerless; the enemy are too much for them. One of the most distinguished criminal judges, Albanel, informs the public that out of the 6,000 accused in his court, half were minors under 16. He was startled by the callousness of the young criminals. The number is increasing yearly.

Centenary of Berlin's University.—The celebration of the hundredth anniversary of the University of Berlin began October 11. One of the greatest gatherings of learned men from all parts of the world together with the royalty and members of the diplomatic and official life of Germany attended the impressive ceremonies. America took a large part in the celebration.—The generosity of American philanthropists in the matter of educational foundations has long been followed with keen interest by Emperor William, and last year he began a systematic effort to induce his own subjects, able to do so, to follow the example of American men of wealth. The effort proved so successful that the Emperor found it possible to make the University of Berlin on its hundredth birthday, a present of \$2,250,000, the richest endowment ever collected in continental Europe for educational purposes. Other gifts, exceeding \$100,000, were announced. The larger sum, as indicated by the Emperor in his presentation speech, will be used to create institutions where specialized scientific investigators could work without the burden of teaching. Because of a lack of such opportunity, he added, natural science investigation had not kept pace with the literary and other scholarly developments of the university.—The success attending the celebration of the first centenary of the University of Berlin has caused immense gratification to the Emperor and the Government, who did all in their power to make the celebration a splendid one.

QUESTIONS OF THE DAY

• What Portugal Looks Like

The Kingdom of Portugal, or the Republic of Portugal, or whatever it is now, has an area of about 34,528 square miles. It is thus a trifle larger than the State of Maine, which is about 33,000. From north to south it is in the vicinity of 360 miles long, and from east to west about 100, and is divided into six provinces. Forming an integral part of it, however, are the lands discovered by Prince Henry the Navigator, the Azores, which are 740 miles away in the Atlantic, and which contain 1,005 square miles; and also Madeira, which is 500 miles distant, and comprises 505 square miles. It has also colonies in Asia and Africa, which have an area of 639,285 square miles, with about three or four million inhabitants.

Some one has compared European Portugal to a huge fortress, and has suggested that as an explanation of how through so many difficult centuries the nation remained independent. Added to this, however, were two other elements of its success in achieving and holding this position: the hardiness of the people who sprung from such a soil and the advent of a great man at one epoch of their history, Alfonso Henriquez, who in the eyes of the Portuguese is equal to the Cid Campeador of Spain. His memory has always remained as an inspiration. At the present time, however, it is largely effaced from the national mind. Henriquez was very merciful to the Moors, though they were bitter enemies of the cross. Those who now rule Portugal delight in trampling on the cross and killing and expelling any Portuguese who is conspicuous for his or her Christianity.

Henriquez achieved the independence of his country about the time of the Second Crusade, and it is curious that the English, who have become so identified with Portugal, made their appearance in those struggles for national independence. John of Gaunt was there in the 14th century with 5,000 Englishmen fighting against the Castilians.

Geologically, Portugal is like a continuation of Spain, but it is more fertile, and has a milder climate. It has many rich valleys and alluvial plains watered by countless rivers and springs, and its tropical heat is tempered by the breezes of the sea and mountains. It was a great agricultural country in olden times, but on its farms of 20 acres to-day there are no means of using modern machinery, and hence the plough is still only a piece of hard wood which, after the work is over is carried from the field, slung on the neck of the oxen, so that the ploughman plodding homeward forms the same picture that Virgil gives us of the peasant of Italy in his day.

The popular idea of Portugal is that it is a second Spain; that the country is inaccessible, the people lazy, the language impossible, and the literature poor. You would get that impression from a Spaniard if he were

speaking to you about the country next to his; but it must be remembered that Spain and Portugal are like two men sitting on a bench, back to back and not talking to each other. The Spaniards, however, are not alone in that harsh verdict about Portugal. A French diplomat who left it just before the recent revolution, does not hesitate to say very bitter things about its manners and methods. In a letter written a few days ago to the Editor of the *Univers*, while excusing himself to the Portuguese patriots, he says that everything in Portugal while he was there wore a sombre hue and put him in a very pessimistic mood.

The people seemed to him quite unlike the other Latin races; French, Spanish and Italian. They were hard and inhospitable, and gave scant consideration to foreigners. Possibly, he thought this was due to the high cost of living, which is greater at Lisbon than anywhere else in Europe; possibly, also, it was the result of long years of subjection to English domination that made them ready to regard any kind of an outsider as an enemy. As a matter of fact England is not its only master. Its railroads are owned by Frenchmen; the Lisbon tramways, which are extremely well managed, belong to Americans. The great Bank of Portugal is only a succursal of the *Crédit Lyonnais*. The other financial concerns are in the hands of Jews, who almost monopolize them; and all the great industries of the country are managed by English, French and Germans. The Portuguese are few and count for little.

While naturally resenting this servitude in their own country, they have nevertheless taken to copying foreign fashions, and like all imitators fall into ridiculous exaggerations. Thus they have adopted the French vapors about the Rights of Man, which are absurd enough in the literature and politics of France, but in Portugal are preached with a feeling akin to ferocity. So, too, Portuguese Freemasonry is more rabid, more secret and more underground in its workings. It is grossly fanatical, almost barbarous, and drums into the ranks of the order the worst ruffians of the slums.

The notorious corruption of their politicians has also contributed to spoil the temper of the people, and has made them ripe for the bloodiest kind of a revolution; but singularly enough the first blow in the present uprising was struck by the army and navy. No doubt there was as much discontent among the defenders of the nation as with the people; but they have acted like the man who jumped into the river to keep out of the rain. No one can foretell the consequences to the world at large of what has just taken place. Will such soldiers be guardians of the rights of civilians, and shall we have a military dictatorship?

Lisbon, the principal theatre of this national tragedy, is considered to be better situated as a city than any other capital on the eastern hemisphere, except, perhaps, Constantinople. As you approach by water the panorama is very striking. Before you the city rises tier over

tier above the river which widens at its feet into a vast bay. But it is a city without monuments, and its water front is marred by industrial and commercial excrescences. The three royal palaces evoke no architectural interest in visitors, and the great royal residence of the Necessidades, which the fleet bombarded the other day, has the air of a barracks or a cloister; cold, gloomy and bare. The Government buildings are somewhat better, and seen from the Tagus form a fair enough group, but they cannot compare with what you see in other great cities. The churches are numerous but not artistic, except perhaps one, that of St. Jerome in the Belem quarter, and even that has a style all its own, or rather it has several styles, Gothic, Hindoo and Arabian. They call it Manuelian.

A peculiar thing about Lisbon, indeed a somewhat sinister arrangement in the light of actual happenings, is that the city is built on a number of separate hills. In the old town are depressions which are really gullies, though they serve as streets, which you have to descend and ascend continually by flights of steps, and which mortise into each other in the most irritating fashion. Some of them bore a very evil reputation for midnight murders in bygone times, and a revolutionist would not want a better place for a barricade or butchery.

Byron was there in 1809 but he turned away from it depressed, though his first impressions were favorable, for he says:

"What beauties does Lisboa first unfold!
Her image floating on that noble tide,
Which poets vainly pave with sands of gold,
And now whereon a thousand keels do ride.
But whoso entereth within that town,
That shining far, celestial seems to be,
Disconsolate will wander up and down,
'Mid many things unsightly to strange ee."

The city has 64 churches and about 200 chapels. The former monasteries, mostly magnificent buildings situated at the most elevated points, were long ago confiscated and the monks expelled. They are now taken for public purposes. There are plenty of schools, but the illiteracy of the country at large is very high. As much as 80 per cent. of the people can neither read nor write.

When one looks around at the splendid old ecclesiastical structures in Lisbon, which are no longer used for the service of God, but are abandoned or appropriated by the State, it is easy to see how absurd is the theory that the present revolution was chiefly a protest of the people against mortmain, or the tying up of large properties by the religious corporations. Whatever may have been the case in the past, there is now no mortmain in Portugal. For instance, the two houses of Parliament hold their sessions in the old monastery of St. Bento. The Carmo church has been converted into an Archæological Museum. The great National Library is filled,

for the most part, with old theological works and ecclesiastical histories taken from the suppressed monasteries. The Academy of Fine Arts has a valuable and interesting collection of gold and silver plate which are spoils from the same sources. The monastery of Belem is used as a foundling asylum. The theatre of St. Carlos was formerly a dwelling for ecclesiastics. In a word, the question of mortmain has long been disposed of by Government robbery. Nor is there any hope of its ever being revived. The present Revolutionary Minister of Justice Costa proclaimed it 'only the other day to the entire world.

"The legislation of the Marquis of Pombal, which was made in the eighteenth century," he says, "still exists in Portugal as well as the law of 1834 for religious men, and of 1864 for religious women. In virtue of such legislation, no religious congregation has any legal existence in Portugal." Costa declares that first of all the Jesuits are considered to be traitors to their country and are forever banished from their native land. As we know, they were the first victims of the present revolt.

"The purely contemplative congregations," the Minister continues, "can allege no kind of pretext for having infringed the law of 1834 and 1864. Those who are devoted to teaching have been only tolerated in virtue of a dictatorial decree of 1901, but a dictatorial decree cannot be recognized in a Republic, and hence they are to be dissolved forthwith. Native religious are to be sent to their own cities if they so desire; the others are to be set at liberty, but precautions will be taken to prevent their coming together again in communities. Foreigners, men and women, will be expelled. As for the Jesuits, there shall be complete and immediate confiscation. For the present, inventories are to be made of the property of the other congregations," which means they are to be seized.

After such a pronouncement, it is simply absurd to talk about mortmain. For more than a hundred years, religious congregations have had no title to property in Portugal at all, and consequently could not very well tie it up. Nor can the unfortunate members of these congregations be charged with "competing upon unfair terms with taxed and wage-paying industries."

Looking over the list of industries in Lisbon we find that there are shops for gold and silverware and jewelry; there are spinning and weaving mills, iron foundries, and manufactories of silk, hats, boots, cutlery, stoneware, tobacco, chemicals, soap, paper, steel, etc. It would be very difficult to conceive how bodies of men and especially of women could compete in any of these enterprises, when they have no legal guarantee that they can remain twenty-four hours in the country. There is not even competition in the schools. Where the illiteracy of the people runs up to 80 per cent., it is clear that there are no teachers to compete with. Indeed Mme. G. Le Roy-Liberge, in her "*Trois Mois de Portugal*," informs us that in 1857 a venerable priest, finding that there was

no one even to look after the sick poor, and that the street children were abandoned after the Spanish religious for one reason or another had given them up, called in some French Sisters who took up the work. They visited the poor, opened houses of relief, taught catechism and the like.

That went on till 1864, when a law was made closing up all their establishments. In some way or other it was ineffective, and then another similar law was passed in 1901. That, too, was made inoperative, chiefly because a rich woman, the Duchess of Pamela, who had opened a number of kitchens for the poor, and was spending 50,000 francs a year in that charity, went to the Government officials and told them: "If you close the House of the Good Shepherd, I shall stop my 50,000 francs, and let you look after your poor." Other influential women who were interested in the same way in other public charities did likewise and the operation of the law was stopped, but the law itself was not repealed.

It is chiefly against the Sisters of the Good Shepherd that the accusation is leveled of cutting into other people's work. But as these noble women devote themselves to protecting young girls from vice, and in sheltering the abandoned women of the streets, and giving them by means of laundry work and sewing an opportunity to exist, and enabling them when they leave the refuge, reformed and purified, to earn an honest living, thus saving the Government millions of dollars in hospitals and prisons for these castaways of society, they surely cannot be blamed. If that is cutting into other people's industries it is an offense that may not only be tolerated but encouraged.

It is very much to be regretted that the readers of newspapers accept as Gospel truths, the declarations of demagogues who are working solely for their own pockets or political preferment. To say, for instance, that the revolutionists of Portugal in expelling the religious are working in the interest of the secular priests, is simply mockery, and on the face of what is occurring in France, it is inconceivable how any one can dare to believe for a moment such travesties of the truth. If we are bidden by an American paper in the very far west not to declaim against such confiscations because even in our country, "the suppression of Episcopalian church endowments in Virginia by Thomas Jefferson caused baptismal founts to be used as horse-troughs," we are not going to admit that acts of such a nature which are worthy of the Huns and Vandals were prompted by purely economic or benevolent motives; nor is the whole wretched business going to enhance our respect for Thomas Jefferson who permitted such things to happen in the carrying out of his program of disestablishment. But it must be borne in mind that Jefferson merely disestablished. He did not confiscate the property of the Church, as the Revolutionists of Portugal are doing so shamelessly, and that is the real point at issue.

Such is in brief the condition of Portugal. The world is

now wondering what the six months' dictatorship which is announced as absolutely necessary before the new Republic gets on its feet is going to do to remove the stigma of political corruption and fanatical anticlericalism which is on the nation. It wants to know what this bankrupt country is going to do to replace the voluntary educators and the devoted servants of the poor whom it has thrust out of their homes as unworthy to breathe the air of Portugal; and it wants to know how it is going to keep its hand on Madeira and the Azores which every body says are coveted by both England and Germany, and finally how it is going to retain possession of its African territory. Will there not be an International Conference convoked to consider whether it is not advisable for Portugal to relinquish its African possessions? English papers are already beginning to tell blood-curdling stories about the slave trade there. X.

The Catholic Church the Foe of Education?

It is not often that attention is given in these pages to newspaper reports of popular pulpit pronouncements, most of which have a merely ephemeral interest. If an exception is made in the case of a recent attack on the educational policy of the Church, it is not because of the damage that may accrue to us from an unproved accusation, nor because of the prominence or prestige of the man who made that accusation, but because, coming as it did in answer to an interview given by a distinguished visitor to our country, it calls for emphatic denial and prompt repudiation at the hands of American Catholics. It is, in a sense, a duty which hospitality imposes on us to put the matter before a fairminded American public and allow them to judge.

In reply to an interview dated October 11, given by Cardinal Logue, Primate of all Ireland, in which His Eminence expressed an optimistic opinion of the future of Catholicity in America, Reverend Doctor Aked, of the Fifth Avenue Baptist Church, New York, came forward with the statement that "the Catholic Church, through all the ages, has been the unrelenting foe of liberty and education." He adds "Drive a Catholic into a corner by argument, ask him if Catholics are not less educated than Protestants, and he will say: 'Yes, but are you right sure that education has all the blessings that you ascribe to it.'" (*The Washington Times*, October 11, 1910).

It must, indeed, be a strange study of the history of education that results in such a conviction as Dr. Aked's. More remarkable still is Dr. Aked's expectation that educated people in this country will agree with him. Perhaps in England, whence he recently came, the history of education may be taught without mention of the work which the Catholic Church has done and is doing in the field of education. But here, let Dr. Aked know, every pupil in our normal schools, every teacher in our primary public schools, and many who have never specialized in educational matters could tell him of a chapter

in educational history which apparently is a sealed book to him. Evidently he has never read of the sacrifices which the early Christians made to secure the education of their children at a time when it would have been so easy for the Church to maintain her alleged program of ignorance. He has never read the statutes and canons of councils, the decrees of popes, bishops and monastic chapters on educational matters. Seemingly he has never heard of Bede, Rhabanus, Gerbert, the monks of St. Gall, who, before and during the Carolingian revival of letters, put education in the foreground of their civilizing activity and rated it second only to sanctity. How, unless hopelessly behind the times in educational history, could Dr. Aked have the audacity, in a reply to the successor of St. Patrick, to cast a slur on the Church which in Ireland and through the instrumentality of Irish monks on the continent of Europe, preserved the Greek and Latin classics and handed down to the modern world the literary treasures of pagan antiquity?

The *free* parochial schools of medieval times, established and supported by the Church; the monastic schools for externs as well as for the inmates of the monastery; the universities that grew out of the cloistral and cathedral schools or were founded by explicit papal enactment; the interference of the Popes, over and over again, in favor of education;—these are but a few of the facts which every student of history knows, and which give the lie to Dr. Aked's accusation. The religious orders of men and women founded and maintained by the Church for educational work are living witnesses to refute his calumny. Perhaps Dr. Aked is American enough to appreciate the practical consideration that it costs the Catholic Church in America millions of dollars annually to maintain more than five thousand parochial schools in which 1,300,000 children are taught by a trained body of 30,000 teachers. If, as he contends, the Church is the unrelenting foe of education, why does she exact voluntary tribute for so large an undertaking from people who are already taxed by the State for educational purposes? Why does she assume the additional burden of supporting academies, high schools and colleges, and why does the hierarchy of the United States appeal year after year to the laity of the country for the upkeep of a Catholic University at Washington? The facts speak for themselves, and a fairminded American public is not slow to understand the import of these facts.

It is true we have in our Church a large number of illiterates. But, whose is the fault? In the countries from which the illiterates come education is, to a large extent, in the hands of the Church's enemies. In Ireland (from which but few of the illiterates come) Catholic education has been obliged during the last seventy years to build out of the ruins left by penal laws and tyrannical persecution. In Germany (from which, also, few of the illiterates come) in spite of the setback due to the *Kulturkampf*, Catholic provinces spend more on education to-day than do the provinces where liberalism and Prot-

estantism proclaim the benefits of purely secular education. In other countries, from which the illiterates do come, nagging interference, unjust discrimination, the tyranny of petty officialdom, and ultimate confiscation and exile are the lot meted out to the Catholic teaching orders.

We do, as Dr. Aked contends, sometimes question whether education is always an unmixed blessing. Is all education good? Is there not a fallacy in the argument: the right kind of education is beneficial; this is education, therefore it is beneficial? Let the American people judge whether education which is not only non-religious but anti-religious and anti-moral, is something to be proud of. Let them judge in the light of recent revelations concerning what is taught in our universities, colleges and high-schools. Let them ponder the results of investigations into the moral conditions prevailing in schools to which little children are implicitly trusted by their parents, and out of which they sometimes come ruined in body and soul. A little more reflective thought, a little more consideration of the facts of history, a little more regard for logic and there would perhaps be a little less haste to fling taunts at the Church which has done so much for education in the best sense of the word.

WILLIAM TURNER.

Stone for Bread

At the Protestant Episcopal convention in Cincinnati the Bishops made unanimously the following declaration:

"In reply to a Memorial signed by over eleven hundred clergymen, addressed to the House of Bishops with regard to Canon 19, adopted by the General Convention in 1907, the Bishops would assure the memorialists of their sympathy with the anxiety expressed lest the clause in question should be misinterpreted as making light of the importance either of sound teaching in our congregations in accordance with the Church's received doctrine, or of a commission to teach in the Church's name.

"The clause which restricts to the Bishop the right to give permission to those who are not ministers of this church to make addresses in any of our churches on special occasions, was not intended to alter, and cannot be fairly interpreted as in the least degree modifying the position of the church as expressed in the prayer-book and ordinal, which restricts the ministry of the Word and the Sacraments in our congregations to men who have received episcopal ordination.

"The Bishops are disposed to regard this declaration as almost unnecessary except as a matter of courtesy and respect to the number and character of the memorialists; since the Canon, at first popularly misnamed and misunderstood as an 'Open Pulpit Canon,' and perhaps in a few instances misused, is now generally recognized as containing nothing to disturb the order or disquiet the peace of the church."

The clause in Canon 19 to which this Declaration refers reads as follows:—

"Provided, that nothing herein shall be so construed as . . . to prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men who are not Ministers of this church, to make addresses in the church on special occasions."

The law that was amended in 1907 forbade any person to officiate in Episcopal churches "without sufficient evidence of his being duly licensed or ordained to minister in this church." The amendment certainly changed this. These bishops answer the petition of their children by a declaration which apparently is intentionally ambiguous so that it may be understood in a way to suit the Broad as well as the High Churchman, and bind no official to any one course of action. Nevertheless it does allow "ministers of the word and sacraments in" other "congregations," who have not received episcopal ordination, to make addresses to Protestant Episcopal congregations, and to see that in the inner minds of some at least of the Bishops such addresses are really a ministry of the Word, one need only note that the Chairman of the Committee which drafted this Declaration was Bishop Doane of Albany, who wrote the following interpretation of the Canon in 1907.

The Canon "*does mean* that there are men not in our Orders, not authorized in any technical sense to officiate in our churches, who have a message to deliver, a message from God, *which our people need to hear, and can now*, without any apparent violation of our Canon Law or any interference with the teaching of the preface of the ordinal." The learned prelate acted on this interpretation, it is to be supposed, when he invited a Presbyterian minister to address his flock.

Comparing then the Canon, the Declaration, the Interpretation and the action of the chairman, we must come to the conclusion, that either these bishops are lacking in ordinary intelligence, or else that they design to prevent their memorialists from abandoning the Protestant Episcopal church.

This latter seems more probable, in that they claim that the "Open Pulpit Canon" "is now generally recognized as containing nothing to disturb the order or disquiet the peace of the church." Therefore we are expected to conclude that there are no members of the Episcopal church who are disturbed or disquieted by principles which place their ministers, in the estimate of reasonable people, on the same level with other Protestant ministers. Surely catholic-minded Episcopalians are placed in a more ludicrous position by this Declaration than they were before; for now they have been made a laughing stock by being told by the bishops, high-churchmen chiefly, who drafted the Declaration, that it was "*almost unnecessary except as a matter of courtesy*" to their weak intelligences to declare that Canon 19 "cannot be fairly interpreted" by them "as in the least degree modifying the position of the church, etc."

The Associated Press also informs us that the Episcopalian bishops have put forth a "Decree," in which they assert that Jews who have been converted to the Episcopalian faith may continue the Jewish rites, festivals and ceremonies of their forefathers as historical and racial traditions, provided they *do so as a matter of morality*, or for sanitary reasons, but not as a form of religion."

Imagine St. Paul putting forth such a Decree. Far more certainly we would hear him saying to such Christians: "O senseless Galatians who hath bewitched you that you should not obey the truth." "You are made void of Christ. . . . You are fallen from grace" (Gal. 3: 5-4.)

Is it to be supposed now that we shall see Episcopalian churches opened on Saturdays and other Jewish festivals as synagogues for their Jewish-Episcopalians?

All these actions of the Protestant Episcopal church are only so many signs to the Catholic of the true character of that branch which was severed from the Trunk in the 16th century. It is Protestant as its name tells us and as the majority of its ministers and members believe. Even the leading newspaper of the high-church men is brought to admit this. After proclaiming loudly the title American Catholic for the past few months, one of them in a recent issue throws over the whole contention in the following remarkable words:

"When a vote on the name was commonly understood to be a *purely educative measure* with no real expectation that it would be adopted, it was proper that the enunciation of the Catholic character of the American Church should be expressed in the name proposed. Now . . . we simply will not take the responsibility for adopting, by a small majority, a measure that might disrupt the church in many dioceses."—(*The Living Church*, October 15, 1910).

Perhaps the following resolution which was passed at a Pre-convention Conference helped the Editor to change his views.

"As essential elements in that *comprehensive character*" (a very true description of the Protestant Episcopal church), "we receive the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith: holding . . . the Nicene Creed as the sufficient summary of the Christian Faith, etc."

Surely a body which can propose to put forth such statements is "Protestant to the core, and can never be anything more," as a prominent Episcopalian lawyer declared. A clerical delegate hit the nail square on the head when he said:—

"There is no question of the Protestantism of the Methodists or the Baptists, as they do not need to use the name 'Protestant' in their titles. But there are some in our church whose Protestantism is not greatly manifest and we need the word."

We can not do better in conclusion than to quote Cardinal Wiseman's description of the Anglican ship in 1851. "Of conflict and clamor it has enough. Within all is dissension, contention, strife. It is no wonder it does not move. If its chief commander set the sails in one direction, his mate will trim them oppositely on another mast. If one rows forward, the other strikes backward. And, still more strange, there are those who applaud, and think their bark is going bravely on, because one out of twenty engaged in its direction pulls alone against the rest."—(*Essays*, Vol. I, p. 339).

W. L. H.

A Russian Irishman

There is scarcely a country in the world where some Irish name of distinction does not call to mind the exiles who formerly sought freedom of worship far from their own sad isle. France, Spain, Italy, Austria, welcomed the O'Briens, O'Connors, O'Keefes, Taaffes, MacMahons, or FitzGerald. But the Irish pushed still further afield, and we find many citizens of Irish descent in Russia. The name of O'Rourke has been recently much in evidence in the Slav Press on the occasion of the centenary of the battle of Varvarin. In this and many other engagements an O'Rourke led the Russian and Serb battalions to victory, and a monument to him has just been erected on the plain where the Turks were routed in 1810. Of the many unequal combats in which the numerically inferior Christian forces defeated the Moslems, none has been more glorious than that of Varvarin. Therefore there is none in which the younger Serb generation takes more pride; and the commemorations were carried out with great pomp. Russia was officially represented and the family of the heroic Count Joseph Cornelius O'Rourke were specially invited by the Serb Government to attend. Count Nicholas O'Rourke, grandson of the famous general, although over seventy-six years of age, responded to the invitation, and traveled from his estate in the centre of Russia to witness the unveiling of the monument dedicated to his brave ancestor. In the presence of Church and State dignitaries a solemn requiem Mass was said for the souls of those who had fallen in battle, and an immense concourse then defiled before the stone on which the names of the most distinguished combatants are engraved. That of O'Rourke is first on the list of honor.

The family of O'Rourke had left Ireland after the battle of the Boyne and settled in France. In the reign of the Russian Empress Elisabeth a branch emigrated to the Baltic Provinces and became definitely acclimatized. The future champion of the oppressed Christian races was born in Dorpat in 1772, and received in baptism the characteristically Irish names Joseph Cornelius. He was early destined to the career of arms, for in accordance with prevailing custom for sons of the nobility

he was while yet an infant inscribed in the ranks of the Imperial Guard. That he took kindly to his calling is evident from his participation in all Russia's wars of that time. As a young lieutenant he was appointed to the French Emigrant Corps and fought with them at Zurich against the Republican Government. He returned to Russia as colonel and then took a command under the famous General Kutusoff. In the campaign of 1805 he was decorated for signal bravery with the Order of Saint George.

In the terrible battle of Eylau O'Rourke again distinguished himself and at the proclamation of peace was entrusted with the formation of the Uhlan Regiment "Vollinsky." This was the regiment he led against the Turks at Varvarin. He had equipped it at his own expense and marched with it to the Balkan Peninsula as part of the Moldavian contingent told off to assist the Christian races struggling for freedom. O'Rourke assisted in the deliverance of Prahovo, and took part in the stiff combat of Bela Palanka. He next drove the enemy from Soko Gania and defeated them in the pitched battle of Jassika. An Imperial Rescript was forwarded to him on this occasion to express appreciation of his valor.

But it was at Varvarin that Count Joseph won his brightest laurels together with the prized Decoration of Saint Anne. In the face of great odds he decided to hold his ground, and threw up trenches to shelter his men and cannon. Under his inspiring command Serbs and Russians repulsed during four days repeated furious onslaughts of the Turks, treble their number. In a final desperate encounter O'Rourke not only beat back the attacking force, but chased them over the Morava River into the wilds of Albania. He now took the offensive and started to storm Gurgussovats (the present thriving town of Knajevats) which he conquered and kept. By obliging the Moslems to evacuate this stronghold he secured the freedom of eighty Serb villages hitherto under tribute. At the close of the war a gold sabre with jewel-encrusted hilt was presented to O'Rourke by the Christian populations he had delivered.

The career of a soldier—and more especially of a Russian soldier—was no sinecure in those days. O'Rourke withdrew from one battlefield only to enter on another. He was an active combatant in the repulse of the French invasion, assisted in the siege of Magdeburg, and in the cavalry charge of the first Leipzig. Here it was that he won the rank of Lieutenant-General. With the Northern Army he fought at Gross Beern, Dünevids, Wittemberg, and the second Leipzig. At Winzengerode he performed feats of valor that were rewarded with the Order of St. Alexander Nevsky. Cavalry-General Count O'Rourke died in 1849 at his country estate of Vesselub in the province of Minsk, leaving five sons to perpetuate his name.

Count Nicholas, his grandson, chose the navy as his profession. On the frigate *Aurore*, he sailed round the world and served with the squadron that so gloriously

defeated the Anglo-French fleet in the Crimean War. He married a Princess of the royal native line of Roumania. Two of his sons are in the army so that the taste for soldiering is not extinct in the chivalrous line of the Russian O'Rourkes.

BEN HURST.

IN MISSION FIELDS

BAGDAD'S SCHOOL FOR THE BLIND.

The Very Reverend Leo Michael of the Cross, Superior of the mission of the Barefooted Carmelites, in the quaint, old city of Bagdad, gives some interesting particulars of his school for the blind. While such institutions are numerous and rapidly increasing in number in more favored parts of the world, there are but three, as far as he has been able to learn, in the great Turkish empire. These are at Constantinople, Jerusalem, and Bagdad. And yet in no other part of the world are they so much needed as in the Orient, for there the number of the blind is much more considerable than elsewhere. In the principal European countries, such as Great Britain, France, and Germany, there is one blind person for every eleven hundred of the population, while in the city of Bagdad alone, with its population of about two hundred thousand, the number of the blind is four thousand. A careful census of the city shows that there is one blind person for every thirty-five among the Mohammedans, one for every one hundred and eleven among the Jews, and one for every one hundred and thirty-three among the Catholics.

Six years ago, Father Peter of the Mother of God, while traveling in France, became acquainted with a family in Bordeaux, a member of which, though still a young man, had successfully passed his examination for the degree of bachelor of arts and sciences, although he had been blind from birth. Thinking of the blind of Bagdad, so numerous and so abandoned, so wretched and so forgotten, the missionary made haste to obtain a copy of the alphabet for the blind and a writing tablet such as is fashioned for their use. With these treasures in his possession, he returned to the mission, where Father John, now Archbishop of Bagdad and Delegate Apostolic, accommodated the alphabet to the Arabic language and began his professorial course with a blind Catholic boy as his class. The course consisted of reading, writing, a little arithmetic, and some notions of music. Thus he founded the school for the blind, which has since greatly extended its field of usefulness. As soon as the first student had made a little progress, he became in turn the teacher of another, and thus the attendance rapidly increased.

One of the missionaries journeyed to France and spent three months in a school for the blind, where he studied the details of administration. Upon his return to Bagdad, he began to teach spinning and weaving and the making of rugs and baskets, and soon had the satisfac-

tion of seeing his pupils able to earn a trifle. He then determined to attempt the erection of a building for his boys, who had been crowded into a couple of spare rooms in the residence of the missionaries; but as he had absolutely no money at his disposal, he decided to make a public appeal to Christians, Jews, and Mohammedans. The result of the collection was a sufficient sum to put up two modest structures, one serving as a workshop and the other as a dormitory. Two Sisters of the Presentation have expressed their readiness to consecrate their services to the same noble work, but the scanty income of the school does not permit the extra expense which would thus be incurred.

Speaking of Post Cards

Who has not seen them of all kinds, persons, places and things, and for all occasions, sentimental, grave and gay? A post card is the handiest souvenir to send home while one is on a journey, for it is to be had in great variety at a modest price. Albums for post cards are sold to an extent that shows how general is the practice of collecting them and how widespread is the interest that they awaken.

There seems to be practically no limit to the subjects that appear on them. The plump Thanksgiving turkey and the Easter rabbit share with landscapes, patriotic devices and religious emblems the wide publicity that may come from the judicious use of one-cent postage stamps. Just the other day, we chanced to see a kind of post card that we should greatly like to see multiplied and spread broadcast. The subject was "Building a Mission Church in Togo, Africa." The edifice was of goodly proportions, some natives were gathered about, and there were the missionaries, one of whom was "snapped" as he stood, helmet in hand, mopping the perspiration from his brow. One-half of the card (the part reserved for the message) gave us the following information: "Togo, West Africa. Prefecture Apostolic. The Very Rev. N. Schoening, S.V.D., P.A. This is a very prosperous yet dangerous mission field, on account of the two dreadful enemies, fever and poison. This mission, opened in 1892, has 41 missionaries; 10 Brothers; 22 Sisters; 22 stations and 167 outposts; 27 churches and chapels; 8,180 Christians; 5,432 catechumens; 177 catechists and teachers; 180 schools with 5,949 pupils." Here, it strikes us, is a practical and attractive way of bringing the mission work of the Church home to those for whom the word has a vague meaning or perhaps none. Help for the missions and missionaries for them will come from a knowledge of them, for the human heart is generous and responsive.

The Society of the Divine Word (S.V.D.) which has charge of the Togo mission, maintains at Techny, Illinois, a town near Chicago, a missionary college where youths are trained and educated for the foreign missions. It has several American students.

CORRESPONDENCE

Vitality of the Catholic Spirit in Spain

TORTOSA, SPAIN, OCTOBER 6, 1910.

Sunday, October 2, witnessed a convincing proof of the vitality of the Catholic spirit in Spain. In recent correspondence the readers of AMERICA have been told of the extraordinary outburst of Catholic sentiment in Cataluña on August 28, when, as corrected and complete data now show, 600,000 Catholics, in 180 meetings held simultaneously on that day, raised a solemn protest against the introduction into Spain of French governmental programmes incompatible with their national spirit and the best interests of their country. Great as was the outburst of feeling in Cataluña, it was surpassed by the more than extraordinary Catholic meetings held on October 2 in all parts of the peninsula. No Catholic or fair-minded Protestant, reading the reports of Sunday's meetings, and bearing in mind the demonstration of August 28, can fail to see that Canalejas' press agents have deliberately misrepresented the sentiment in Spain in regard to his relations with the Vatican. Spain, as a nation, is opposed to the Government's policy. A combination of circumstances, as pointed out in previous correspondence, is responsible for the present ministry's power. American and English Catholics cannot easily grasp the political situation in Spain; their criticism of Spanish Catholics is inclined to be unduly severe. The dynastical question is so intimately bound up with Catholic history in the past century that it remains, and seems destined to remain for many years, the stumbling-block of Catholic political unity.

The meetings held last Sunday in Navarra and in the Basque provinces, Guipúzcoa, Vizcaya and Álava, surpassed even what was expected from that remarkable region of strong faith and piety. These fervent Catholics of the North have been at fever heat since August 7, when the Government prevented their demonstration in San Sebastián. On that day the Spanish army was called out to close all roads leading into San Sebastián; it was cool heads that prevented bloodshed. No pen can picture the wonderful scene of Catholic sentiment and of love for Pius X witnessed in Pamplona on Sunday. Though a city of only some thirty-thousand inhabitants, it saw ninety thousand Catholics and 275 town councils of Navarra gathered together to express their loyalty to the Vatican. Special trains, packed with men, came from Tudela, Castejón, Marcilla, Alsasua, Olite, Tafalla and Irurzun; while the roads leading to Pamplona were crowded with carts and with men on foot, some of whom had come from Luquin and had been on the road for more than thirty hours. Whole villages in mass, marched into Pamplona; only the women and children remained at home. Probably never has Navarra, the land of St. Francis Xavier, witnessed such an outburst of determined Catholic spirit as was seen on Sunday. There was no mistaking the sentiment of the manifestation. It was spoken openly: "Navarra is Catholic; its sons are prepared to sacrifice their property and shed their blood in defence of the Church." The same sentiment was voiced in the Basque meeting in Vitoria and at San Sebastián. 24,000 Basques at the meeting in Vitoria, and 30,000 at that of San Sebastián pledged their loyalty to the Vatican in the present crisis.

The vigor of the Catholic protest in Aragón was little

less than that of Navarra and the Basque provinces. Besides the manifestation in Zaragoza, the capital of the province, to date I have seen notices of sixty-one enthusiastic meetings. The attendance in Tarazona, Calatayud, Agreda and Corella was especially notable. In the diocese of Huesca nine great meetings were held, while in the manifestation in Estercuel we find fourteen small towns united in an energetic protest against the Government. The ecclesiastical district of La Almunia witnessed forty towns united in five great meetings. Through the entire province there sounds a deep murmur of indignation from Catholics, such as has not been heard since the Carlist war. Reports have already come in of seven meetings in the district of Castellote, of five in Egea, six in Montalbán, four in Pino, two in Valderribes, three in Borja, and of three in Alcañiz. It is impossible to give at present a complete summary of all meetings held in Aragón, and to estimate the number in attendance. However, knowing the Catholic spirit of the province, one may prudently say, without fear of exaggeration, that the protest of Aragón will equal that of Cataluña.

While Aragón, Navarra and the Basque provinces were holding their great meetings, eight thousand Catholics of the province of León traveled through mud and rain, to the shrine of Nuestra Señora del Camino (Our Lady of the Way). At the same time in Riaño, Velilla, Liébana, Villada, Brezo, Villalpando, Mayorga and Villanueva del Campo, great demonstrations were being held. We find entire towns and their municipal government gathered in protest against proposed anti-Catholic legislation, and denouncing the Government for its conduct towards the Vatican. In all these meetings there was the strong and now universal demand: "Look to our agriculture; leave religious questions alone."

In Asturias, besides an enormous meeting of 40,000 in the capital, Oviedo, many other well attended meetings were held. Avilés, Corvera, Illas, Castrillón, Soto del Barco and Candamo were especially prominent for their vigorous protest.

Passing over the province of Galicia, with great demonstrations in Tuy, Aloja, Noja and Puenteáreas, and setting aside data of numerous meetings in the other well-known provinces of Spain, we must content ourselves for lack of space, with choosing at random other data which will show the universality and importance of the Catholic manifestation of October 2.

Twenty-thousand were present at the meeting in Valencia; 60,000 in Santander; 40,000 in Murcia; 25,000 in Burgos; 25,000 in Granada; 8,000 in Cadiz; 20,000 in Santiago; 10,000 in Seville; 25,000 in Orihuela; 5,000 in Toledo; 15,000 in Ciudad Real; 11,000 in Jerez; 17,000 in Oliva; 11,000 in Potries; 12,000 in Alcoy; 10,000 in Haro (Logroño); 10,000 in Alicante; 3,000 in Córdoba; 15,000 in Vigo; 7,000 in Palma de Mallorca; 12,000 in Chipiona; 15,000 in Don Benito, etc., etc.

In Valencia there were present representatives from 1806 societies; telegrams and letters of approval of manifestation were received from 125 mayors of towns and from 87 town councils. The Catholics of 204 towns and villages sent letters of union of purpose.

With all due fairness to Canalejas and his numerous statements in the anti-Catholic press, Catholics now warmly declare that they have proved that he has misrepresented the sentiment of Spain. The Catholic papers are inviting him to produce a similar movement in support of his policy against the Vatican and the Church. Certainly, Spain has never witnessed before such a general

and united manifestation of Catholic spirit in support of the Holy See. Its importance cannot be overestimated. While it would be childish to see in these manifestations an augury of Catholic political union in the near future, yet one may see in them, without being unduly optimistic, an effective means of checking the hostile actions of a radical Government. The present struggle in Spain is not a question of religious tolerance; it is a battle between the Church and the enemies of revealed religion. Spanish Catholics know well the plans of the enemies of the Church and, with a clear knowledge of the past before them, are striving to save their country the horrors that followed upon previous ruptures with the Holy See. Unfortunately, Spanish history is but little known outside of Spain.

The repeated statement of the American press that Catholic intolerance has caused the present acute situation in Spain, shows but little knowledge of Spanish affairs. Spanish Catholics have little fear of Protestant propaganda. It is seventy-five years since George Borrow was commissioned by the Bible societies of London to start a vigorous Protestant propaganda in Spain, yet, without being unfair, the writer may state that sincere, bona fide converts to Protestantism are indeed a rarity in Spain. The energetic labors of Borrow, a simple, credulous man, as well as those of the more fanatical Methodist, William H. Rule, early flooded Spain with Protestant bibles and anti-Catholic books. However, it was in 1869 that a determined effort was begun to convert Spain to Protestantism. The Revolution, while warring against the Church, murdering her priests and burning her temples and most precious monuments of ecclesiastic art, had opened the country, in the name of Liberty, to an army of Protestant ministers and their co-workers. Since then Spain has literally been deluged with Protestant bibles and with books, tracts and pamphlets showing "the wickedness of Rome." One meets here in Spain the old, familiar diatribes translated into Spanish. "The Innovation of Romanism," "The Friar's Death-bed," "A Shipwrecked Soul," "The Confessional," "Biblical Catechism on Romanism" and a hundred and one others have been translated and published "to bring light and peace to Spanish souls." Personally, I have met the tracts of the Madrid missions, being distributed, from door to door, in the most fervent of Catholic villages as far north as the Ebro river. There is a sad side, however, to Protestant propaganda in Spain. Though misguided zeal and hatred of the Church are making few, if any, converts to Protestantism, yet the Protestant missions in Spain are helping, in no small way, the spirit of indifferentism and professed atheism now so evident in European cities. A Spaniard who loses the faith of his childhood does not become a sincere Protestant; he may draw for a time from the Protestant mission fund, but, when the temporal needs are satisfied, he either returns to the faith of his fathers, or drifts into the atheistical group which in Spain is only waiting for the day when it may loot and burn down both the Catholic and Protestant churches alike.

CHARLES J. MULLALY, S.J.

Catholic Schools in British Guiana

TAKATU RIVER, AUGUST 12, 1910.

As you wished to have some news from British Guiana for AMERICA, I am sending you this account, which may prove interesting. It relates to a new mission started

last year at the extreme southwest of the colony on the frontier of Brazil. It is three weeks' journey from Georgetown. In the future I shall arrange so that you may get news regularly from this place.

I have just received a letter from the Bishop, posted on June 27th. This mission on the Brazilian frontier was established last December, when Bishop Galton went up the Essequibo and Rupununi rivers, a journey of three weeks by boat, accompanied by your humble servant, who was left in charge of the district, to start a mission among the Brazilian ranchers and the Macusi and Wapisiana Indians. On the Bishop's return some of the Sisters of Mercy volunteered to go to the new mission. They left Georgetown on April 14th and arrived on the Takutu river about the middle of May.

It is very different to what it was when the bishop was here before Christmas. Then it was nothing but a bare open space. There is now standing the convent, my small house and thirty Indian houses. Behind my house is an enclosure for the cattle. I have also a field, plowed, manured and planted about eighty yards by forty.

On Sundays there is always a fairly good congregation for the size of our school chapel. We have had as many as 250. Seldom has the number been below 100.

The school was started a few days before the nuns arrived. All the children know the alphabet and how to count well. They have all done reading from the card. Most read now in books. They also write, some remarkably well. Two of the nuns teach all the time. The other helps when there is need. The girls learn sewing, and seem to be getting on well.

The religious instruction consists chiefly in learning English prayers and hymns, which the children will understand later on, some simple questions and answers in the catechism, and some few prayers and occasional instruction in Macusi. Many of them are also getting lessons every day in agriculture, farming and carpentry. They are full of curiosity and eager to learn everything. They have already learned a good deal. When I first came here they had never seen a carpenter's tool of any sort or description. Most of them had never seen a nail.

The children are never allowed to be idle, and whatever they are doing, they are learning something. The girls are learning a good deal about housekeeping and cooking, of which they had no idea before, and the boys have to be taught how to plant even cassava to the best advantage. (The bitter cassava or manioc is the staple food of all the Indians in the Guianas and the valley of the Amazon).

There are eighty-three children on the books. The average attendance is about thirty-eight now, though in May there were sixty every day. Just at present there are comparatively few Indians here. Most are away working in their fields. This will give you some idea of how things are getting on.

CARY-ELWES, S.J.

Speaking recently at a farewell banquet, Lord Minto, the Governor-General of India, maintained that the education of Indians and the triumph of Japan over Russia have made the continuing of the old regime in that section of the British Empire, impossible. The claims of loyal unrest, as distinguished from sedition, he admitted, had to be acknowledged; and he thought that the extension of representation lately introduced the very best means of allaying it.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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A Portuguese Prelate Speaks

"If the monarchy has fallen, it is because it could no longer maintain itself." Thus a Portuguese prelate of high rank, who, for the sake of his own welfare and that of his friends, preferred not to have his name published, began an interview which he gave to a representative of that staunchly Catholic newspaper, *L'Univers*. "During all these late years, the Conservatives (the party nominally devoted to religion and the monarchical regime) like the other parties, have not had in reality any other political program than their own interests, understanding the word in its lowest sense. The Portuguese are very good people, generally speaking. The farmers and villagers are very ignorant, without doubt, but they are laborious, and if the clergy had done their whole duty, they would be united to their parish priests and wholly devoted to the Church. Unhappily, too little attention, both in spirituals and temporals, has been given to a people naturally so well disposed. In spirituals, it is not so long ago that most of the clergy busied themselves in everything except the ministry. In the country, for example, the pastors exploited farms, and they were oftener seen at sales than in the sanctuary; in the cities it was the same thing, only in different ways. In fact, the government, like the old French monarchy, had brought the clergy under the yoke. From this point of view, it was in Portugal as it was in Brazil under the empire. The priests, it is true, had their civil status which will now be taken from them; the bishops sat by right in the Cortes. In army and navy, the Easter Communion was a duty, and at the holy season officers of both branches could be seen publicly fulfilling the obligation of the annual confession. On the other hand, there were not wanting priests who were Freemasons. The slavery was complete. To give a sermon or to sing a hymn before the Blessed Sacrament a permit from

the civil authorities was necessary, for which a fee was charged; without the consent of the same civil power, no one could be ordained to the priesthood. It is only too plain that in these conditions the formation of an influential body of men was impossible; and they have ended by being found wanting. That which falls had to fall for want of a support. Considering things from a higher point of view, if the Portuguese Republic effects the separation of Church and State as it was effected by the Brazilian Republic, that is to say honorably, if one may use the word, namely leaving to the Church her full freedom of action without despoiling her as was done in France, one may say that in this sense, the change is for the better. Manifestly, everything leads one to suppose that the Portuguese revolution is too clearly masonic to effect the separation otherwise than it was done in France; but it will not be done off-hand. At the outset, the Republicans now in power must endeavor to pass as upright people; they will not dare begin their career with an injustice so great. Those who are effecting this revolution, or who have effected it if it is already effected, are no more than a handful of adventurers ready for anything. What is their intellectual worth? To judge of it, it suffices to read their manifesto, a string of adjectives, and to study one phrase, 'beneficent liberty, luminous in its virginal essence.' The whole manifesto would be a reflection on the intellectuality of the Haytians. On reading it, one fancies that Portugal is the antechamber of Africa. Those adventurers will not regenerate their people and their country. If they have obtained control, it is a proof that the Conservatives did not have a *man*; if they remain in power, it is a three-fold proof that the Conservatives have not a *man*. So it was in France in 1789. The truth, harsh and plain, is that good people are not always brave people. If they are afraid, what are you going to accomplish with them? No scheme succeeds, nothing is done, without the sacrifice of comfort, goods, possibly of life. It is not in Portugal alone that the good people are afraid and the good leader lacks followers. The fall of Portugal is one more sign of the proximity, if not of the imminence, of the catastrophes that threaten us. After Portugal, Spain. After Spain, whose turn is it? I believe that we shall be called upon to contemplate frightful things. And the haste with which Freemasonry is preparing for them makes me believe that we shall not have long to wait. The coming year with its exposition in Rome will have attractions that find no place on the official program. The Lisbon plot is but an episode."

The Cardinal and the Children

As His Eminence, Cardinal Vannutelli, bade farewell to America and Americans he left a parting message to the children. It was a happy thought and we believe entirely spontaneous that gave the children a prominent part in the greetings with which the representative of

the Holy Father was received everywhere. From the day he landed at Quebec until he boarded the steamer at New York, the little ones were out in numbers and their bright and happy faces spoke a welcome which no other greeting could convey. As to the city of Champlain, it may be said that her children were her decorations. The great processions which marked the Cardinal Legate's reception in other places could not be rivaled in a city of fifty or sixty thousand inhabitants; but all the little ones of Quebec turned out to give the first glad greeting on American soil to the representative of the Father of Christendom. As the military escort provided by the famous regiment of papal zouaves wound their way to the upper city, the children lined the streets and were massed at every turn of the steep ascent. Thousands of boys under the care of the Christian Brothers, and as many girls from the schools of the various Sisterhoods, sang their carols and shouted their vivas and made the air vibrant with their jubilations. One of the prettiest sights in the streets of Quebec was witnessed in front of the old Basilica, where two lads dressed as pages of the French Court presented an address. His Eminence leaned over the side of his carriage to receive it, and with gracious smile he blessed them and then and there read their little address as if it were the most important part of his duty to do so. And how the song for the Pope rang out in French as the cortège moved on!

In Montreal the greeting was on a larger scale. One whole afternoon was given to the children. From twenty-five to thirty thousand of them marched to the cathedral before which His Eminence was enthroned. With waving flags and dipping bannerets they threw flowers at the foot of his throne and cheered with the warmth and lustiness of young hearts. All through the States similar scenes were witnessed, particularly in St. Louis, Baltimore, Philadelphia, Brooklyn and New York.

In St. Louis twenty thousand gaily dressed little ones from all the parish schools in the city marched through the city and were present at the Benediction of the Blessed Sacrament given by His Eminence. In New York the Cardinal celebrated Pontifical Mass in St. Patrick's Cathedral, where eight thousand youthful voices joined in chanting the Gregorian service. So touched was His Eminence with the unique character of the occasion that through the Archbishop he praised the children for their remarkable singing and promised that he would tell the Holy Father of that glorious day. Again the week before his departure the Cardinal rode through a great part of the city of Brooklyn and here too all the Catholic children of the districts through which he passed were in line to do him honor.

But the distinguished visitor did not by any means wait until the children presented themselves. He, on his part, with a paternal instinct sought them out wherever he went. In every city that was honored with his presence the hours of the morning and afternoon not given over to sacred functions and official duties were gener-

ously ceded to the lambs of the flock. Academies, schools, orphan asylums, houses of correction, children's wards in hospitals, industrial homes, wherever there was a gathering of children, particularly the children of his native Italy, there he was sure to go, encouraging the little ones with his gracious words and imparting a father's blessing before his departure. All this gives point to the last words he uttered on leaving our shores: "My heart has been filled with consolation in witnessing here the loyalty to and attachment for the Holy See and the love and affection for the Holy Father. One thing especially has moved and interested me in the many places I have visited, and that is the welcome given me by the children. None are so dear to Our Saviour as these little ones. Wherever I saw them their bright little faces beamed with that enthusiasm which shows the faith so well nourished in their hearts. And this is a strong factor in the growth, spread and progress of Catholicism in America."

Anglican Misrepresentation

That the conversions following the differences of the clergy of St. Bartholomew's and of the Annunciation, Brighton, with the Bishop of Chichester must be very irritating to Anglicans, needs no proof. That they alarm the High Church leaders, is clear from a letter of Mr. T. A. Lacey, the unsuccessful special pleader for Anglican orders at the time of the Commission of Leo XIII. Writing to the *Times* he pretends to gather from a letter the late Brighton vicars addressed to the public press, the following summary of their position:

"We are resolved to do and teach certain things. We realize that we should not do or teach them except at the bidding of a superior authority; therefore we have sought such an authority to which we will humbly submit ourselves."

He then adds: "Is this really what is meant by discipleship?"

This reveals the method that is being used to hold back wavering Anglicans from the Catholic Church. It is captious and insincere as the Bishop of London's famous Frogs' of Fulham Palace argument and his later apothegm: "Why am I not a Roman Catholic? Because, thank God, I am an English Catholic." Had Messrs. Cocks and Hinde resolved to do and teach certain things out of their own heads, as, for instance, to try to heal the sick according to Emmanuel ideas, or to teach their people that heaven is best to be reached by means of an airship, and forbidden to do so by the Bishop, had left the Church of England, to submit to some self-constituted authority for such vagaries, Mr. Lacey's gibe would have its force.

But the matter at issue was the Catholic doctrine of the Holy Eucharist. We are not ready to defend the Anglican careers of Messrs. Cocks and Hinde. That is the affair of the body that ordained them, instituted them

and retained them in its ministry. It seems clear, nevertheless, that they held the continuity, not merely legal and historical, but real and doctrinal of the pre-reformation Church in the existing Church of England. Their position was that of the men of Cornwall: "We will have the Holy Sacrament hung up over the altar as in our fathers' time." And when the Bishop, whom they had taken to hold continuity as they did, answered them in terms savoring of the Articles rather than of the old Catholic Faith, they saw the truth. The doctrine of Transubstantiation which every authority in the Catholic Church must impose on its subjects was no part of the Bishop's creed, no doctrine of the Church of England. Neither he nor it was Catholic; and they must seek salvation in the one true Church which teaches with authority the doctrines committed to it by Christ.

Columbus Day and Puritans

It was doubtless a mere coincidence that the Congregationalists held their plenary council in Boston during Columbus week and that the great procession which marked the anniversary of America's discovery was the distraction thrust upon the Congregational delegates while they were assembled there. It was Boston's first observance of the new legal holiday. The 30,000 marchers, some say 50,000, others again 60,000, were almost entirely members of Catholic organizations.

It was not merely a spectacular exhibition of the numerical strength of Catholics—though presumably this intention was far from the mind of the organizers—but an ocular demonstration that the rank and file of the Catholic Church members in Boston, as in many other large centres in the country, are made up of the sons of toil. Perhaps the cosmopolitan character of the procession added inspiration to the Congregational ministers in session, for in their resolutions they were insistent that a better understanding between the Congregational Church and the workingman was a consummation devoutly to be wished.

With a heartiness and a unanimity which did credit to their earnestness, the convention pledged itself to emulate, not the Catholic Church, for that under the circumstances would be expecting too much, but the zeal and effectiveness of their Presbyterian brothers. Was this only a passing tribute to the church body from which they separated when they established not a church but a congregation that would keep its preacher but would steer its barque "without pope, prelate, presbytery, prince or parliament?" Certainly we are not aware that the Presbyterians have attained to any wide distinction in this department of Christian endeavor, and the information would be enlightening, if more specific.

The impression which the local Columbus celebration made on one of the visiting members of the Congregationalists, Dr. Washington Gladden, is told honestly by that clergyman in the *Boston Transcript*:

"The fact that this great concourse of the sons of the Puritans was punctuated by the festivities of "Columbus Day" was a coincidence which could not fail to provoke reflection. What would the men of Winthrop's day or the men of the days of Sam Adams have said if anyone had predicted that a time would come when an army of 50,000 Roman Catholics, with bands and banners, would march over Beacon Hill? Yet I have not been able to discover that these sons of the Puritans now encamped in Boston have been seriously disturbed by this exhibition. Considerable inconvenience was caused by the parade to many of them, but I have heard no ill-natured word spoken about it. Nor have I heard any outcry of alarm over this display of the power of the ancient Church in the stronghold of Puritanism. It would be difficult for any fair-minded man who watched that procession to feel that these thousands of clean-faced, well-dressed, orderly, self-respecting men and boys were a dangerous element in our society. We know that their essential loyalty to the fundamental principles of our democracy is beyond all question."

Don Jaime on Canalejas

Whatever may be the merits or the demerits of the Salic Law, by which females were excluded from the succession to the throne in Spain, all must admit that when Philip V introduced it, he acted within the limits of his recognized prerogative. It is likewise beyond cavil that Ferdinand VII had the same power over that particular enactment at the time when he is said to have revoked it, only to restore it again and then revoke it once more. The question that disturbs so many Spanish minds is whether, when Ferdinand last revoked the Salic Law, he was sufficiently in the possession of his faculties to know what he was doing. If the old king's will was to do away with the decree of his predecessor and fix the succession on his little daughter Isabella, thus excluding his younger brother Carlos, there is no flaw in the title of King Alfonso XIII, and Don Jaime, Alfonso's cousin, has not the shadow of a claim. But Jaime's political adherents maintain, and they will not be gainsaid, that Ferdinand was doddering and his spouse Doña Cristina manipulated the decree in the interests of herself and her friends. Who is to settle the dispute?

The gyrations of Señor Canalejas, the President of the Council, have called forth a lengthy expression of opinion from Don Jaime. He says that the ministry is frivolously inconsistent in its course, which is wanting in wisdom, prudence and sense. If Moret was unseated because he was thought too "advanced," his successor is much more "advanced," and has started on a career that is beneficial only to the foes of the dynasty. His pretended reforms are but playthings with which to amuse children. "Far be it from me," says Don Jaime, "to say that the Concordat cannot be bettered and that the

relations between Church and State do not need certain modifications. My party, which is charged with being entirely in the power of the clergy and the Pope, which is reproached with being the party of intolerance, almost of the Inquisition, would know how to negotiate with the Vatican and bring about the needed modifications. But Canalejas, with his sudden and unexpected decrees, acts as if the Pope did not exist. The Supreme Pontiff is treated with a scandalous irreverence that would not be shown to an African kinglet. There are true reforms which are clamoring for the attention that rapidly succeeding cabinets have not given them: The development of roads and railways, reforestation, improvements in agriculture, a serious attempt at primary education. Spain is hungering for these reforms; to satisfy that hunger, the ministry proposes to feed a few friars to the nation. Parliamentary rule, as it exists in Spain, is the greatest of evils with which a country could be afflicted, for it is built up on infamous venality and corruption among voters and candidates. We Carlists wish to substitute for the present system the representation by groups, as was the case in the Cortes of ancient days. In those days, the successful candidates came with an imperative mandate from their constituents to discuss and settle certain definite questions and not to meddle with everything and end by accomplishing nothing. When a certain statesman begged Alfonso XIII to do something to relieve the distress of the country, his answer was, 'What am I to do? You always deal me the same hand and the cards are worthless.' It is much easier to take refuge behind a cabinet, invoke the Constitution and the king's powerlessness, and spend one's time at polo or golf and in winning cups at regattas. A king is always responsible before his people.

"What is the consequence of all this? Those who ought to guide the nation are losing ground daily. This powerlessness and sterility of the monarchy is the reason why the 'advanced' republicans and socialists are becoming more numerous. A republic is impossible in Spain, for it would degenerate swiftly into socialism and from socialism into anarchy. As legitimate heir to the throne of Spain, I shall maintain the rights that I received from my fathers; but the defence of those rights will never suggest to me to plunge my country into the horrors of civil war. But the day when public order is so disturbed that the country is brought face to face with the dilemma, revolution or restoration of the legitimate monarchy, no consideration will detain me; I shall know how to do my duty."

It looks very much as if Canalejas realizes the critical state of affairs in Spain and is trying to placate the radical element by waging war against the religious, for they cannot fight back; but he will know for certain, what he must now fear, that when the sleigh is pursued by wolves what is tossed to them simply whets their appetite, arouses their fury, and makes the pursuit hotter. And the chariot of state is too slow of movement to remain

long at a safe distance ahead of the pack that is howling on its track.

Another Trent Affair

On November 8, 1861, Captain Wilkes, in the United States ship, *San Jacinto*, stopped the Royal Mail Steam-*Packet Company's* vessel *Trent* in the Bahama Channel, by firing a shot across her bows in the good old style. He then sent an armed boarding party which took out of her the Confederate Commissioners Slidell and Mason and carried them prisoners to the American warship. Thus the *Trent* became famous and gained the right to hand her name down to successors.

After nearly half a century, on October 18, 1910, the Royal Mail Steam *Packet Company's* vessel *Trent* was stopped on the high seas by Captain Wellman in the American ship *America*. This was an airship, not a warship, and the means used to stop the *Trent* was not the swaggering hostile shot across the bows but the suaver night signaling and the wireless telegraph. Captain Wellman had no thought of taking anybody from the *Trent*. He sought, on the contrary, to pass to her with his four companions from his airship on the point of foundering, if it be allowed to transfer a sea term to a vessel navigating the air.

The first *Trent* affair came near to causing war with England—we have to thank the wisdom of Lincoln on our side and of Queen Victoria on the other, that it did not—and the loss of countless lives. This *Trent* affair saved the lives of five rash adventurers who set out to cross the ocean in the air, and by enabling us to get the story of their adventure and to learn from it how unfit is any airship yet designed to cope with the storm winds of the Atlantic, it will, we hope, have the effect of saving the lives of many others by deterring them from such suicidal attempts.



Berlin Catholics held a meeting to protest against the insults which the Jewish Mayor of Rome had uttered against the Holy Father and the Church. A hall with a capacity of four thousand had been secured, but proved too small; a second hall accommodating two thousand was hurriedly hired for an overflow meeting, and yet a great crowd had to be content with an open air demonstration. The three speakers in the main hall were members of the Reichstag. One of them, Herr Erzberger, spoke on the international Kulturkampf against the Church. He concluded a strong speech by solemnly promising in his own name and in that of every Catholic in Berlin to say at least two rosaries and to offer a Holy Communion for the Holy Father. The Cardinal Archbishop of Cologne and several other bishops have published special pastoral letters, in which they exhort the faithful to liberal contributions to the Peter's pence as a testimony of their sympathy with the Pope in his present needs.

SATURDAY AFTERNOON.

When on a bright, sunny afternoon you turn east from Fifth avenue at Twenty-eighth street and go into St. Leo's Church, it is impossible for some little time to see anything but a faint blur of light at the altar behind the grille, whereon, lit by twelve candles, reposes in the Monstrance, Our Lord, Almighty God, in the Sacrament of the altar. Presently, as the eyes adjust themselves to the darkness around, you make out two motionless figures in robes of white and blue before the altar and by degrees the outlines of the church, the benches, the pictures on the walls and the people at their devotions become perceptible. The people—mostly women, and yet the majority is not so crushing!—are scattered through the benches. There is silence around you, for it is only a very faint, dull murmur of the outside world that filters in, and through this murmur come the chimes from the Campanile in Madison Square every quarter, wonderfully soft yet wonderfully clear. Occasionally some one comes in, some one rises and goes out, but there is very little of either movement or noise to distract one's attention. And always there are the motionless figures in white and blue kneeling before the altar.

The other afternoon I went in and on turning into what I supposed in my semi-blindness was an unoccupied pew I literally walked on someone who hastily moved along the seat murmuring:

"Come right in—don't mind me."

It proved to be the Rector, of all men, and he received my apologies with a smile. Ten minutes later we went out and I asked him what he was doing at five o'clock on a Saturday afternoon at St. Leo's Church, when he should have been in his box.

"My son, I'm on a holiday. I've got a mission in my parish and I left the Rectory over an hour ago, saying I was going hither and yon and would be home when I got back, maybe, and no one knows where I am but you. Moreover, we are going for a walk up Fifth avenue, for I haven't been on Fifth avenue on a Saturday afternoon in October in years and I don't know when I'll get a chance again. So come. *Andiamo!*"

We started up, taking the east side. It was a jam of automobiles and carriages, a stench of imperfectly combusted gasoline in one's nostrils, a roar and a rattle in one's ears and a stream of men and women that kept us dodging back and forth across the wide pavement. The restaurants had given up their luncheon crowds, the theatres were "out" and it was a holiday mob of men and women, all ages, all styles—and did anyone ever see the equal of this year's styles for making a pretty woman look like a French *vaudevilliste*, and a cheap one at that?—and all bent on pleasure, pleasure, pleasure as New York understands that word. Possibly it might have been the effect of the Rector's company upon my imagination that it seemed to me if I saw the World, the Flesh and the Devil perfectly expressed in humanity before me.

"Padre, when you think where we've just come from—" I said—

"And where I ordinarily am at this hour," said he, "'pon my word it makes me laugh—it actually does, and it's no laughing matter. What a town this is! What a town!"

We pushed along silently for a while and came to Thirty-fourth street and here the jam was worse than ever. We stood waiting our chance to cross and finally succeeded, just managing to avoid being run down by a huge touring car filled with fat Jewesses, tastefully attired in auto-coats, goggles and the other paraphernalia usual to the occasion. They laughed as they went by and it was as the sound of a buzz-saw working on a piece of brass.

"Dear me," said the Rector, "I wonder—" and then he stopped.

"What do you wonder, Padre?" I asked him. We were now more free from the crowd and were stepping out at a better pace.

"Well, it's very strange how the mind works. Those women in that car reminded me of an old parishioner of mine who died this week in St. Vincent's Hospital. It was a very curious case—no, I don't think it was curious, rather the contrary, in fact, but not usual. A fine old woman she was, too, seventy-five years old, tall, spare, with a large, grave, dignified face and a soft, low voice—an Irishwoman sixty years in this country and her brogue intact! South of Ireland, I fancy."

"Well?" I said, after a moment or two, as he didn't seem to be going on.

"She sent for me on Monday. The sister told me she had come in on the Friday before. It seems that on Thursday she went to the Dispensary and the Doctor found her with a temperature of 104 degrees and a very serious heart affection. 'You're a mighty sick woman,' he said to her. 'Can you go to the hospital?' 'Of course I can,' said she, 'I'm no charity patient either if I do come to the Dispensary.' 'In you go now, then,' says he. 'I will not,' says she, 'I never left a place yet without giving notice and I'm going back to tell them where I'm going. I'm twenty years with them,' says she, 'and it's their due,' and off she went. How she did it neither the doctor nor the sisters can imagine, but she did and she came back the next morning and went in. She insisted on being a paying patient and arranged for seven dollars a week. She asked the sisters to tell her how long she'd probably last. 'I've got eighty-five dollars with me,' she said, 'and plenty more in the bank and I want to be sure I've enough.' The sister asked the doctor to tell her, and the doctor did—two weeks at most. 'I've plenty then,' she said, 'and enough for the undertaker,' and she directed that he was to give her a plain coffin 'and no frills,' as she put it. I was sent for on Monday.

"She had only that moment been pulled out of a state of collapse, but when I came in she was able to talk. 'Well, Mary, I said, 'I suppose you'd like me to fix you up.' 'No indeed, Father,' she said, 'Father—did that for me Saturday. I wasn't much trouble, ayther, for you've taken good care of me all the years I've been going to you. That wasn't what I wanted to see ye about. I'm all ready to go any time and the Lord won't be hard on me. I'm not afraid—not a bit. Ready and willin', I am to go, whenever He says the word. Seventy-five years I've had and no sickness and no trouble. Never a drunken husband nor a bad boy or girl—an' me health! An' no one to sorrow over me whin I'm gone. Ready an' willin' I am.

"Now what do you suppose that good woman wanted of me? She told me she had some money in the savings bank and that I was to have it for my school, and I was to take all precautions before she died so that there would be no hitch about it afterwards. Catholic schools were her particular hobby. She could read and write herself—not much more—but all her life she had given generously for schools. I think there was some reason that she didn't tell me—some special personal reason—but I didn't learn it. Anyhow, I had then and there to draw a paper for her according to which her bank books should come to me to be used for my school, which I did.

"Now there's such a thing as presumption, and there's such a thing as despair, but I never saw in all my experience the like of her disposition for death. They were such an exquisite blend of humility, gratitude, and confidence! When I was going away I said I would say Mass for her recovery or happy death and she wouldn't have it that way. 'Ye won't dictate to Our Lord,' she said; 'just say Mass that His will be done—it's all I want and a Mass when I'm gone.' She died on Wednesday and we buried her yesterday. And how many people who had to do with her knew her for what she was? It must be such as she that keep the fire and brimstone from New York."

"Padre, what on earth put her into your mind just then? And what was it you wondered as we ducked that automobile?"

"Well, I wondered what those ladies would have of thought of old Mary, and what old Mary would have thought of them. And what they'll think of each other on Judgment Day. And—and, a whole lot of other things."

We had reached Forty-second street and the Rector stopped.

"I think I've had enough of this," he said, "and I'll go over to Sixth avenue and take a car back downtown. Besides I've got some good material for a special meditation and I want to give it to one of the missionaries."

"Meditation on what?" I asked.

"The Garden of Gethsemane," he said, as he waved me goodbye and started westward on Forty-second street.

ANDREW PROUT.

LITERATURE

The Life of an Enclosed Nun. By a MOTHER SUPERIOR. New York: The John Lane Company. Price, \$1.00 net.

We more than approve of this book; we strongly recommend it. We cannot think of any class of readers who will not find it interesting and elevating. Its sweetness is the beauty of holy living told in the simple, half-reluctant accents of one whom the love of truth has urged forward from friendly seclusion to answer calumny and dissipate misunderstandings. We recommend this book especially—of course, we do not expect our recommendation to reach them—to the brood of modern poets who are searching for beauty in every place but heaven, and in every age except in a Christian age, and straining their fancy and, incidentally, language in the creation of extravagant characters and situations. The potential poetry of the little book before us could furnish forth a regiment of the thin-voiced poets, who eke a volume out of some poor little episode of pagan antiquity, or who spend their days and nights diligently sorting over the sins of humanity for the subject of a lyric. When we come unexpectedly upon a book like this, during an enforced course in contemporary literature, we take in deep breaths of contentment and sheer delight. Without very much hope or lively anticipation we find ourselves suddenly clear of the miasmas of the lowlands, up where the winds sweep, pure and wholesome and bracing, and the sun shines in a flawless sky. This may sound immoderate and exaggerated. Our excuse is the inherent beauty of this gentle "Life," and the violent contrast it supplies to so many of the books issued by our great publishing houses. The thirsty traveler in Sahara may be allowed, even though he were an Anglo-Saxon, a slightly demonstrative exhibition of feeling when he stumbles upon a spring of running waters.

The author of "The Life of an Enclosed Nun" is a convert. She tells us about her girlhood at home and in school, the manner in which the Catholic Faith came to her, her vocation, her entrance into a cloistered order of nuns, and her life in the convent during the twenty years from the time of her noviceship to the present. The picture which she draws of herself and of the convent life combines in a remarkable way frankness as to the facts and delicacy in the handling of them. She nowhere over-colors or strikes a false note. One might be tempted to describe the book as a plain statement of the case for conventual life, did it not manage in some manner to invest itself with the magical aura of literary art. One cannot help admiring the temper, judgment and ability of the author in the performance of a difficult task.

Her task was imposed upon her by circumstances. There seems to exist still in England a large residue of evangelical hatred and suspicion of the Catholic Church. It is impossible to determine exactly how much of this is due to ignorance and

how much to mere malice. In our eyes it partakes more of the latter quality whenever it directs its pernicious energies against the convents of nuns, printing wild charges of inhumanity and even immorality against them, asking for official investigations, encouraging by bribes and promises fallen Catholics to appear against them on public platforms, and employing all those other vulgar methods of slander which prevailed in this country a long time ago and now survive happily only in backwoods districts, impervious as yet to the infiltrations of civilization. One might well be sceptical that such a condition of public mind could still exist in any large and cultured community. But the fact that this book exists is proof that the anti-Catholic virus is still working in the veins of modern Protestants at least in England. However, we feel indebted to the Protestant Alliance for being the occasion of a beautiful piece of Catholic art. The Mother Superior has answered the narrow critics of Catholic Sisterhoods after the manner of Cardinal Newman in his famous "Apologia pro Vita Sua." Instead of taking up one silly slander after another and answering it, she has simply given the world an account of her own life, especially as it has been spent within convent walls. As an apology for the gentle and useful and beautiful life of women consecrated to God, it is a most convincing narrative, and, as a description and explanation of a little-understood matter, ought to be read by many Catholics, as well as by all non-Catholics. Its sound common sense gives it, moreover, the character of a spiritual treatise that even a religious might not find unprofitable.

We feel that with the best of intentions we have not done justice to this gem of autobiography. Unless we take oversanguine views of the chances of a good book with the modern-reading public—especially the Catholic portion of it—this little book will have an effect out of all proportion to its size and unpretentious appearance.

We have only one criticism to make. The author tells us that, at the time of her profession, her father, who was not a Catholic, tried unsuccessfully to dissuade her from taking this final step; and she confesses that she was "convinced that family affection had already begun to wane." If we were not persuaded by the rest of the narrative that it was genuine and accreditable to the source stated on the title-page, this bit of confession would give us pause. We do not think it is at all usual or characteristic for a nun or a religious of any kind to allow family affection to wane. It is our experience that the religious life preserves it longer, as it preserves it purer, than is ordinarily the case under any of the normal conditions in which families exist. The exceptional experience, in this respect, of the author may have been due, of course, to the peculiar circumstances in which her family life was passed. As she describes it, her family was unsympathetic and strongly lacking in anything resembling religious spirit. This was a great misfortune which God used in her case to lead her to Himself. His ways are manifold and wonderful. But some hint should, it seems to us, have been thrown out, for the sake of unbelievers, that this is not the common soil for the flowers of religious vocation to grow in. Religious perfection of the highest kind does not involve the destruction of legitimate natural affections. The command, Honor thy father and thy mother, holds for religious, as well as for everyone else. The religious life only purifies and exalts and supernaturalizes the affections of the heart. It teaches us not to honor our parents less, but to honor God more; and, strange to say, while the honor due parents seems sometimes to suffer in a conflict with that due to God, it always turns out that, whenever the honor of God triumphs in the apparent conflict, the parental honor gains instead of losing; whereas, whenever the honoring of parents succeeds in opposing the clear calling of God to sacrifice and renunciation, the gain to parents is transitory and illusive. This is a mystery to non-Catholics.

The publisher tells us in a brief prefatory note that some simplifications of phraseology have been necessary in order to make the narrative comprehensible to non-Catholics. This has been done skilfully. We would, however, call attention to the probable misspelling of the Latin word, *acedia*, employed to describe those periods when nature hangs back heavily and stubbornly in the pursuit of supernatural ideals. The form, *accidia*, occurring twice in the course of the narrative, is strange and unmeaning. The printer, again, seems to have been taking liberties in the French sentence, "C'est onze-heure et demi: levez toi!"

JAMES J. DALY, S.J.

Lectures on the History of Religions, Vols. I-IV. B. Herder, St. Louis. 60 cents per vol. net.

Many in England are in continual fear of being attacked by Germany. Whether the fear is reasonable or groundless, time alone will tell. The chief organ of its expression is Lord Charles Beresford, who has just written two open letters to the Prime Minister on the insufficiency of the navy. Mr. Asquith's reply is in very kindly terms to the effect that the Government will do all in its power to provide for the nation's safety.

Unhappily for the Minister the problem seems almost insoluble. If Germany is really going to attack England, it can find any number of points to attack. It has this advantage that it can concentrate all its force upon one of these points; while the British fleet must be ready to concentrate in superior force at any point between the Straits of Dover and the Pentland Frith, and must keep an eye on the waters to the north, lest the enemy should slip round and come down on an unprotected western coast. Hence the expenditure for ships of war grows year by year to the disgust of taxpayers, and now seems to be near the limit, beyond which it cannot go.

The condition of the Church to-day is not unlike England's. Rationalism is arrayed against it, choosing the time and the point of attack, which at all times and in all places the Church must be prepared to meet. Its theology, the scientific exposition of its doctrines, is so vast, so profound as to be a sufficient employment for the intellectual energies of its ministers; and when one reflects that these must also have an acquaintance with profane letters from which come the graces of expression with which hearers more or less cultured require the Gospel message to be clothed, one sees that those energies are taxed to the full. The enemy making no account of this, avoiding all the fortresses of the faith, may direct his attack now by way of physical science, now by way of ethnology, now by way of some other science, now by way of some false science newly invented, and the Church must be ready always to meet it. Were the Church not supernatural, indefectible, strong not in human power but in the divine might, one could not be blamed for looking on its cause as almost hopeless.

A Rationalistic science falsely so called is that of a Comparative Religion. It is necessarily false because such are its first principles, the denial of a primitive revelation and the assumption of the degradation of primeval man. It is false because, science being the knowledge of things by their causes, the data in the matter are for Rationalists so limited as to make the investigation of causes an absurdity. Hence their Comparative Religion is nothing but a bundle of changing hypotheses as Father de Grandmaison well points out in the first essay of the series under review. For the Christian, God has revealed the origins of false religions, notably in the Book of Wisdom, in the first chapter of the Epistle to the Romans, in St. Paul's sermon to the Athenians, and with these we rest well content. Nevertheless, as error must be met, some must take up the ungrateful task of wading through the vain imaginings of the Rationalist. For this reason the gift of 100,000 francs made by the reigning Pontiff to the Institut Catholique of Paris has been applied to the founding of a chair for this purpose.

The lectures we are noticing have been published with the idea of putting before the student, by way of introduction to a Catholic investigation of the comparative history of religion, the facts of the religions of the world. Now and again comparisons are made, but this is not the purpose of the series. That the matter is dangerous to handle goes without saying. The danger to morals has been removed perhaps by the suppression of all unnecessary allusion to the diabolical foulness of most of the false religions. Should anyone doubt the danger to the humility of faith he need but read in the lecture on Buddhism: "See Buddhism as it is and you cannot dispute the superiority of Christianity. But let us carefully note that the superiority—at least to the extent to which a historian of religion is called upon to judge it—is primarily that of the western mind over the Hindu" (Vol. I, page 29). The latter assertion is patently false. The implication that the student of Comparative Religion ought, so to speak, to put off his faith, ignore the divine nature of Christianity, to constitute himself a judge and admit it to his court only on the same footing as the pagan religions, is nothing but Rationalism.

The lectures are so very elementary as to make it surprising that the editor recommends and allows others to recommend to their readers books by men far removed from the Catholic Faith. We have this advice to give to those that read this series. Study carefully sections v, vi and vii of the essay of Father de Grandmaison's essay in volume I, and the introduction of the editor; and take as your guides the thirteenth, fourteenth and fifteenth chapters of the Book of Wisdom and the first chapter of the Epistles to the Romans from the eighteenth verse to the end.

H. W.

One Christmas Eve at Roxbury Crossing, and Other Christmas Tales. By CATHRYN WALLACE. New York and Cincinnati: F. Pustet & Co. Price 75 cents.

Of the making of good, wholesome books for children there should be no end, for the reading public, as far as children are concerned, is interested and attracted by what is novel, and novelty means frequent change of persons and scenes. Four stories full of incident and lively dialogue make the plump little volume which the authoress here offers to juvenile readers, who will undoubtedly find much pleasure in reading them.

Round the World. A Series of Interesting Illustrated Articles on a Great Variety of Subjects; 87 Illustrations. New York: Benziger Bros. Price \$1.00.

This is the eighth volume of the series and keeps close to the standard set in the first. It is really "round the world" in its scope, for Europe, Asia and America are laid under its contribution. The famous Irish pilgrimage, St. Patrick's Purgatory, rich in ancient memories and cherished now as of yore, life in the navy, Japanese art, the Chippewas, olive oil, and an American country home will give some notion of the rapidly shifting scenes that its two hundred and more pages present. We are sure that it will furnish interesting and helpful matter for the enterprising teacher to read to her class.

Footsteps in the Ward. By H. M. CAPES. London: Sands & Co. St. Louis: Herder. 50 cents net.

The title story is one of three tales of ghostly or preternatural visitations. They are well told, thoroughly interesting in matter and manner, and, whether founded on fact or purely fictitious, point a wholesome lesson. "The Curse of the Branscombes" makes a half-witted man pronounce while being hanged a prophetic curse in eight excellent anapestic lines and his wraith to continue to repeat them for centuries thereafter, but those who like ghost stories will find it thrilling. The printing, binding and illustrations are excellent.

* * *

Argentina. By W. A. HIRST, with an Introduction by MARTIN HUME, M.A. Map and Sixty-four Illustrations. Pp. xxviii, 308, uncut. New York: Charles Scribner's Sons.

The richest of the South American republics in the elements of future greatness in the industrial and commercial world has found a thoughtful and conscientious writer to present her claims to the reading public. With an Englishman's inborn distrust of superlatives he begins in a moderate tone and, depending on facts rather than florid expressions, tells us of Argentina as she is to-day, with enough of her past to explain her position and to justify her hopes. A bird's-eye view of the country's natural divisions introduces the reader to the period of Spanish domination, where he finds Spain's colonial system carefully unfolded and described. In a work which is intended to open the eyes of manufacturers and promote business interests, it is gratifying to note that he gives respectful attention and just praise to the work of the Church, and the influence of missionaries in providing for the spiritual and intellectual wants of the young colony and the native tribes.

His study of the War of Independence, its causes, progress and results shows the thinker rather than the more popular flamboyant stump-speaker or "jingoist." The career of the dictator Rosas finds no counterpart among the Spanish viceroys.

The sources of Argentina's coming preponderance in South America, some of which have thus far hardly been tapped, are set forth for the guidance of the capitalist, the manufacturer and the artisan. Cattle, sheep, cereals, the vine and the riches of unexplored forests are in turn treated with all the detail that a prospective settler might wish to find. In a country which extends from 22 degrees to 55 degrees, south latitude, and from sea-level to the snow-capped crest of the Andes, there is room for the greatest variety of natural and cultivated products as there is found the greatest diversity of topographical conditions.

The stay-at-home traveler will find well spent the time that he devotes to "Argentina;" the prospective investor will find it a sober, uncolored statement of actual conditions and future possibilities.

* * *

The Life of Blessed John Eudes. By the REV. MATTHEW RUSSELL, S.J. London: Burns & Oates. New York: Benziger Bros. Price 90 cents.

The life story of the Blessed John Eudes is unfolded in the present volume most interestingly and with wonderful completeness when one takes into account the extent and variety of all that was accom-

plished by this holy man. The years of missionary labor as an Oratorian, the several foundations of religious congregations, particularly that of the Good Shepherd nuns and the establishment of the Eudist Fathers, to take charge of Seminaries, and his pioneer work in the propagation of devotion to the Sacred Heart are so many testimonies to the zeal of this apostle of the 17th century and to the merit of his claim to the gratitude and veneration of Christendom.

The brevity of the life is not due to lack of materials. A loving disciple of the Blessed, as Father Russell informs us, has already written his life in French in four large volumes of more than two thousand four hundred pages. Within the last decade a complete edition of his writings has been in preparation, ten volumes of which appeared in 1905, and two more are soon to be published. The biography with which we are here favored would tempt one to peep into these voluminous remains, or at least into such an abridgment of them as has been given of the life.

The apostolic spirit is as needful now in the Church as in any period of her history. The humanitarianism of the day is working side by side with the supernatural activity of the children of the Faith. Enormous sums of money are spent in relieving the physical ailments of humanity, and many devote their lives to the work sometimes with meagre compensation but never with any thought of pleasing God, who has laid upon His followers the commandment to love one another. The life of Blessed John Eudes shows how an active life given over to the help of one's neighbor may be directed by the highest motive, that of promoting the glory of God and the eternal welfare of souls.

The personal charm which invests whatever Father Russell writes adds not a little to the beauty of the simple narrative. Knowing the wide extent of the Congregation of our Lady of Charity of the Good Shepherd throughout the United States, we could wish for a more extended reference to the work which its numerous houses with their thousands of inmates are doing in America, and which is adding daily to the glory of their Blessed founder. Father Russell deserves our gratitude for making known to English-speaking Catholics the story which he tells so attractively of this wonderful servant of God.

E. S.

I. *Traité Des Scrupules*, par L'ABBÉ GRIMES. Paris: Pierre Téqui, 82 Rue Bonaparte.

II. *Direction pour rassurer dans leurs doutes les âmes timorées*, par le R. P. QUADRUPANI. Paris: Pierre Téqui.

III. *Direction pratique et morale pour*

vivre chrétiennement, par le R. P. QUADRUPANI. Paris: Pierre Téqui.

These little Baedekers for the spiritual life, as the booklets might not inaptly be called, are marked by sound doctrine, methodical arrangement and a charming simplicity.

If English readers ever become acquainted, through a translation, with the work of l'abbé Grimes, they will find in his brief pages a sane and correct exposition of the nature, symptoms, causes, effects and remedies of scruples, that tells all that he needs to know of that painful and at times dangerous disease.

The two other works are a translation from the Italian of Father Chas. Quadruvani. A century ago Quadruvani was one of Italy's most famous preachers, equally popular with the court of Turin and the shepherd-folk of Piedmont and Lombardy. Addressing in his first book the same class for whom l'abbé Grimes writes, Quadruvani quaintly tells his reader: "If you follow these instructions, you will have for guide and director not the one who writes these lines, but St. Augustine, St. Thomas, St. Philip de Neri, and especially St. Francis de Sales, men in whom all recognize great holiness, learning and experience, the three conditions necessary for a leader in the Church of God and a safe guide for souls."

In this treatise, as well as in the second, which is meant for the faithful in general, Quadruvani treads safely in the path of his great masters. Like the gentle Bishop of Geneva, he has the gift of unction, and knows how to make virtue and piety attractive.

JOHN C. REVILLE, S.J.

BOOKS RECEIVED

"Just Folks." By Clara E. Laughlin. New York: The Macmillan Co. Net \$1.50.

The Green Patch. By Bettina von Hutten. New York: Frederick A. Stokes & Co. Net \$1.50.

The Attributes of God: Mirrored in the Perfections of Mary. New York: Benziger Bros. Net 90 cents.

The Life of an Enclosed Nun. By a Mother Superior. New York: The John Lane Co. Net \$1.00.

Early Steps in the Fold. Instructions for Converts and Inquirers. By F. M. Zulueta, S.J. New York: P. J. Kennedy & Sons. Net \$1.10.

Ordo Divini Officii Recitandi Missaeque Celebrandae. Cum Officiis Votivis Ex Indulto Tam Pro Clero Saeculari, Quam Pro Iis Quibus Kalendarium Proprium Clero Romano Concessum est. Pro Anno Domini MCMXI. New York: Frederick Pustet & Co.

St. Bridget of Sweden. By Francesca M. Steele. Preface by the Rev. G. Browne, D.D. New York: Benziger Brothers. Net 75 cents.

Gardens Near the Sea. The Making and Care of Gardens on or near the Coast, with Reference also to Lawns and Grounds and to Trees and Shrubbery. By Alice Lounsbury. New York: Frederick A. Stokes & Co. Net \$4.20.

Periodicals and Serials in the Library of the Catholic University of America. 1910. Washington: The Catholic University.

EDUCATION

Is it not time that the ardent followers of the new movement looking to the teaching of morality in the public schools, morality, they hasten to explain, entirely distinct from sectarian religion, should pay some heed to the argument always insisted upon not only by Catholics, but by innumerable non-Catholics as well, who recognize that in the great practical world about us morality unsupported by definite religious creed is unthinkable? We have every sympathy with the disposition of heart that prompts the purpose of the strong association which is now at work in the land to secure moral teaching as a regular feature of the school system. Yet we regret that their efforts can have no lasting satisfactory results. In whatever schools religion is not taught, morality is not taught, and where morality is not taught, the heart, conscience and will are not sufficiently educated for the duties and conflicts of life. Daniel Webster emphasized this nearly a century ago, when, in his famous speech in the Girard case, he said: "It is a mockery and an insult to common sense to maintain that a school for the instruction of youth from which Christian instruction by Christian teachers is sedulously and religiously shut out is not deistic and infidel in its tendency." The basis of the Catholic position is thus tersely stated by a correspondent of the new York Times. "Either the school admits, in its teaching, that God exists or that He does not exist, or that it does not know whether He exists or not. If it admits that He exists, then it is theistic; if it suppose that He does not exist, then it is atheistic; if it proposes not to know whether He exists or not, then it is agnostic. In every one of these cases the school is still sectarian. Now, are our public schools influenced by the principles of any sect? Most certainly they are. They are influenced by the principles of the sect which wishes to have schools without religious instructions." Still more emphatic are the words of a Protestant clergyman of New York: "If, to-day," he says, "Christ were on earth and should enter almost any public school house in the country, the teacher, acting under instruction, would show Him the door. If, on the other hand, He were to enter any of the parochial schools, He would be worshipped by teacher and scholars on bended knee."

A year ago Columbus Chapter, representing the fourteen Councils of the Knights of Columbus in northern New Jersey, observed the eve of Columbus Day by holding its inaugural Charity Ball. The proceeds amounting to \$1,500 were generously handed over to the Trustees of St. Peter's College, Jersey City, for the foun-

dation of a perpetual scholarship for poor boys. Encouraged by the success of last year, Columbus Chapter of the same district of New Jersey invited its friends to another social gathering on October 11, and has now founded a second scholarship at St. Peter's for the same laudable object. Cardinal Gibbons sent a kindly letter with his blessing to the Chairman, Mr. Joseph F. S. Fitzpatrick, for the good work.

SOCIOLOGY

The Anglican Church Congress, meeting lately at Cambridge has, in the discussion of social questions, gone to lengths somewhat scandalous in the eyes of old-fashioned Christians. A Dr. Shuttleworth remarked that it would be impossible to revive the old Spartan way of dealing with feeble infants, and that philanthropy and medical science vied with each other in thwarting Nature's methods of eliminating the unfit. It is not certain that he regretted these facts, so he must be given the benefit of the doubt. He recommended the forcible segregation of feeble-minded persons, persons of criminal antecedents, persons subject to intemperance etc., so as to prevent them from marrying. He seems not to have perceived that all these categories are matters of more or less. When the defects indicated are of a certain degree, public authority has long been accustomed to lock their subjects up. What advanced sociologists want is the segregation of those whom some irresponsible committee chosen from among themselves may think ought to be shut up. As there is no fixed standard of social fitness or unfitness, such a committee might fix its own, opening up possibilities of tyranny that make one tremble.

A Mrs. Pinsent complained of the cost to the community of the children who can never be useful citizens, and alleged this to be the cause of the diminishing birth-rate. She brought neither facts nor figures to prove her extraordinary assertions.

The Bishop of Ripon advised the urging of the classes mentioned not to marry, and the urging of the fit to marry as soon as possible. He held that in this matter men and women should think imperially. A man of an alcoholic family or a woman of criminal stock should remain unmarried through motives of patriotism which, on the other hand, should compel all of clean antecedents to marry early. Should patriotism be inefficacious to restrain the former they should be locked up. What should be done to the latter should they not hurry patriotically to have the banns published, he did not suggest. Neither had he a word to say on the religious aspects of these questions, though evidently they touch religion very closely. Nevertheless

his utterances, worthy of an Anglican bishop, were received with cheers.

Mr. Fionan McColum and Rev. M. O'Flanagan, delegates of the Irish Gaelic League, are at present in New York, engaged in establishing an organization in support of the Gaelic Revival movement in Ireland, to be called the American Gaelic Alliance. Its object is to secure the co-operation of American sympathizers in preserving and spreading the Irish language, publishing Irish literature, fostering Irish industries, music and pastimes and reestablishing a distinctively Irish as opposed to an Anglicized Ireland. The United Irish Societies of New York have appointed a committee to cooperate with the delegates, and arrangements are being made for co-operation in other centres. Mr. John D. Crimmins has placed an office at Mr. McColum's disposal, at Emmett Arcade, 624 Madison avenue, New York, to which all communications should be addressed.

ECONOMICS

Los Angeles is a growing town. Perhaps it is not growing quite as fast as its friends are in the habit of saying. Few western towns really attain the lofty stature claimed for them until ten years or so after the claim has been made. Still Los Angeles is growing fast enough, and must have a water supply proportionate to its population of fifty years hence. The streams flowing west from the Sierra Nevada cannot suffice for both the irrigation of the country and the supply of the town. Owens lake, therefore, in Ingo county, to the east of the Sierra, has been taken as the source of a new water system. One may see from the map that the Sierra Nevadas end in Southern California with a sharp turn to the west, so that a line can be run along their flanks from Owens lake to the coast without meeting any serious engineering difficulties. The water will be carried by canals and closed aqueducts and tunnels through the Coast Range Mountains and at points in its fall from the high elevation of its source, it will be used to produce electric energy. The work will cost about 23 million dollars, and will take five years.

Forty per cent. of the imports into the United States in the last fiscal year came from the tropics, and was valued at 636 million dollars. Of it 96 million dollars worth came from the possessions of the United States. The chief items were sugar, 172 million dollars; rubber, 101 million dollars; coffee, 69 million dollars. It is worth noting that the importation of raw cotton is growing, the value of last year's imports being over 17 million dollars.

ECCLESIASTICAL ITEMS

On October 18, Belmont Abbey, North Carolina, was created a Cathedral Abbey, "Abbatia Nullius," the first of its kind in America. Founded in 1876, under most unpromising circumstances, the Abbey and College of Belmont developed marvellously in prosperity and fruitful influence under Abbot Leo Haid, O.S.B., who in 1887, was consecrated Vicar-Apostolic of North Carolina. In recognition of the extensive missionary and educational apostolate conducted by the Benedictines of Belmont, His Holiness, Pius X, has raised the Abbey to Cathedral rank, giving it independent jurisdiction. On Tuesday, Archbishop Falconio, the apostolic delegate, preceded in solemn procession by Bishops Haid, Northrop, Monaghan, Keiley, Van de Vyver, Kenny, and other church dignitaries, entered the Cathedral, and having celebrated solemn High Mass, formally published the decree of erection and imparted the Papal Benediction. Bishop Haid, O.S.B., is Arch-Abbot of the monastery, over which he has presided since its foundation.

An event significant of Catholic progress in South Carolina was the dedication of a new and handsome church at Anderson, October 17. Anderson is a progressive manufacturing town; but, like most places, in that State, outside of Charleston, contains few Catholics relatively to the population. Some Irish families settled there in the eighties, fitted up a chapel and secured the occasional visit of a priest, but growing in numbers, wealth and influence, they determined to erect the most imposing church in the town, and did so unaided. Bishop Northrop, of Charleston, dedicated the church last Sunday, and appointed a permanent pastor. Bishop Monaghan, of Wilmington, preached the dedication sermon. Bishop Keiley, of Savannah, paid a well-deserved tribute to the generous and sturdy faith of the Catholics of Anderson.

The American Federation of Catholic Societies will hold its ninth National Convention at New Orleans, November 13 to 16. The Louisiana Federation, under the direction of Archbishop Blenk and President Denechaud, have completed preparations for the reception of delegates who will be welcomed by Governor Sanders and Mayor Behrman. Archbishop Falconio, the Apostolic Delegate, will be present, and among the other prelates who have promised to attend are Archbishops Farley, Glennon, O'Connell and Messmer, Bishops McFaul and Monahan, and all the bishops of the Southern States. Bishop Morris, of Little Rock, will preach the opening sermon in St. Louis Cathedral, where a uniform Rank Company of Catholic Knights of

America and the Fourth Degree Knights of Columbus will take part in the ceremonies. Two public mass meetings will be addressed by speakers of national repute. The Northern States will be well represented, among the delegates being two chiefs of the Dakotas on the part of the Catholic Indians. Representatives will also attend from Porto Rico, the Philippines and the Hawaiian Islands. Applications for credentials and particulars should be addressed to the National Secretary, 407 Victoria building, St. Louis, Mo.

At the request of Bishop Van de Ven the Pope has sanctioned the transfer of the See of Natchitoches, Northern Louisiana, established in 1853, to the city of Alexandria, and the Bishop took possession there on October 11. The new diocese of Alexandria, of which Bishop Van de Ven will be the first incumbent, will have the same boundaries as that of Natchitoches, which it supersedes, and St. Francis Xavier's has been designated as its Cathedral church. The change has been made because of the greater accessibility of Alexandria by railroad to the various portions of the diocese.

PERSONAL

Congressman Julius Kahn, of San Francisco, is in favor of having in the national capitol a statue of Father Junipero Serra. "Every State in the Union is entitled to place two statues of its citizens in the Statuary Hall" says the Congressman, "and most of the States have done so, except California. This is not a private hall of fame, but one that was started by the Federal Government. When the old hall of the House of Representatives was abandoned as a meeting place it was set aside as a hall of statuary. I have always contended that one of the two statues from California should be that of Father Junipero Serra. He blazed the way for Caucasian civilization on the Pacific Coast, and it would be eminently fitting that this statue should be one of those selected by California. The legislature will, of course, have to appropriate what funds would be necessary for erecting the statue." Mr. Kahn is a native of Kuppenheim, Grand Duchy of Baden, Germany, and has already served six terms as a member of Congress. It may seem strange that a German Jew should be so outspoken in behalf of a Franciscan friar, but those who know Congressman Kahn will not be surprised at his advocacy of the claims of the great missionary. The record of bigotry made by those who opposed the acceptance of the Marquette Statue makes the stand taken by this unprejudiced Israelite all the more noteworthy.

PULPIT, PRESS, AND PLATFORM

THE REPUBLICAN PROGRAM IN PORTUGAL.

If anybody has heretofore entertained the least doubt as to the character of the Portuguese revolution, the announced program of the small coterie of advanced philosophers, free thinkers, agnostics and Socialists who have proclaimed a republic should serve to dispel it. One of the leading points of the program is the expulsion of the religious orders, male and female, and the confiscation of their extensive properties; another is lay or secular instruction which means that no teaching by religious associations will be permitted, and still another is the separation of church and state, presumably on the French plan, which includes the confiscation and plundering of the church property.

In order that no one may doubt their good intentions, these revolutionary leaders and so called Republicans have not waited for the assembling of either a constitutional assembly or a parliament to authorize legal procedure, but have proceeded at once to commence the operation of plundering. Several monasteries and religious houses have already been attacked, and all religious orders, men and women alike, have been ordered to leave Portugal within twenty-four hours. Here is human liberty and equality with a vengeance.

These being the sort of men that have undertaken the task of shaping the destinies of Portugal, it is evident that stormy times are ahead unless generations of bad government have made materialism as rampant in Portugal as it has become in France. It is surely a spectacle worthy of a "proud" people to see thousands of helpless women driven from their quiet homes stripped of their property and sent into exile on the plea that their further residence in the country is dangerous to the state. It is fine service for a supposedly chivalrous soldiery to batter down the doors of peaceful monasteries and nunneries and turn their inmates over to the tender mercies of a maddened mob. If such are the signs and tokens of Republican government then it is of a brand with which the free people of this the greatest of the world's republics are totally unacquainted and which all chivalrous and generous people should repudiate.

True, separation of church and state, which leaves the church as free to pursue its way in peace as the state itself, is most desirable in every free country. Such complete separation we have in the United States, but as separation is understood in some European countries, including the new Republic of Portugal, it means the full freedom of the state to plunder the church and persecute its adherents ad libi-

tum.—Editorial. New Orleans *Picayune*, October 10, 1910.

During his speech at Lakewood, last Friday, Woodrow Wilson, in referring to his belief in democracy—with a small "d"—and not in a partisan sense—made the following comment upon the democracy of the Catholic Church:

No society is renewed from the top; every society is renewed from the bottom. I can give you an illustration concerning that, that has always interested me profoundly. The only reason why government did not suffer dry rot in the Middle Ages under the aristocratic systems which governed them, was that the men who were the efficient instruments of government—most of the officials of government, the men who were efficient—were drawn from the Church, from that great Church body which was then the only Church, that body which we now distinguish from other church bodies as the Roman Catholic Church.

The Roman Catholic Church, then as now, was a great democracy. There was no peasant so humble that he might not become a priest, and no priest so obscure that he might not become Pope of Christendom. Every chancellery in Europe, every court in Europe was ruled by these learned, trained and accomplished men, the priesthood of that great and then dominant Church.

So, what kept government alive in the Middle Ages was this constant rise of the sap from the bottom, from the ranks, from the rank and file of the great body of the people through the open channels of the Roman Catholic priesthood.

That, it seems to me, is one of the most extraordinary illustrations that could possibly be adduced of the thing that I am talking about.

SCIENCE

According to information received at Washington, October 14, Secretary of War Dickinson, who recently visited the Philippine Islands on his round-the-world trip, highly commended the work being done by the Jesuit fathers at the Manila Observatory. He expressed his own appreciation and that of his government of the services of these men who gave up their Spanish citizenship to serve the United States as its official weather forecasters in the Philippines. At the time of American assumption of the reins of government there, the Jesuit fathers were the only men in the Islands capable of carrying on scientific weather investigations.

The *Scientific American* of October 15, prints on its editorial page a very laudatory description of the Observatory of the

Ebro, near Tortosa, Spain, which is under the direction of the Jesuits. It says the observatory "is probably the unique example of a great institution devoted entirely to the study of the interrelations of solar and terrestrial phenomena." And "this fine institution is an embodiment of an idea that is every day gaining ground among progressive meteorologists; viz., that fluctuations in the activity of the sun find a more or less immediate response in many phenomena of the earth's atmosphere—in addition to the effects long since recognized upon the earth's magnetic field."

Popular Astronomy for October contains a review by Paul S. Yendell of the publication by Father Hagen, of the Vatican Observatory, of observations of variable stars made during 37 years by Edward Heis and those made during 39 years by Adalbert Krüger. The first made nearly 7,000 observations upon about 30 stars, and the second about 1,500 observations upon about 36 stars. The reviewer commends the publication very highly for its invaluable data and the pains taken to present them in accessible form.

The same journal contains also an article by R. G. Aitken, of the Lick Observatory, on No. 24 of the Publications of the Astronomical Laboratory at Groningen, by J. C. Kapteyn and H. A. Weersma, on the masses of visual binary stars. While the data are confessed to be very meagre, they have been selected with great care. The conclusion drawn from 26 binary stars is that, while the masses differ enormously in different systems, the majority are of the same order as that of our sun. The average mass of 24 systems is 33 times that of our sun, 5 being larger than 40, and 4 smaller than 0.3.

Percival Lowell, the director, in Bulletin No. 48, of the Lowell Observatory, investigates the velocities of different parts of the tail of Halley's comet, and says that these velocities increase with distance from the nucleus, and hence concludes "that the knots measured, which showed the action of a repulsive force exerted from the sun, were chiefly composed, not of solid particles, but of molecules of gases." He adds that "if we turn to comet Morehouse we shall find this deduction, not only corroborated, but intensified."

Woven-wire masts on battleships have been found unserviceable. The vibration of the platform at certain speeds makes observations, calculations and communications extremely difficult.

Waldemar Poulson, a Danish electrical engineer, is credited with the success of lighting incandescent lamps by aid of the wireless transmission of the electrical current.

WILLIAM F. RIGGE, S.J.

OBITUARY

Peter A. Cassidy, a prominent Catholic layman, died recently in Albany, N. Y., aged 80 years. In Volume I of "The Catholic Encyclopedia" under the heading "The Diocese of Albany," a carefully written summary of the most important events of that diocese, by the Rt. Rev. Mgr. John Walsh, of Troy, Peter A. Cassidy is mentioned among those "in the field of charity and Catholic usefulness where fidelity to Catholic interests was and is the dominating principle of conduct." Mr. Cassidy was born in New York City, July 13, 1830, where he attended the parochial school of St. Patrick's old cathedral in Mott Street. In 1845 he enlisted in the Mexican war and was a soldier in the Fourth Infantry, of which General U. S. Grant was at that time a second lieutenant.

After an honorable discharge from service at the end of the war, Mr. Cassidy made Albany his home, and from that time took an active interest in the charitable and religious societies of the State Capital. He was the first prefect of the Cathedral Young Men's Sodality, and until illness prevented about a year ago, he was a faithful attendant at all the exercises of the Sodality held at the Cathedral. Fifty-three years ago Mr. Cassidy became connected with the St. Vincent de Paul Society, and served as a vice-president of the general conference. It was as a member of this society that his great works of charity were done. Every moment of his spare time was given to the relief of the poor and the aid and comforting of the afflicted. For forty years he visited every Sunday the penitentiary where he administered to the wants of the prisoners. During a typhus plague in the city, some years ago, when it was impossible to get nurses, Mr. Cassidy volunteered and risked his life for the sufferers at the pest house and continued to serve the stricken until the last case had been taken care of. No record of his charities was possible except by the recording angel, but the memory of his good deeds and of his exemplary life will be cherished by his friends and will be a stimulating influence for his fellow Catholics.

On October 19, the Rev. Louis L'Etourneau, C.S.C., died at Notre Dame, Ind., age eighty-two years. Father L'Etourneau was born on October 2d, 1828, at Detroit, Michigan. He received his education at Notre Dame, and on September 20th, 1857, was ordained to the priesthood. He held with signal success a number of important positions in his community. He saw Notre Dame in nearly every stage of its development. He knew Father Sorin intimately and lived in close relationship with Father Granger.

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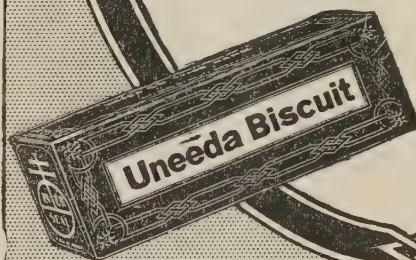
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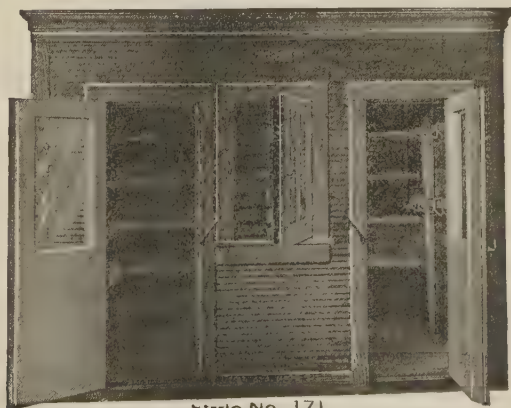
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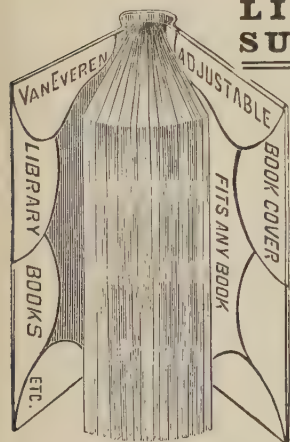
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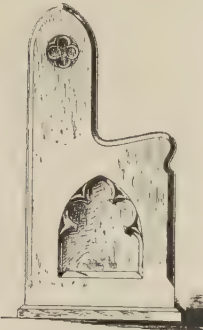
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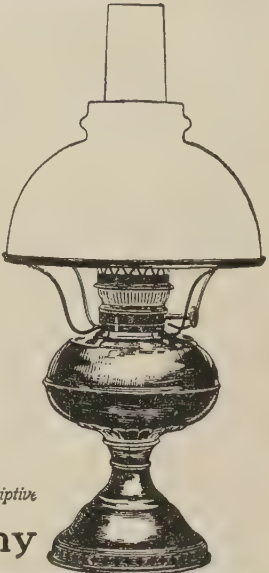
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CHRONICLE

Portuguese Republicanism.—The provisional government has abolished all titles of nobility. As some of these had been obtained at a considerable cash outlay, the purchasers or their heirs are the losers. It has also decreed the separation of Church and State, and the secularization of education. The University of Coimbra, which dates from 1290, has been temporarily closed on account of riots among the students, who attacked their professors and tore off their academic hoods and gowns in a demonstration which they made in favor of immediate reforms and modifications at the hands of the Braga administration. Manhood suffrage and divorce by mutual consent have been declared a part of the program of the new regime. No steps have yet been taken to summon a constitutional convention or other body representing the people. The republic has already been recognized by Brazil and Liberia and it is not yet a month old. It is now known that the convent of Quelhas, from which it was alleged that bombs were hurled at the mob which attacked it, had been deserted by the inmates three days before the assault.—Five men have been arrested on the charge of having killed Admiral dos Reis, who was reported as having committed suicide on account of the supposed failure of the revolutionary movement.—Alfredo Vicenti, manager of *El Liberal*, of Madrid, is of the opinion that a ministerial crisis in Portugal is needed to clear the air, so that the useless officials may retire, "beginning, perhaps, with President Braga, whose learning exceeds his discretion." The Jesuits of the College of Campolide are still detained in prison. The London *Times* attributes the revolution to the joint action of

Protestantism and Freemasonry.—Owing to the numerous and painful vexations that the Conservatives were obliged to endure under the Teixeira cabinet (all their remonstrances and protests to the King being of no avail) Dom Manoel gets so little sympathy that scarcely anyone sorrows over his fate. Though among the great mass of the citizens there is little liking for the republic, nobody seems at all anxious to have the king return.

Triumphs and Mishaps in Air.—The balloon America II, which sailed from St. Louis with two Americans, on Oct. 17, in a contest for the James Gordon Bennett cup, landed in a dense Canadian forest, fifty miles east of Chicoutimi, P. Q. During the forty-five hours and fifty-eight minutes it remained in the air it reached an altitude of 16,000 feet, and covered a distance of 1,355 miles, thus establishing a new world record for a continuous balloon flight. The account of the exploit combines to an unusual degree the elements of hazard, daring and success. As a contribution to the romance of adventure it makes interesting reading, but it seems to have been a useless feat in other respects.

The international aviation tournament at Belmont Park, L. I., was of greater importance as far as scientific results are concerned, and is said to have been the most successful events of the kind. Claude Grahame-White, the English aviator, won the international trophy, with a purse of \$5,000, at Belmont Park, beating the world's aviation record for 100 kilometres, or 62.1 miles, which he covered in 1 hour, 1 minute, 43½ seconds, an average speed of 61 miles an hour. Moisant, the American, made the best time of three aviators in the Statue of Liberty flight and won the Thomas F. Ryan \$10,000 prize, beating

Grahame-White by forty-three seconds and Count de Lesseps by seven minutes. On the last day of the international aviation meet, another triumph was won for America by Ralph Johnstone, who beat Wynmalen's world record of 9,186 feet, made in France, by soaring into a cloudless sky to the height of 9,714 feet.

The science of aviation reaped a rich harvest of death in Europe, the victims including Captain Madiot, who was instantly killed at Douai, France, while making his first practice flight; Lieutenant Monte, at Magdeburg, Prussia, and Lieutenant Saglietti, at Rome, Italy.

High Office for Negro.—President Taft has decided to appoint a negro to the highest office in an executive branch of the government ever held by a member of that race. William H. Lewis, at present an assistant District Attorney in Boston, is to be made an Assistant Attorney General of the United States. This, says an Administration organ, is in line with President Taft's policy of recognizing negroes in the government service, but not making these appointments, if possible, in Southern States, where friction has been caused in the past by negro Federal office holders.

Brigade Honors Chaplain.—In presence of several thousand survivors and friends of the Irish Brigade, which fought so gallantly in the battle of Gettysburg, the memorial statue to its chaplain, the Rev. William Corby, C.S.C., was unveiled last Saturday on the historic battlefield and dedicated with appropriate ceremonies. The memorial, a bronze figure of the priest in the act of giving absolution to the entire brigade, is placed on the very rock on which the priest stood when a few moments before one of the most desperate charges of the fight he performed the religious rite, which has gone down in the history of the battle of Gettysburg as one of the most impressive incidents of the three days' battle. There were addresses by Rev. Charles W. Lyons, S.J., President of St. Joseph's College, Philadelphia, and by Henry A. Daily, President of the Catholic Alumni Sodality of Philadelphia, the latter turning over the memorial to the National Park Commission.

A Doubtful Victory.—The Hague International Arbitration Court awarded to the Orinoco Steamship Company, of New Jersey, \$46,867 and costs against the Venezuelan government for damages suffered by the company through the forfeiture of its concessions by Venezuela during the administration of President Castro. This is the final settlement of a controversy which for years has disturbed the relations between the United States and Venezuela, and at one time threatened to lead to war. The company originally presented a modest claim for \$1,400,000. An umpire, to whom the matter was referred, reduced the amount to \$28,000. The American government then agreed with Venezuela to submit the matter to the tribunal at the Hague, with the

result noted. Venezuelans will probably hail the decision as a victory for them.

Porto Rico Prosperous.—The annual report of the Governor of Porto Rico shows that the island has a denser population than any American State or Territory, except Massachusetts, and the census just taken will show a population of over 1,100,000, or 310 a square mile.

Branches of 22 foreign corporations, capitalized at \$11,110,112, were established during the year, and 32 new domestic corporations, capital \$5,608,000, were organized. Half the lands are under cultivation. Public school students have quadrupled in number in the past decade. A campaign against the hook worm disease has been conducted with island funds. At the 55 dispensaries 49,407 patients were treated, resulting in 19,423 complete cures and the improvement of 6,966 cases. In the mountainous districts the number still afflicted is estimated at 300,000.

Butchery in Mexico.—Particulars of a bloody occurrence in Zacatelco, a town in the State of Tlaxcala, Mexico, while celebrating the centenary of Mexican independence, state that the trouble began when the official procession and that of the partisans of Madero, the late candidate for president, who was then out on bail, met in the streets of the town. The mayor approached a young woman who was carrying a Madero banner, and ordered her to surrender it. As she refused, he tried to wrest it from her, but she drew a revolver and fired at him. He was not wounded, but he telephoned to the Governor of the state, "The anti-re-electionists are shooting us down." The chief of police of Tlaxcala was at once sent forward at the head of one hundred men, and Governor Cahuantzi followed quickly with reinforcements. When they reached the town, they began to fire indiscriminately at groups of people, wherever they saw them. The militia completely lost their heads and raged like wild beasts. A mother who was raising a loud wail over her little child, who had been shot, was attacked by a militiaman and killed on the spot. The soldiers looted stores and spread panic throughout the town. Governor Cahuantzi was slightly wounded, and his aid was slain. Before quiet was restored there were forty corpses in the streets. The number of wounded was far greater.

Canada.—The by-election in the Drummond-Athabaska constituency due to the transfer of Mr. Louis Lavergne to the senate is being fought vigorously. Both candidates are Liberals and the issue is exclusively the naval policy.—In a by-election for the local legislature at Fernie, British Columbia, W. R. Ross has been returned with a majority over his Socialist opponent of 200. The majority of the coal miners voted for the latter.—A fire in Victoria, British Columbia, destroyed an entire block in the heart of the business quarter. The loss is about two million dollars.—The Niobe of the Canadian Navy reached Halifax October 21. It is said

that she will take the Governor-General to the West Indies during the winter.—The *Montreal Star* is the medium of an offer by leading Canadians of both parties to pay the expenses, up to \$10,000, of an English delegation to investigate the truth of the reports circulated by Liberal papers in England that Canada is prepared to exchange protection for free trade. The English freetraders do not seem inclined to accept the invitation.—The Canadian protests against Nathan's attack on the Church and the Pope have so impressed him that he has attempted to explain his words in a bundle of meaningless generalities. Alderman Judge has given notice of a motion to censure the City Council for its resolution against Nathan and in sympathy with the Holy Father.

Great Britain.—The attempt to make a parliamentary reversal of the Osborne Judgment the leading question in the impending by-elections will probably be unsuccessful. William Crookes appeared for two days as a candidate at South Shields for this purpose, but withdrew on account of dissensions in the local trade unions on the subject. Nevertheless the committee of the Labor party has issued a manifesto proclaiming the Osborne judgment to be destructive of Trade Unionism.—The Suffragists are working against Sir John Simon at Walthamstow because he refuses to promise that the Government will allow the Female Suffrage Bill to go forward in the session of Parliament about to open. Sir John Simon answers them and those who demand a similar pledge regarding the Osborne Judgment, very reasonably, that he is not a member of the cabinet but its secondary legal adviser, and can not, therefore, interfere with its policy. It is not thought that these matters will affect his re-election.—Mr. Balfour has made an important speech at Glasgow, identifying the Unionist party with the demand for a greatly increased navy and, if necessary, a loan for the purpose of building it.—The Government has complained to the Persian Government of the insecurity of the southern trade routes from the Persian Gulf. It gives the latter three months in which to make them safe. If this be not done it will organize a local force under Indian officers for the purpose and will take 10 per cent. of the customs to pay the cost. Russia declares itself in sympathy with the demand. The German press is very indignant, declaring the action of Great Britain to be the beginning of a scheme for the partition of Persia. The Turkish press takes the same line. Persia is reported to have rejected the demand at, according to the English press, the instigation of Germany.—The Royal Mail Steam Packet Co. has determined to stop its mail line to the West Indian islands on account of decrease of subsidies; the Imperial direct line to Jamaica is to be stopped for the same reason. British merchants in the West Indian trade are much concerned as they see that the stoppage of close communication with the West Indies means the turning of its commerce to the United States. The Royal Commission on relations between

Canada and the West Indies recommends a mail line via Canada; but this, if it is ever organized, will need time.—King Manoel of Portugal, and his mother, Queen Amélie, are with the Duke of Orleans at Wood Norton.—The hopes of a settlement of the shipyard lockout have been disappointed, the workmen having voted against the proposed arrangement. They are persuaded that some of the builders who are taking large contracts will have to open their shops very soon.—The Religious Tract Society calls attention to the opportunity of spreading the Gospel in Portugal, given by the revolution, and asks the public for £3,000 to make known the Gospel of Christ to a people hitherto in intellectual and religious bondage.

Ireland.—The declarations of Mr. Redmond and Mr. T. P. O'Connor, in regard to Federal Home Rule, are the main topics of discussion in the Irish papers and the elective public bodies. In repudiating a portion of his interview with the London *Daily Express* correspondent, Mr. Redmond says: "Our minimum demand is for an Irish Parliament with an executive responsible to it, and full control over all purely Irish matters." He has no objection to England, Scotland and Wales having Parliaments of their own and to the Irish measure being so framed as to fit in with a general system of federation later on, "but Ireland cannot wait until England, Scotland and Wales have made up their minds to get Home Rule for themselves. Home Rule for Ireland first. We will not tolerate any postponement of the question nor any watering of our demands." The financial features of Gladstonian Home Rule, which Mr. Redmond's article in *McClure's* pronounces acceptable, is adversely criticized on the ground that English control of Irish customs and excise while Ireland contributes one-fifteenth of the whole to the British exchequer and a proportionate share to the upkeep of army, navy and diplomatic corps, would bankrupt the Irish Government. This contention is strengthened by the statement of Lloyd George, that England is now running Ireland at a loss of \$10,000,000 a year. The Federal Home Rule theory on the basis of the relations between the Canadian provinces and the Dominion Parliament, which Mr. O'Connor has been advocating in Canada, is denounced by Mr. Dillon as "gas and water Home Rule." The scheme outlined last week in Dublin by the Imperial Home Rule Association, consisting chiefly of Irish Protestants not connected with the National Party, is much broader than Mr. O'Connor's and from the financial viewpoint more satisfactory than Mr. Gladstone's measures. England would regulate and collect the excise and customs but turn over the amount to the Irish executive, which could use the same for the encouragement of Irish industries by means of bounties.—The Master of Elibank, chief Liberal Whip, speaking at Edinburgh, October 19, indicated that the Government has some Home Rule scheme in view. He recalled that the South African settlement was the chief glory of King:

Edward's reign and he hoped that the settlement of the Irish question, "which shall remove from our constitutional midst the shame and peril of discontented Ireland," might be "one of the bright stars of the reign of King George." He hinted at a settlement on Federal lines.—A criticism of the condition of Dublin streets at night by a speaker at the Catholic Truth Society Conference, brought out the helplessness of the Dublin Corporation. They referred the matter to the police authorities as they had recently done in regard to undesirable exhibitions at theatres and music halls. This was the limit of their power as they have no control over the policing of the city, the Metropolitan Police being ruled directly from the Castle.

France.—It was confidently predicted by his enemies that Briand was at the end of his tether. In the debate on the great strike he was bitterly assailed by the Socialists. The session is said to have been as violent as any of those in the National Convention before the Revolution of 1789. Jaurès, the Socialist leader, and the relentless foe of Briand, was the chief aggressor and he so angered the Prime Minister as to wring from him the admission that he would have used even illegal means to restore order. Fierce cries of "Dictator, resign," came from both Socialists and Radicals; the Chamber was a bedlam and one member endeavored to fight his way through the mob to strike Briand, who stood cool and defiant. The peculiar aspect of the situation is that a few years ago Briand was the idol of these very Socialists, and was violent in his advocacy of the general strike which he had just been called upon to suppress—and which he did by forcing thousands of the strikers to assume the uniform of the army, as reserves. When at last the opportunity came for him to explain his course of action he made the plea that appeals to every Frenchman: the country was in danger and he would not hesitate to go beyond the limits of what was strictly according to law to save it from destruction. Though one hundred Radicals voted with the Socialists against him he won by a great majority and is yet in control.—The attempt made by Pelletan and other members of the Chamber of Deputies to glorify Ferrer, the Spanish anarchist who was put to death last year, ended in a manner quite the reverse of what was expected. A meeting was held and a motion was put asking that Spain should be requested to free herself from the yoke of the Church, to reverse her criminal procedure and to rehabilitate the name of Ferrer. To the amazement of Pelletan the proposal aroused a number of Anarchists to fury. They stormed the platform with sticks and chairs and a general fight ensued, which was ended only by somebody switching off the electric lights. The rioters declared that they were opposed on general principles to parliamentarians, and that Pelletan and his associates would probably have voted to shoot Ferrer.—An excellent example of defiance of tyranny was given the other day by the Bishop of Grenoble. One of his priests had

been fined by a civil court for referring to Joan of Arc, Galileo, Giordano Bruno, the Massacre of St. Bartholomew, etc., during a catechism class. The bishop went to the place, taught catechism for two hours and not only spoke of what subject he pleased, but launched out into a scathing denunciation of certain historical and ethical text books used in the public schools. A policeman was present but did nothing.—The budget of this year calls for the startling sum of four milliards and two hundred and sixty-nine millions. This is an increase of eighty-three millions above the expenses of last year. Nor is this all. M. Klotz announces that the increase is to continue. In 1912 there is to be an addition of one hundred and sixty-three millions for public expenditures; in 1913, two hundred and ten millions, and perhaps more; in 1914, two hundred and seventy millions, so that in 1914 the budget will call for four milliards and five hundred and thirty-nine millions. These figures, says the *Univers*, seem like the measures of space that astronomy employs in telling us of the movement and distances of the planets. What the moon and the stars may do, however, does not practically disturb the denizens of earth, but these numbers proclaim the bewildering sums of money which the patriots of France have to furnish to uphold their glorious republic.—The general strike has failed but there are still loud cries of resistance.

Navy is Too Small.—Austrian and Hungarian delegates began in Vienna the constitutional session in which the program of the common interests of the two countries is discussed and formulated. Following the general review of the situation of the empire's affairs presented by Graf von Aehrenthal, Imperial Minister of Foreign Affairs, special consideration was given to the state of the navy. A carefully prepared report was laid before the delegates, and the claim was made that a study of the details therein presented would show that the Austrian navy was entirely too weak to meet the interests of the empire. A new naval program involving wide and extensive emendations of the navy. It is significant that the famous Haeckel was not invited to the celebration.

Germany's Industrial Troubles.—The strike of the dock hands in Hamburg has been brought to a happy ending. As announced in the *Chronicle* the strikers and employers alike feared the further extension of a struggle which has caused much loss and suffering. The close of the strike in Hamburg averted a similar struggle planned for Bremen. But the latter Hansa town is facing the effects of a strike of street car employees; which threatens to develop into a serious calamity for this busy emporium.—Three deaths from cholera have occurred in Dantzic, and fifteen more persons have been seized with the plague. An investigation of the cases reported in Hamburg showed no presence of cholera. The water of the river Elbe, which has been thoroughly analyzed is found to be not infected.

QUESTIONS OF THE DAY

All Souls

In the hundreds of miles of subterranean city, now known as the Roman catacombs, it is calculated that there are six millions of slumbering inhabitants who trust in the Lord and await the resurrection. The rude, as well as the ornate inscriptions over the tombs, the varied symbolism of the period, concealing from the profane while disclosing to the initiated the sacred truths of the new dispensation, remain to-day among the most treasured monuments of the early Church. They bring to us the message of those remote ages and set forth in visible form the mysteries of that faith which welds the present with the past, testifying to the unity and the continuity of the Church of the twentieth century with the Church of the first. Says a recent writer: "Not the doctrines only, but the history and the religious observances, the jurisdiction of the Church's pastors, the order and grades of the ecclesiastical hierarchy and of the ministerial offices, the high honor in which virginity was held, and the rite by which it was solemnly consecrated, are all set before us with an evidence that admits of no doubt that we are reading the records of the forefathers of the Faith."

Countless inscriptions bear witness to the belief of the early Christians in the doctrine of Purgatory, a place where the souls of the departed if they be not free from the stain of sin or from the temporal punishment due to sin are detained for a time awaiting the happy moment of deliverance. Among the prayers inscribed over the tombs we meet frequently with the words: Rest in Peace; May God Give Refreshment to thy Spirit; May He Refresh thy Soul. Scratched in the mortar beside a grave in the Cemetery of Praetextatus, is a Latin inscription written with Greek letters, as the German Jews to-day write their German jargon in Hebrew characters. It is peculiar, too, for containing a testimony to the divinity of Our Lord, as well for expressing a prayer for the refreshment of the departed: "To the Well-Deserving Bona. . . . Christ God Almighty Refresh thy Spirit in Christ." A bereaved husband ends the inscription, "To Lucifera his dear wife," with these words, "Whosoever reads this inscription, let him beseech God that the holy and innocent soul may be taken to God." Here then is a fact, patent and palpable, attesting the antiquity as well as the actuality of the belief that the prayers of the faithful bring light in darkness and relief in suffering to those "who have gone before us with the sign of Faith and sleep the sleep of peace."

Whatever the anguish of the widow of Naim when the staff on which she leaned was broken, or the grief of Mary and Martha when Lazarus was taken from them and their home made desolate, they were not without the knowledge of a consoling truth. It was an accepted

article of Jewish belief that, by prayers said and good works done in its behalf, the blessed spirit of the departed might be brought from darkness into Abraham's bosom. The scripture taught "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." The words that they may be loosed from their sins imply that they are bound by sin or the punishment due to sin. The phrase would be meaningless were there no Purgatory. Even apart from revelation the passage bears witness to the prevalent belief of the whole Jewish people. They could pray for the departed, and the prayer of the heart laden with sorrow would rise all the more surely to the throne of the Mighty Father.

One of the most violent assaults of the sixteenth century innovators was on the doctrine of Purgatory. With Luther, prayers for the dead were a mask of Satan in flat contradiction with the fundamental belief in the all-sufficiency of Christ as opposed to the merit of the works of men. This denial with its frank acceptance by so many who fell away from the Church has left them without even the shreds of revelation which were common enough among pagan nations, who had lost the true notion of the Redeemer to come. The burial service of the Protestant Episcopal Church is not a prayer, but an instruction for the living, to be recited by the minister at his discretion, which declares that all those "who have finished their course in Faith do now rest from their labors," but of supplication there is never a word. "I am the Resurrection and the Life," recites the minister, to the assembled mourners who are invited to dwell on the day when all shall rise again like Christ, with never a thought suggested of what may be happening in the meantime.

The bereaved Catholic hears the same consoling truth of the Resurrection, but he joins in the supplication, the same that was made by the Christians of the Catacombs: Eternal Rest grant unto him, O Lord! and let perpetual light shine on him! May he rest in peace! Jesus! spare this soul which is so dear to Thee! Hasten Lord his hour and bid him come to Thee!

In some "high" churches where so-called masses for the dead are celebrated, the rules of the Established Church are not allowed to mar the higher law of Catholic custom. They borrowed the missing prayers for the departed directly from the Roman Ritual. Yet the Collect for the dead was precisely the form of prayer which the Reformers were most careful to remove from the Anglican formularies. In the Prayer-Book of 1549 there was an intercession for the "whole state of Christ's Church," followed by a prayer for the souls of the faithful departed. The compilers of the Prayer-Book of 1552 carefully expunged this remnant of the ancient Catholic service. That their meaning might be clearly understood they limited the expression "whole Church" by the words "militant here on earth;" and as for the prayer for the dead they simply swept it out of their

liturgy. To make their intention perfectly clear, they inserted in the Articles of Religion an approbation of the Homilies as "godly and wholesome doctrine," while they put forth in the Homilies thus approved the plain statement:

"Neither let us dream any more that the souls of the dead are anything at all holpen by our prayers; but as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven or else to hell, whereof the one needeth no prayer, and the other is without redemption." (Stan. XIX). But why should we omit the XXII Article of religion, which is quite clear on this point. It reads: "The Romish doctrine concerning Purgatory . . . is a foul thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

The tenacity with which the pagans preserved the fragments of revelation which came down to them is in startling contrast to the anxiety of a modern world to have none of them. "Those who appear to have lived neither well nor ill," says Plato, "go to the River Acheron, and embarking in any vessels which they may find, are carried in them to the lake, and there they dwell and are purified of their evil deeds; having suffered the penalty of the wrongs which they have done to others, they are absolved, and receive the reward of their good deeds, each of them according to his deserts." The words are strangely akin to those of the Council of Lyons in the thirteenth century, though the mystery is solved when one remembers that the light of truth was dim in the one case and shone with the fulness of revelation in the other. "If truly penitent," says the Council, "they depart in charity, before giving satisfaction by worthy fruits of penance for their sins of commission and omission, these souls are purified after death in the cleansing sufferings of purgatory."

St. Justin Martyr tells us that many of the Greek authors had borrowed from the Jewish writings whatever correct ideas they possessed concerning divine truths, and mentions explicitly Plato and Homer. Virgil, too, represents Æneas as he meets the shade of Palinurus, with other spirits of the dead, wandering on the hither bank of the Styx. And the Roman poet tells us:

"The ghosts rejected are the unhappy crew
Deprived of sepulchres and funeral due:
The boatman Charon; those, the buried host
He ferries over to the farther coast;
Nor dares his transport vessel cross the waves
With such whose bones are not composed in graves.
A hundred years they wander on the shore
At length, their penance done, are wafted o'er."

The monuments of Egypt disclose that three thousand years before the Roman poet sang, the Egyptians believed in a nether world where the departed lived

awaiting the coming of the solar barque that they might bathe in the radiance of the sun-god, and lead him with rejoicing through the long caverns of their dark abode. In the splendor of the nightly heavens the dweller on the Nile saw a field of lentil in the northeast, where the departed dwelt in security and peace. It was not given to everyone to reach this fair abode of the blessed, for it was surrounded by water. Some few the sun-god would bear across in his barque; many, the appointed ferryman, but no one would be so favored except him of whom it was said "there is no evil which he has done."

Religion to-day outside the Catholic Church largely resolves itself into the cult of humanity, a love for mankind in general, or a "humdrum effort to better the conditions of the human race." Of the future these humanitarians care but little. But the traditions of the nations and the supernatural revelations accepted for two thousand years are in full accord with reason, and the promptings of the human heart. If nothing defiled can enter heaven, and if many depart from this life with the image of God in their soul, not destroyed but blurred, why should there not be some transitory state in which the soul is purified and the image restored to the brightness of its original representation? If the Church is one, if we are all members of the same body whose head is Christ, in whom all fulness dwells, why is it unreasonable for those who can pray and merit for themselves, to believe that they may share their prayers and their satisfactory merit with those of their brethren who have passed the shoals of time and stand expectant on the shore of an eternity beyond?

Sir Thomas Browne, the distinguished author of "Religio Medici," and a devout member in the seventeenth century of the Church by law established in England, gives his honest opinion of what he thinks of the prayers for the dead and admits his unwilling compliance with the doctrine and practice of the Anglican Church. "There is an error," he says, "which I did never positively maintain or practise, but have wished that it had been consonant to truth, and not offensive to my religion, and that is the prayer for the dead; whereunto I was inclined from some charitable inducements, whereby I could scarcely contain my prayers for a friend at the ringing of a bell, or behold his corpse without an orison for his soul: it was a good way methought to be remembered by posterity, and far more noble than a history."

Samuel Johnson would be a good Catholic, and at the same time a good Anglican. So he uttered this duly qualified prayer for his wife: "O Lord, so far as it may be lawful in me, I commend the soul of my departed wife; beseeching Thee to grant her whatever is best in her present state, and finally to receive her to eternal happiness." Nor did Boswell hesitate to put in writing that the devotions of his master proved unquestionably that "he in conformity with the opinion of many of the most able, learned and pious Christians in

all ages, supposed that there was a middle state after death, previous to the time at which departed souls are finally received into eternal felicity."

Mr. Gladstone's prayer, quoted approvingly by the *Standard* over ten years ago, may in part be recalled here. "O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be, we beseech Thee for him whose name and dwelling place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy love." Yet Gladstone believing firmly in this doctrine of the Catholic Church never shook off the fetters of a Church which denied it.

The gift of faith is better appreciated by those who through no merit of their own have received it, when they witness the sad gropings after truth of those who in the long ago were lost in the darkness of a pagan world, as well as of those who living in the fulness of revealed truth are blind nevertheless, because they will not open their eyes to the light.

And what is the Catholic view of the state of the soul confined in Purgatory? "We may certainly say without fear of exaggeration," writes Father Coleridge in his "Prisoners of the King," "that no sudden calm that ever fell upon sea or lake . . . could compare with the wonderful change to peace and perfect tranquillity which takes place at the moment of death in the case of those who die in the state of grace. This calm and peace is not in the case of the Holy Souls a passing, but a permanent state, it lasts as long as they remain in the holy prison of Purgatory; in some respects, it becomes more intense as their period of purification draws towards its close, and then it merges itself into the Beatific Vision."

November is well known to Catholics as the Month of the Holy Souls. Many a Mass will be offered, many a prayer said, many an alms given that the soul of father, or mother, husband or wife, or dear friend, nay the soul of the unknown stranger or friendless one, may receive mercy and deliverance at the hands of a gracious Lord. The thought of Purgatory, like the thought of heaven, is full of hope, for the happy soul therein confined "is safe; consumed, yet quickened, by the glance of God."

E. SPILLANE, S.J.

The French Strike

The strike which has just taken place in France is full of menace for the future. For several days all the northern lines, and a part of those in the east were tied up, and many other supplementary strikes were taking place in different parts of the country. We were within an ace of having all traffic stopped; our great industrial establishments closed; in a word, our entire social and civil life disrupted. The whole plan had been made

with that object. Indeed the program is still being carried out, for there is a great permanent Workingmen's Association which strives continually and without disguise to bring this plan to perfection; hoping one of these days to make it completely successful.

If this time the enterprise failed, it was not precisely because of the military measures which the Government was compelled to adopt, but chiefly because the movement started from only one of the syndicates affiliated with the General Workingmen's Confederation. With regard to this Confederation, the strikers on the Northern lines had, so to say, kicked over the traces. They gave the signal for the strike instead of waiting to receive it. The central committee of the Federation was annoyed and chagrined but could do nothing else than approve of the strike; though it was aware, because of the insufficient preparations, that it was destined to fail.

There were already troubles in the Confederation itself; but the disagreements between the Revolutionists and the Reformers, who are called Modern Syndicalists, are getting worse and worse, and this dissension may probably put off for some time the terrible menace of a general strike. Nevertheless while remaining partial, these strikes will continue. Even with these divisions the Confederation will keep a firm hand on the different sections. The preparation of strikes is an essential element of its program, and there is no doubt that we shall see strikes in department after department all over France. There will, so to speak, be a permanent condition of restricted strikes. The readers of AMERICA will welcome, I think, some details about the General Workingmen's Confederation, which is at the back of the movement.

It is a union of several syndicates and other analogous groups. It represents 300,000 workmen, perhaps more, and is divided into two sections. First, the Confederation of Workingmen's Exchanges, and second, the Confederation of Industries and Trades, which are called Syndicates. The Workingmen's Exchanges direct bureaus, whose purpose is to procure work, and to create or administer other kindred organizations. The Confederation of Industries and Trades has for its special object the inauguration and promotion of strikes, and also the forming of syndicates which are to be available as instruments in the social struggle.

For a long time these two sections kept their autonomy and developed by means of their own resources and their special organizations. To unite them was the first object of the Revolutionists. That purpose was effected by establishing the General Workingmen's Confederation, and it was brought about in 1902, after efforts which called for great persistency and perseverance. It was effected by preserving the character and internal organizations of the two branches, and has already been in operation for seven years. Its central committee is made up of delegates designated by each one of the component associations: the Exchanges and the Syndicates, and has three permanent commissions,

each of twelve members. The first is the Literary Commission, whose chief organ, a weekly, is the *Voir du Peuple*. Second, the Commission on Strikes. Third, the Commission of Control. The budget is supplied by fees which are very small, but very numerous.

Their members have a badge of affiliation. It is called the Label and represents two hands stretching across the world with the device "Prosperity and Liberty." There is a paper edited by Citizen Delesalle, which contains information about the use of the badge. It reminds the wearers that it is a sign intended to impart strength to the struggle by the proper distribution of assistance in the fight. Thus when an appeal for help is received, the Syndicates know whom they ought to help, for each one of them will be able to understand immediately where to send the aid that is demanded, if the petition bears the stamp of the Confederation. This help will be distributed always with a preference for the Syndicates which employ the label. Thus, if a Syndicate is forced to begin a strike, its appeals, stamped with the mark of the Association, will declare to the other bodies that it is their duty to be on hand with the needed help. As a matter of fact, the Confederation does not wait for the Syndicate to announce that a strike has been ordered, for it is continually urging and promoting strikes. It has a special permanent commission established, which concerns itself with that object exclusively. The sixteenth article of its rules says, that the Commission on Strikes and on the General Strike, has for its object, to study the movement of strikes in the whole country. It gathers subscriptions from all the members and guarantees the distribution of money among those who need it. It endeavors besides to use every means to persuade the workers of the necessity of a general strike. For that end it creates or suggests the creation of sub-committees for the same purpose wherever it is possible. It not only sends subsidies, but it furnishes lecturers.

In order to understand the importance which the Confederation attaches to this strike propaganda, we need only read the pamphlet which is published by Citizen Delesalle, and which is copied everywhere by other publications. He says, "To fight always without cessation and without respite, to keep the spirit of revolution always alive in the minds of the workingmen, never to be satisfied—and can workers ever be satisfied as long as they are the victims of society?—such are, without contradiction, the only tactics in this war of the classes. Repeated strikes are for the proletariat both an excellent exercise and a powerful and efficacious means of education."

The Confederation inculcates direct action, which means, besides boycotting, the frightful practice of *sabotage*, which consists in purposely doing poor work, in spoiling good work that has been done by other workmen, in tampering with machinery, and sometimes destroying it. The motto of *sabotage* is, "For bad pay, bad work." The Confederation professes in general

free thought and atheism. It is also antagonistic to the idea of patriotism and the support of the army. Only the other day, at the close of the Congress of Toulouse, where the most revolutionary of the members of the Congress went, of their own initiative, to begin the strike on the railroads of the north, the Confederation passed a motion of anti-militarism. This motion invited the soldiers, not only to throw aside their rifles when called out against their brother workers, but also recommended a general strike in case of war.

Such is the dominant spirit of the Confederation. Nevertheless there is one section of it which, although not numerous, is considerable in its importance. Its members are known as the Reformists. In general they assist in the strikes, but not in all of them. They are opposed to the system of *sabotage*. They preserve their love of country, and respect for the army. If, in spite of divergences of opinion, they continue, nevertheless, their membership in the Confederation, it is because they represent a great power which at times they have been able to exercise. They strive to prevent anything like violent action. In many cases they have shown a great deal of courage in attempting to reason with the majority. It is not probable, however, that their efforts will meet with any substantial success. Nevertheless, they hope that circumstances will, in the long run, give them more influence. It is just possible that the events of the recent strike, and also what may happen in the future, will produce a crisis in the ranks of the Confederation which the Government will know how to utilize.

In order to combat the Revolutionists, Mr. Briand finds himself now struggling with a condition of which he himself was the creator. Only seven years ago he was associated with the most violent members of the party. He began his career and continued it for some time shoulder to shoulder with these men. In some of the Socialist Congresses, he advocated a general strike and riots. The men whom he faces to-day are his former comrades. That shows the difficulty of the situation, and also throws light upon the skillfulness of the minister. He is gifted with extraordinary suppleness and tenacity. He made use of both these qualities in order to hold his office among the most violent of his party, and then to break with them after having become, through their help, a man of importance in the country. During the three years of his ministry, and especially since he was made the head of the cabinet, Briand has been able to keep his balance by his extraordinary skill. He is a man without principle. With regard to religion, he has long ago expressed himself in a way that is not only hostile, but contemptuous. The other day, at the end of a political discourse, he declared that he wished to respect all beliefs. For him everything depends on the circumstances. It is thus that he reached his present position, and he is availing himself of every opportunity of keeping it. As the public are tired of religious strife, which has been going on for a quarter of a cen-

tury, he is trying to respond to the call of peace which the country demands. Nevertheless, he as head of the ministry, refuses to modify in the least, the laws which have laicized the schools, and which have been formulated precisely for the purpose of making them hostile and indifferent to religion. To-morrow, if a direct fight against the Church should appear to be opportune, Briand would give the signal to begin, just as easily as he utters to-day his words of peace and reconciliation. He is an Atheist, but has not the excuse of being prompted by the ardent passions of Atheism as Clemenceau. The Atheism of M. Briand is determined by circumstances.

To-day a great number of Moderates, and even of the Conservatives, show themselves disposed to regard Briand as a defence against the advance of demagoguery, but the protection he offers has nothing solid in it. Moreover, its importance for him depends altogether on the vote which the Deputies will give him in some moment of bad humor or caprice.

EUGENE TAVERNIER,
Editor of the *Univers*.

The Secret of Catholic Educational Influence

At a recent educational conference a president of a secular university remarked to a Catholic rector: "You people get a hold on your students that we can never compass, try how we may; and your hold of them is as strong outside the classroom as in it. You get into their hearts and minds and stay there when they go out into the world. How do you manage it?"

The rector despaired of finding an answer that would be intelligible to his questioner, but replied: "By being a Catholic institution. Our hold on our students is the Faith we hold in common, or rather its hold upon us—a vivid conscious, definite Faith that is mutually and equally binding. Regarding the effect it generates, I would say the secret is reverence. Catholic teaching and practice had been instilling this reverence in our students from their cradles, and when they come to us it is a lever ready to our hands."

"Well," said the secular educationalist, "we have no such lever, and if we had we should not know how to use it."

The answer had not greatly enlightened him, but it marks well the spirit that differentiates the religious from the secular system. The Catholic child in a truly Catholic household grows up in an atmosphere of Faith. Its mysteries are to him as real as his surroundings. He knows and feels as by physical contact the presence of God, of His Holy Spirit, of Christ the Saviour, of His Virgin Mother; and the household of God—the saints and angel spirits whom he is taught to invoke—is as near to him as his own.

To him the Church is God's house, not an earthly edifice, for he knows that as he kneels God comes down upon the altar, and to the upraised Host he bows in

adoration as he would before the Throne of Heaven. And the priest, whose mystic words have wrought the wondrous mystery, he regards not as a man. He is the anointed of the Lord, empowered to call on the Divinity, and lo! day by day his God is present to his summons. With the office of washing away the primal stains; with power to bless and teach and save, to free the souls of men from sin and fill them with grace from sacramental fountains, God has dowered him. To him the Catholic doffs his hat, not as an act of conventional courtesy, but of religious reverence, and the appellation, "Father," springs spontaneous to the lips. He may possess or lack personal distinction, but wherever the Catholic finds a priest ordained and sanctioned by the Church, he reveres him as God's minister. He reveres his Church because it is God's; he respects his government and laws because their authority is from God; he respects his neighbor, his own soul and his own flesh because they are from God. By its relation to God his respect for everything in heaven or on earth is measured.

This spirit of reverence, unconsciously informing heart and mind and strengthened by transmission through generations, accounts for many things in Catholic lands, which to strangers reared in other traditions are an enigma. Mr. Birrell declared recently in the British House of Commons that the inmates of a miserable hut in Connaught know how to welcome a stranger and dispense hospitality with a civility and grace unsurpassed by any class in the King's dominions. He apparently deemed this phenomenon peculiar to Ireland, but had he read a work issued a few weeks previously by another distinguished Englishman, he could have appraised its origin more accurately. In his "Life Lessons from Joan of Arc," Father Vaughan attributes the ease of the peasant maid, "as though to the manor born," in the King's entourage, to this Catholic spirit of reverence which "lends a strangely wondrous grace even to the peasantry," and has produced "the refinement and charm of manner that belong to the land-tillers in Normandy, in Ireland, and in other places where the people have not been robbed or starved out of religion."

The genuineness and warmth of this politeness spring from the sincerity and intensity of a reverence which, vivified by a thousand acts of adoration and never withered by scepticism or sin, has been dowered by the inpouring of grace with more than earthly charm. It is this peculiarity which so pleases while it mystifies strangers accustomed to the pale courtesies of conventional life. The politeness of society is a superstructure built on the surface by the architects of convention; it is a painting more or less perfect, but artificial at its best. The Catholic peasant's courtesy is an outgrowth from a religious root, the living flower of the tree of Faith and Charity; and its bloom is perennial, for it knows no winter unless sin should nip its blossoms. It is the outward expression of the supernatural within; it is grace of manner flowing from the Grace of God.

The Catholic student, in less or greater measure according to his character and rearing, brings this grace-nurtured reverence to school, and finds there a teacher whose vocation is the cult of reverence. At the start there is between the two a bond which the friction of life and divergences of taste and temper cannot sever. The student may not have been reared in the ideal Catholic household; he may have failed to respond to the influences of Catholic environment and his sense of reverence may be of the slightest, but so long as he has Faith there is means and hope for its development: there is a foundation on which to build, and in the sacraments there is ample material for the builder. The student goes forth from the school of reverence; whatever unpleasant emotions he may bear with him are soon ground out in the mills of time, but the reverence remains, strengthening with the years. Grievances are forgotten, surface wounds, if any, are healed and leave no mark, and he returns to seek out the teacher who had devoted to him his life and whom he now recognizes as his truest friend, the friend of his soul. The jars and jolts are a subject of laughter, the teacher an object of reverence.

There are, of course, exceptions to this rule. Not all Catholics avail themselves of their opportunities and not all Catholic students attain the ideal before or during college life. There have been non-Catholic teachers, too, who have inspired respect and affection, and Catholic teachers who have not; but it is only those who have consecrated their lives to the cause of Catholic education who can win from their pupils a holy, it might be called a sacramental reverence. It is a phenomenon that Catholics easily understand, and there are not a few non-Catholics, even outside those who send their children to Catholic schools, who recognize, though they may not comprehend it. It solves the university president's difficulty and also explains the progress, multiplication and development, in the face of otherwise insurmountable obstacles, of Catholic educational institutions.

An incidental passage in Canon Sheehan's novel, "Luke Delmege," is pertinent in this connection. Entering a school, whose pupils were noted for their courtesy and conduct, Father Delmege overheard the teacher thus address them:

"Reverence is the secret of all religion and happiness. Without reverence, there is no faith, nor hope, nor love. Reverence is the motive of each of the Commandments of Sinai—reverence of God, reverence of our neighbor, reverence of ourselves. Humility is founded on it; piety is conserved by it; purity finds in it its shield and buckler. Reverence for God, and all that is associated with Him, His ministers, His temple, His services—that is religion. Reverence for our neighbor, his goods, his person, his chattels—that is honesty. Reverence for ourselves—clean bodies and pure souls—that is chastity. Satan is Satan because he is irreverent. There never

yet was an infidel but he was irreverent and a mocker. The jester, and the mime, the loud laughter and the scorner, have no part in the Kingdom."

The teacher was asked, "How many pupils on the rolls?" He replied, "Fifty-six." How many in attendance?" The reply was the same, "Fifty-six." It is the teaching and practice of reverence that wins and holds the pupils of all ages to School, to Church and to God.

M. KENNY, S.J.

IN MISSION FIELDS

BEFORE A PAGAN JUDGE.

The church of Kidangur, British India, has the distinction of having been built from foundation to roof in the course of a single night. The need of the church was not so pressing as to demand such desperate haste, but there was another consideration which could not be ignored, namely, the opposition of the Hindoos, who were very numerous while the Catholics were a mere handful. The Hindoos were quite irritated by the presence of the church, and were not soothed by the thought of how it had been raised while they were asleep. They petitioned the government for its removal and searched the statutes for some means of outwitting the Catholics, but as their efforts were fruitless, they brought a criminal charge against them. The facts of the case were as follows:

A Hindoo of the Nayar caste owned some land adjacent to the site of the church. During a recent survey of the district a part of the church property was surveyed as forming part of the Nayar's land. This was, however, unknown to both parties; but at the time of their investigations to get up a case, someone probably with access to the government's records discovered the point and a criminal case was brought forward by the Nayar. The indictment was that the Christians had forcibly and by night trespassed upon the property and had built a church there. The accused were the Rev. Thomas Mapiledeth, who had been deputed by the bishop to say the first Mass there, and seven of the neighboring Catholics.

The Tahsildar began the trial. After two hearings the priest was acquitted, but the seven parishioners were only let out on bail. The circumstances of the case and the nature of the trial were such that the Catholics had every reason to fear the worst. Some important documents produced by the claimant, the fury of the Brahmins and of the various castes, the aid given by the pleaders of the Talug, with one exception, the remarks of the Tahsildar when the case was being tried, all these seemed to point to an unfavorable verdict. The one hopeful consideration was that the Tahsildar, although of the Nayar caste, had proved himself a just and unprejudiced man.

Every morning during the trial, Mass was sung in the new church and this was followed by the recital of the Rosary to ask the protection of Our Lady Help of Christians.

On the last day of the trial when the pleader for the accused closed his speech, the Tahsildar made such severe reflections on the case, that the accused and their party thought there was no hope. The seven defendants returned to the church and promised seven Masses in honor of the Seven Dolors of Our Lady. It followed, of course, that if they were condemned, the church would have to be removed, and there was little chance of establishing another in Kidangur.

On the following day when the decision was to be given, a great number of Christians attended the Mass and Rosary, and several went to Holy Communion. The Tahsildar appeared in court. Although the pleader for the prosecution repeatedly urged him, he would not proceed to give judgment in this case. A huge crowd had gathered, the accused were at last called, and excitement was intense.

In his summing up the Tahsildar briefly reviewed the facts of the case, while the Hindoos looked on in exultation like so many Shylocks awaiting Antonio's sentence. And in fact the end of the case was similar to that, for in acquitting the seven accused the Tahsildar remarked that the whole accusation was merely got up on account of the Hindoo feeling against the new church. The case was thus quietly terminated.

The promises were kept by the accused, and the Feast of Our Lady Help of Christians was celebrated with great rejoicing.



The organ of the Panama Masonic lodges, *El Nivel*, undertakes to throw a little light on Freemasonry and succeeds to admiration, for it informs us that "the Masonic creed is in perfect antagonism with the Catholic creed," that "Masonry combats dogma," and that it "rejoices that the temporary president, Sr. Mendoza, (since succeeded by Sr. Arosemena) belongs to our grand institution of Masonry, and following the doctrine that it teaches, he will effect the happiness of the people of Panama."

This is one more proof, though by no means needed, of the wisdom of the Church in warning her children to choose between her and Freemasonry, since they cannot belong to both. Whether a Catholic will adopt this or that profession or embark in this or that business venture may be purely a matter of choice or sagacity; whether he will join the Freemasons or not is a question whether he will exchange his Church for something that necessarily cuts him off from the Church.

Here a question of principle is involved: Catholics may fail in practice while still holding fast to the Faith; but when they adopt another religious system, they renounce their faith.

CORRESPONDENCE

The Truth about Portuguese Republicans

From the impartial pen of a staff correspondent of the *Westminster Gazette*, of London, we have the following account of the barbarous methods of the rabble of Lisbon in their treatment of the unfortunate religious of the Portuguese capital. It is printed in the issue of that paper of October 18:

The Portuguese Government has done serious harm to its own cause by its ill-treatment of the nuns and by allowing its soldiers and sailors to pillage several churches, monasteries, and convents. Before describing these mistakes in detail I must first say, however, that no people in the world is entitled to reproach the Portuguese in these matters. The Cromwellians and the French Revolutionists acted with far more violence though also with far more manliness and greatness, and, considering everything, the Portuguese Revolutionists exhibited extraordinary self-restraint when they got the upper hand.

Two wrongs, however, do not make a right, and undoubtedly the treatment of the nuns was disgraceful and barbarous. Granting that they had no legal right to exist as communities, the Government should have notified them of that fact and given them ample time to make preparations for going to their homes or for embracing some other profession.

"But," said a marine officer to me, "we had got to protect these nuns from the mob, therefore we brought them as soon as possible to the arsenal."

Now there was not the faintest disposition on the part of the mob to attack the convents. Most of the attacking was done by the soldiers and bluejackets. The Irish convent of Bom Sucesso at Bêlem, the Dominican convent, the Irish Dominican monastery of Corpo Santo, and others are still protected by a few soldiers. All the other convents could have been protected in like manner. I say nothing of the monasteries and especially of the Jesuit establishments. I confine myself to the case of the nuns, and I think that case was hard.

From Thursday to Sunday the nuns were brought through the streets in open motor-cars and carriages. These vehicles were filled with armed men, some of them displaying naked swords. The shouts of the crowd and the jeers of the soldiery frightened these unfortunate ladies nearly to death. Some of them wore their religious habits, most of them wore the national mantilla, probably many of them had never been outside the convent since they were little girls. No small number of these ladies were of noble birth and of refined appearance. Some of them were very young, some of them mere novices. To entrust them to the care of drunken—or, at least, very excited—bluejackets, to drive them through howling mobs, was a cruel and an unmanly thing to do. I have since discussed the matter with foreigners, all of them Atheists save one, who is a Lutheran, and they cannot find words strong enough to express their contempt and loathing for the "Dagos," who have treated delicate and helpless women in this disgraceful manner.

If only grown-up women were concerned, the matter would not be quite so bad. But the girls and children who had been boarding in the convent schools, the orphans and the poor whom the nuns had been taking care of, were similarly escorted to the arsenal or to the railway station. I saw one child carrying in her hand a doll.

Before her swaggered a truculent bully with an un-sheathed sword. Around her surged a villainous-looking gang of sailors and civilians.

Even if it had been necessary to remove the nuns to some central place of safety, why send them to the arsenal? Could they not all have been collected in some one large convent or other building on the outskirts of the city? If the Republican Government wished to protect them from the mob, why did it expose them to the jeers of the mob by taking them through the heart of the city.

His Excellency, Senhor Affonso, rushed to the arsenal, seated imposingly in his motor, and surrounded by a mob of journalists. In the Rua Ouro he stopped and entered a house where Cardinal Dom José Netto, the venerable Patriarch of Lisbon, was confined, having been arrested by two civilians while leaving the city with two of his clergy. Senhor Affonso questioned the aged Prince of the Church as to his name, his profession, and the religious Order to which he belonged. The old man answered every question. He was by profession a Cardinal. He belonged to the Order of St. Francis of Assisi. Would he promise not in future to live in community? The Cardinal promised, and the Minister with his bodyguard of journalists left, somewhat crestfallen. Sooth to say, they had all cut a very poor figure in the presence of the venerable ecclesiastic, whose great age made him indifferent to death and whose amused smile visibly galled them. Certainly there was ample reason for that smile. The Cardinal had been on his way to Leiria when two ragamuffins pounced upon him and dragged him back to town. After the interview, Cardinal Netto again left for Leiria, where he is now residing.

Affonso Costa next visited the imprisoned priests, and questioned them in the same way as he had questioned the Cardinal. A Franciscan, questioned as to his occupation in the monastery, said that he was a musician.

Senhor Affonso then rushed in his powerful motor-car to the arsenal. Here in the hall, where Marshal Hermes da Fonseca had lately been banqueted, where only two or three days before King Manoel had represented Portugal for the last time (perhaps), hundreds of Sisters were now crowded together. At last Affonso was in his element: He could swagger before these simple-minded women. He could roar at them, gesticulate furiously, glare. He called the Superiors of the different Orders before him and sternly interrogated them. He made them tell how novices were received, how they became professed Sisters, what was the color of their religious habit, the name of their novitiate, the date of their organization, etc., all of which information he could have got in any book of reference. Three hours did the Minister of Justice spend in this frivolous questioning, while in the background stood a solid wall of journalists, with note-books in their hands. They admired the astute, the relentless, the valorous Affonso. In *O Mundo* of October 10, four solid columns and several tremendous headlines tell how the great Republican leader browbeat the nuns, wrenched from them their names, their ages, and other profound secrets. How splendidly Citizen Affonso cowed them with his magnetic eye, overwhelmed them with his imperious gestures, made them tremble at his Napoleonic frown.

One does not need to be a lawyer or a Lord Chief Justice to realize the imbecility of all these proceedings on the part of a Cabinet Minister at a time when his country is anxiously awaiting for some evidence of constructive statesmanship. Let him expel all the monks and nuns if he wants to, but let him refrain from wasting whole days

by personally playing the Lord High Executioner in order to drive fear into the hearts of a few old men and women.

Worse remains to be told, however. The Republican and atheistical newspapers, whose editors now rule Portugal, printed details of alleged immorality on the part of the nuns, details so revolting, so exaggerated, and so contradictory that they overshot the mark and deceived nobody.

On Saturday last I entered the pillaged convent of Quelhas, and certainly the sight was most pitiable. The place had been a boarding-school for poor girls. Their little bedrooms had been turned topsy-turvy, their school-books, their sewing and embroidery, their half-finished socks, their little toys, their linen, their humble under-clothing, hats, and books, lay strewn on the floor. Few of the statues and religious emblems had been injured, and evidently the heroic and valorous looters of the place had been out "after" loot alone. The open drawers, the smashed cupboards, the broken writing-desks, spoke only of a search for hard cash and for gold ornaments. On the occasion of my visit the house was filled with a civil and military rabble, still hunting for loot. The soldiers and bluejackets were armed, of course; some of the civilians flourished long, naked daggers in a manner that suggested drink or insanity.

How a Government worthy of the name could allow its regular troops to take part in such an orgie is incredible. Why the place was attacked at all would be difficult to say, were it not the fact that the Minister of Justice and the Republican authorities have obligingly furnished us with an explanation. As this explanation applies to the attacks on the adjoining Jesuit house and on the Church of Santos last Saturday night, I shall consider it in some detail. It is that the Republican troops were fired on from these establishments, with the result that several of them were killed and wounded. In the case of Quelhas, the firing is said (by *La Lucta*, October 9) to have taken place on Friday. In the case of Santos it must have taken place later, since that church was pillaged on Saturday night. Now all these establishments were deserted at the time the firing is alleged to have taken place. The Jesuits and the nuns had fled. The church had been closed and locked for days. And even if the priests and nuns were still concealed in their former houses, why should they begin firing on the Republicans three or four days after the monarchy had fallen and all resistance had been crushed? The Portuguese Republicans must have had an exceedingly low idea of the level of intelligence and credulity outside Lisbon when they started this story. I discussed the subject with a naval officer on duty in the arsenal, and, though our conversation was interrupted from time to time by another naval officer (drunk) periodically "butting-in" to assure us in an offensive manner that Portugal was still the greatest naval power in the world, I gathered a very clear idea of the officer's views on the Quelhas question. They were that three days after the fighting had ceased the Jesuits had begun to amuse themselves by throwing "small pieces of dynamite" at bluejackets passing in the street below. There I shall leave the matter. There is no use in going any further on such evidence as this. None of the correspondents wired it, I think, though the censor did his best to make them do so. "I don't want those fantastic tales about the bluejackets firing on the convent," said that gentleman to a friend of mine, a German journalist: "I shall certainly not allow such wires to pass. What I want is the truth. Now, if you

tell the truth and say that the friars threw bombs at the troops, well, I shall let that pass with pleasure."

On the strength of this story, the nunnery and the Jesuit establishment were both riddled with bullets. The great tower of the convent is pitted all over with rifle-balls, and the firing at this empty house continued for hours.

Catholic Influence in Holland

AMSTERDAM, OCT. 19, 1910.

Holland is a Protestant country, that is to say, the majority of its population professes the Reformed Religion. Side by side with sixty per cent. of Protestants, there are thirty-five per cent. Catholics. Nevertheless the Protestants are divided into two great parties. The Believers or Orthodox, and the Moderns. The Orthodox are again divided into many sections, of whom the Calvinists and Lutherans are the principal. The Moderns, on the contrary, are for the most part Rationalists, and have little or no belief.

The Orthodox Protestants strive to apply their religious principles to their political action, which results in their forming two political factions. One, the Anti-Revolutionists, of whom Dr. Kuyper is the head, and the Free Anti-Revolutionists, whose leader is Mr. Savornin Lohman. Like the Protestants, the Catholics make their principles affect their politics, so that both Catholics and Protestants find themselves in opposition to the anti-religious tendencies of the Liberals, who, on that point are sustained by the Socialists. Nevertheless each of the two Christian parties is too feeble independently of each other to make head against the Anti-Christians. This was particularly noticeable in the second half of the last century, when the fight was on against the Liberal School Law of 1857. Their helplessness made them see that the two Christian parties would be stronger if they stood by each other in electing Protestant or Catholic representatives, who would defend in Parliament the common interests of both sides.

Among the statesmen who devoted themselves most earnestly to bring about this coalition were Dr. Kuyper among the Protestants and Dr. Schaepman among the Catholics. Dr. Schaepman was a priest, and a member of the lower house. He died but a few years ago. Nevertheless, their efforts to effect this coalition evoked a great deal of opposition among the Catholics. Their feeling in this matter was intelligible when we recall that the ancestors of these Catholics from the very beginning of the Reformation were oppressed and persecuted by the ancestors of the Protestants. On that account the coalition was denounced by its enemies as the Monster League, because it seemed so contrary to the nature of the two parties. But in spite of this opposition the union, especially since 1879, has become an accomplished fact, although no formal contract was ever drawn up. There is a tacit convention by which both sides agree to so combine their votes on a Catholic or Protestant representative. They are thus sure their interests will be defended in Parliament.

The first result of this cooperation was the victory at the polls in 1888, when forty-five Liberals, twenty-seven Anti-Revolutionists, twenty-six Catholics, one Conservative and one Socialist were elected for the lower house. The consequence of this election was the anti-Liberal ministry of 1888, presided over by Mr. Mackay. But, unfortunately, in the year 1891, a law was proposed for the reorganization of the army, in which the principle of

personal service was involved, and that was the shoal on which this coalition was wrecked. Worse still, it also gave rise to a disagreement in the Catholic party. The anti-Revolutionists were for personal service, and a part of the Catholics against it. This gave rise to the Bahlman faction. Another party of Catholics followed the lead of Schaepman and rallied with the anti-Revolutionists. But before the debate on the military question was over the general elections of 1891 proved that the disagreement between the two Christian parties had ruined the majority, for the new house was composed of fifty-five Liberals and forty-five anti-Liberals. Mackay was replaced by Trenhooer Tak van Poortoleet. This ministry revoked the military law of Mackay, and personal service was admitted only in 1898.

Nevertheless, in the course of time the coalition was again reestablished, and in 1900 another anti-Liberal ministry, that of Dr. Kuyper, took the reins of government. This ministry did a great deal to repair the iniquities committed by the Liberals in dealing with the Christian parties. But its principal work was that of revising the school law as regards university and primary education. Catholics and Protestants could not send their children to the State schools because the so-called neutral education was, generally speaking, openly anti-religious. For that reason the two parties decided to erect private schools, both for the Protestants and Catholics. These schools, however, received no subsidies from the State; consequently, while supporting their own schools, they had, like other Netherlands, to pay their taxes for the public schools. Kuyper, however, revised the school law, providing that the universities and primary schools should receive a subsidy from the State. Private universities besides, would have the power of conferring degrees, which would have the same civil effects as the degrees obtained in the State Universities.

When this was obtained, Kuyper wanted to propose a similar revision for the high schools, but before that the election of 1904 had thrown him out of office. Dr. Kuyper was then made the scapegoat of the Right, electors going to the polls crying out, "Down with Kuyper." The result was that the Left won by a small majority. Nevertheless, the Liberal ministry of de Meester, which took the reins of government, could do nothing with its small majority. Besides, it was made up of men who had no political ability, so that the Liberal Party broke into many factions and on several questions were unable to agree.

The consequence of this was that the de Meester ministry, after a precarious and pitiable existence of three years, gave way to the ministry of the Right. But because Kuyper was so objectionable to the Liberal Party, it did not seem prudent to put him at the head of the new ministry. Mr. Heemskerke succeeded in forming a ministry which had the complete confidence of the Right, and which had three Catholic members. At the beginning Heemskerke had but a small majority in the house, but because of his exceptional ability and prudence and vigor, he triumphed over the first difficulties. In 1908 his position was notably strengthened by elections for the lower house when sixty members of the Right were elected against forty of the Left, and in the upper chamber there were thirty-two members on the Right and eighteen on the Left. The first solicitude of Heemskerke was to complete the revision of the school law for higher education, so that like universities and the primary schools they might receive subsidies from the State.

BATAVUS.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 5, 1910.

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The Secret Passages

As was to be expected, the Portuguese Revolution furnished the usual opportunity for setting up the battered old Jesuit scarecrow. It is always good stage property, even if it be as grotesque as the children's Halloween pumpkin. On this occasion, almost to as great an extent as the army and navy, these historical unfortunates, the Jesuits, have been dragged into prominence. Thus, the very last act of the poor little King was to sign a decree suppressing them, though the London *Spectator* is kind enough to inform us that "the Jesuits were very much in sympathy with his regime." Alas! he never imagined that the cannon of the fleet would that very night be thundering against his palace of the Necessidades, announcing his own suppression. The wonder is that someone has not insisted that the gunners of the fleet were Jesuits. When the King fled, the first act of his successors was to expel the Jesuits and confiscate their property—a political conjunction which always occurs, and is self-explanatory. When the mob broke loose, they made straight for the Jesuit house, and after looting it, pursued a few invisible old men through underground passages which never existed, though the Philadelphia *Ledger* of last Sunday gives us a snap-shot picture of a group of sharpshooters perched on the coping of the roof preparing to shoot the first Jesuit who might pop his head out of the dormer window. It is Jesuit, Jesuit, everywhere, till the average Jesuit who is not in Portugal throws aside his paper more in sorrow than in anger and wonders if the folly will ever cease.

The persistency of the superstition about the Order is a curious phenomenon. No matter how absurd, or how frequently refuted, the most atrocious misrepresentations and calumnies are accepted as absolutely true. They never fail to whet the public appetite. They are as old as the Reformation, and custom cannot stale their infinite variety.

In the non-Catholic mind they amount to an obsession, and suggest holy water, if the subject were fit; but sometimes even Catholics have a lurking suspicion that there is something wrong under it all. Where there is so much smoke, there must needs be some fire. Indeed, a respectable French Catholic paper tells us that a good many people in Portugal believe that Jesuits are not mere men, but sorcerers or demons, who dwell somewhere between heaven and earth and practice hideous rites in subterranean caverns. Their principal diversion is to kidnap little children, and make oil of them by boiling them in cauldrons. If credulity of that kind is rife in Portugal a revolution was inevitable.

One might conceive such a condition of mind as possible, at least remotely, in the man behind the hoe on the Lusitanan mountains; but what shall we say of the wise, the intellectual, the infallible, the omniscient London *Times*; which cherishes similar illusions and proclaims them to the world?

"The Collegio Campolide," it says, "has every modern educational appointment, cubicles worthy of a hotel, salons that would have graced a city guild, a kitchen equal to a modern restaurant." The *Times*' scribe forgot to say that it had a Museum of Natural History unequalled for its richness by any in Europe; that it had seven or eight hundred pupils, and was for the most part free. "But nevertheless," he continues, "this institution, which is the seat of Jesuitism in Portugal, has under the cloak of educational functions, practiced all the monastieral intrigues and seclusions that are illegal in the country." It is somewhat of a puzzle, but "monastieral intrigues and seclusions" is good. "Search parties," he says, "disclosed a quaint blending of Inquisitorial mysteries and educational appointments. There was a maze of subterranean passages, crypts and caches that would have done credit to the Bastille."

It was quite useless for Archbishop Bourne, who knew the college well, to go to the trouble of informing the great paper that "the caches and the crypts" were simply coal-bins and potato cellars; the same persistency in folly will continue. Nor would it avail for any Jesuit who is *ipso facto* a discredited witness, to protest that there are no secret passages in any Jesuit house for "monastieral intrigues and seclusions;" for, in the first place Jesuits are not monks, and secondly they would be puzzled to know what is meant by "seclusions." The Order has much against its will enriched many a government of Europe with handsome establishments for public libraries, museums, barracks and the rest, but underground dungeons have not yet been discovered in any of them. As for "intrigues," men who have grown old and have held high offices in the Order know of them only in the silly romances which they are sometimes forced to read for their sins; and one who has been not only in "the seat of Jesuitism in Portugal," but who has lived in "the seat of Jesuitism" of the whole world, viz.: the castle of Loyola in the heart of the Pyrenees,

where for four months seventy-two representatives from all the Provinces of the Order sat and deliberated, would if he were believed, relate, how during all that time, no more malicious intrigue was suggested or entered upon than a scheme to prolong the studies of theology, or to make the practice of poverty even stricter than it is, or to select the men to be sent to the forests of Africa, or to the snows of Alaska and the like.

There were wild disturbances going on in the world while that Congregation was in session; there were even Anarchist riots in near-by Madrid, but a newspaper seldom came over the mountains and few glanced at it. Those serious men were thinking of more important things than political intrigue. When the work was over they went home to carry out the mandates that were formulated for the spiritual progress, both of themselves and of those committed to their charge. Politics were never mentioned.

It may be of interest to know that the Portuguese Jesuits, who have occasioned so much trouble, number 150 priests all told. Of these, 32 are in the missions of Asia, Africa and America. In the Quelhas Residence, which figured so extensively in the outbreak, there were only 8 priests, one of them 66, and another 80 years of age. We have no doubt that bombshells were found in their rooms, just as the gold cup was found in Joseph's meal-sack, but we do not believe that they escaped by underground passages, one of which was a couple of miles long, or by the sewers. The ordinary Jesuit is cunning enough to go out by the front door. The house was empty when the mob arrived, but the last reports we have, tell us they were all safely landed in jail, where some of them are to be tried by court-martial. Possibly there may be a desire on the part of the Portuguese insurgents to propitiate the manes of Ferrer, who was put to death in Spain a year ago, not by the Jesuits, but by the Government. When the veil lifts later on we shall know something more of the infamy that has settled upon once glorious Portugal.

The Logical Jew

If a Jew is Mayor of Rome to-day it is only because Italy is paying a political debt. There never could have been a united Italy without the help of the Hebrews. Ermanno Loevissen, whose name reveals his race, makes this clear in an article entitled "Camillo Cavour e gli Israeliti," which he contributed to the *Nuova Antologia* on the occasion of the recent Cavour celebrations.

Cavour's closest friends were Giacomo Dina, Constantino Nigra, and Isaac Artom, all Jews. Artom, who was his private secretary, was particularly serviceable to the great conspirator at the most critical moment of his career. The King and Garibaldi were furious against Cavour because he had ceded Nice to France. Nicè was Garibaldi's birth place and Cavour's career seemed to have come to an end but Artom succeeded in preventing

the breach and for that and other reasons was honored with the Senatorial laticlave. He was the first Jew to win that distinction.

Of course, the Jew bankers, both Italian and French, were indispensable in financing the enterprise. Emile and Isaac Pereire, the Avigdors of Nice and the Rothschilds of Paris opened their money bags and supplied the necessary funds without stint. "In a word," says Loevissen, "the Israelites who were most distinguished for their learning, culture, wealth and patriotism associated themselves with this moderate and liberal-minded gentleman who was altogether free from any sectarian prejudice."

The world has almost forgotten the storm that swept over the world from 1858 to 1860 in the affair of the Jew boy Mortara. On that occasion Cavour was conspicuous for his ferocious abuse of Pius IX. It was not done merely for political effect though incidentally it served that purpose, but Cavour was intensely and we suppose sincerely Judaic in his affections. Had he not written a Jeremiad over their misfortunes as far back as 1839? They had repaid him with devotion. So that if the Italians are proud of the unification of their country they ought to be satisfied if the men who brought it about are not only rewarded with the highest honors but control its destiny. It is written in the bond. But the end has not yet come. The Italian *Masonic Review* declared twelve years ago: "We have not yet the Third Rome that we fought for when our cannon made a breach in the Porta Pia." Victor Emmanuel is enthroned on the Quirinal hill, "but we must continue to undermine the rock of the Vatican till we smother the Papacy." Perhaps the last blast of Sr. Nathan is one of the final attempts. Meantime, however, the Quirinal itself is being undermined and royalty may also be smothered.

An Insult from "Current Literature"

For the instruction and edification of its readers, *Current Literature* reproduces a cartoon which is an insult to every Catholic. A bishop and a monsignore are pictured as walking arm in arm, near a church which forms the dark background; the bishop, low-sized, of unseemly girth, with broad-brimmed clerical hat which throws in relief his repulsive features; his companion, the monsignore, tall by contrast, with pendent jowls, bespectacled, wearing an outlandish academic head gear and strutting along by the side of the unshapely bishop. This is the conversation:

"The Bishop: What do you think of the Pope's letter?

"The Monsignore: I don't think at all. I'm not a Modernist."

The picture is a German caricature of French ecclesiastics. Its very obvious interpretation is that only men deficient in intellectuality and who are physical degener-

ates are opponents of Modernism which is supported by the whole world of thinkers and "intellectuals."

It is a poor excuse to say that the cartoon is merely a reproduction from the Munich *Jugend*. The patent animus of the German towards the French ought to have sufficed to exclude it. Whatever the pretext, the cartoon and the legend are insulting. Whether the insult originated with the Munich *Jugend* or *Current Literature* the malice is the same and the offense equal. Had *Current Literature* expressed its disapproval or explained that its purpose was to show to what depths of degradation the anti-clerical press will descend to revile and besmirch the papacy, some palliation might be found for the gross offense. But the reproduction presented as it is without comment of any kind is an attack on the religion of fifteen millions of Catholics in the United States.

The Courage of Conviction

Perhaps the most noteworthy article in the November issue of the *Ecclesiastical Review*, is the Reverend W. J. McGarvey's on "The Convert Clergyman and the Ecclesiastical Seminary."

As our readers will remember, Dr. McGarvey was one of the Episcopalian clergymen who came into the Church about three years ago. The opening by the Convention of 1907 of Episcopalian pulpits to preachers of other sects showed them how impossible it was to keep up the pretence of Catholicity for a body that seemed never to lose an opportunity of ranging itself among the Protestant denominations. They therefore made their submission and Dr. McGarvey, with some of his disciples, entered the Overbrook Seminary to prepare for sacred orders. He was already of middle age. His Episcopalian ministry had filled out twenty-two laborious years, during the greater part of which he had been a leader of his people. But God gave him the grace to become as a little child for the sake of the kingdom of heaven, and he who outside the Church had been a teacher took his place amongst its pupils. His experiences as such he sums up in the article we are noticing, and he proves convincingly his conclusion, that the discipline of the seminary is not merely useful, but also necessary for the convert clergyman aspiring to the priesthood. The tone of the article is beautiful. Its thoroughly Catholic spirit and expression show what the seminary has been to its writer.

One can conceive that of the many Episcopalian ministers who, the writer assures us (and none can know the facts better than he), "are standing trembling on the banks of divine mercy, needing only the impetus of fortitude to plunge into the current which will carry them to the City of God," at least some are held back by the prospect of the years of retirement and apparent uselessness the inevitable seminary involves. They are doing a good work, they think, even a great work. Can they give it up? Few will dare to say that their position is

that which Dr. McGarvey once held or that their work is comparable to that which was carried on at St. Elizabeth's, Philadelphia. We hope that such will be able to learn from this article that for him the retirement of the seminary has been as St. Paul's sojourn in Arabia from which he returns to do a work inside the Church with which whatever he did in his former condition is simply incommensurable, and that it may be the same for them.

A Great Dominican Prelate

The Right Reverend Fray Marcolino del Carmelo Benavente, O.P., Bishop of San Juan de Cuyo, Argentina, died in Buenos Aires on September 28. Born in the province of Buenos Aires in 1845, he entered the illustrious Order of Preachers at the age of seventeen. His ability as a pulpit orator showed itself so plainly that at the age of twenty-one, before being raised to the priesthood, his superiors permitted him to preach. As a priest, his eloquence drew throngs to hear him whether in the church or on the platform, for he was a deep student of sociological questions and lectured on them to delighted audiences. His sermons and addresses were listened to with avidity, not only in his native Argentina, but also in Uruguay, Paraguay and Chile, whither his fame had preceded him, and even in Spain and Rome, which he visited in 1878. In 1889, he founded a college in Buenos Aires, remaining its President for six consecutive years. In 1898, the Senate of Argentina, having placed his name first on the list submitted to the executive authority for nomination to the then vacant See of San Juan de Cuyo, he was preconized by Pope Leo XIII, in January, 1899, and was consecrated two months later. He at once took possession of his See, where he toiled with all the energy and zeal of a devoted shepherd until a lingering illness incapacitated him for further active labors. It was due to him that the monument to Christ the Redeemer was completed on the crest of the Andes, as a gauge of lasting peace between Argentina and Chile. Very appropriately, the most striking floral offering at his funeral was a beautiful crown from the South American International Peace Society. Robed in the holy habit of the sons of St. Dominic, the deceased prelate's body lay in state in the Dominican Church, where his eloquence had so often held the faithful spellbound. His labors in behalf of the workingmen brought throngs of them to his obsequies; his well-earned reputation as a thinker, writer and orator drew the *élite* of the city, while his great love, nay, predilection, for the little ones of the flock called the children to take a last fond look at the peaceful countenance that had so often beamed upon them. On the day of the funeral, at which Archbishop Espinosa, of Buenos Aires officiated, the national flag, by order of President Alcora, was displayed at half-mast on all the public buildings of the capital.

AFTER MANY DAYS.

Some years ago, a certain priest who had been tried at several kinds of the rough pioneer work which monopolize the time and sap the strength of the patient and laborious clergy in the missionary dioceses of the western part of the country, found himself in a small mining town where men, though whole-souled, are rough, and human life is cheap. The sudden change from summer sun to winter chill, which in that mountain town came as often as daylight gave place to darkness, was a severe tax on the strength of the priest, who had just finished a year of hard, ungrateful, and ill-requited labor. The result was that one fine, balmy afternoon, Doctor M—— was summoned to attend the missionary, who complained of a peculiar tightness in the chest and difficulty in breathing. It was only pneumonia, which at an altitude of over 6,000 feet was a trifling ailment for a corpulent patient of fifty-odd cyclonic summers.

With no store laid aside for that or a similar occasion, it would have fared ill with him had it not been for a hospital which some good Sisters conducted at the cost of much personal labor and many hardships, for the injured miners and such others as might claim their tender and unremitting attention. Even with their devotedness which so ably seconded the physician's skill and attention, the outcome was for a time in doubt; but even pneumonia had to give way before such a combination, and the tide turned in favor of the patient.

Now, words may be a picturesque way of expressing gratitude, but all are forced to admit that they are pitifully unsubstantial and evanescent; yet, such was the charity of physician and sisters, that they were quite satisfied with the priest's thankfulness and would entertain no thought of other reward. It was well for him, just at that time, that they were so disposed, for he would have gone to a debtor's prison, had there been such a refuge, if they had demanded pecuniary compensation.

With health impaired and faculties dulled by years of more than one kind of hardship, he attracted the pitying attention of a prelate, who offered him a humble but welcome position in an eastern city, where he could be useful in a small way and be free from the hardships on which sturdier and more rugged spirits thrive.

The step downward was a move upward, for the retired missionary soon felt as much at home in metropolitan life as if he had always been accustomed to pavements and uniformed policemen and fire engines and death-dealing taxicabs and like city luxuries.

One fair day in this Indian summer of his life, the postman brought him a letter bearing the postmark of the little mining town in the mountains where he had battled with grievous illness. Brief was the missive and traced by an unsteady hand, yet every word told, for it was wrung from a grief-stricken heart. The tale was an old one, yet ever new in the sorrow that sobbed through its tremulous lines. "He was the wild boy of the family, but at the same time he was my favorite, for he was so good-hearted and generous." To look him up, to relieve to some extent his bodily pains, to see that his soul, nearing the long journey, should not go forth unshriven; what a grateful task! The gentle little nun who had so assiduously cared for the sick in that wild rough town, should know that her own were not abandoned in their extremity. "I have always striven to be good and kind to all the poor boys who come under my care," she writes from the miners' hospital, "so that should any of my own dear ones need help, Almighty God would inspire some one to be kind to them, and I feel sure that He has already heard my prayer."

Blessed trust in Him of whom the prophet spake, "The bruised reed he shall not break!" Sown while ministering to the sick and injured stranger, the day of reaping came when the word of the Lord went forth, "Put ye in the sickles, for the harvest is ripe." And her brother, that wayward son, who had grieved an old mother's heart to breaking, the brother for whom she had toiled and watched and prayed, went forth refreshed, strengthened, out of this world which had been for him a troubled dream, into the adorable presence of the Good Shepherd of souls.

H. J. S.

LITERATURE

Adam Mickiewicz, the Polish Poet

Adam Mickiewicz, the leader of the great romantic school of Polish literature, the splendid poet who gave fresh beauty to the noble Polish tongue, was born in Lithuania in 1798. After well nigh a life-long banishment, he died on the eve of the Crimean war. Since his youth, he never again saw the country for which his days were one unceasing sacrifice, one passionate yearning.

Two master motives are the chief inspirations of Mickiewicz's muse: his love, in his case the love of a great artist, for his own soil, and that anguish for his nation's misery with which the Polish poetry of the nineteenth century is impregnated. As a child, he drank in the folk-tales and romantic traditions of Lithuania. In early manhood, before imprisonment and exile had torn him away from them forever, he wandered through the forests of the countryside, and watched the sun setting, the storms sweeping, over his native marshes. The result was that he has left descriptions of nature which are among the finest in the world's literature.

Had it then been merely for his great gift of song, the name of Mickiewicz would have ranked where it does, at the head of Polish literature: but he lives, enshrined for all time in the hearts of his people as the poet whose genius was consecrated to the cause of Poland, who voiced the sufferings of his nation in the greatest lines of her literature, who, in the famous words of Krasinski, bore the torments of thousands in his one soul. His three chief poems, "Konrad Wallenrod," the "Ancestors," and "Thaddeus" are three different, and widely differing, expressions of the ardent patriotism that consumed his being.

At the age of twenty-five, Mickiewicz entered the way of exile and proscription which was the inheritance of nearly every Polish poet of that day. From his prison walls he went to a five years' banishment in Russia, where he lived surrounded by spies, dogged by the Russian police. Freed by his bondage, he wrote the poem that gave to the Polish language the new word "Wallenrodism," expressive of the burning moral question that it raises. Out of his servitude, the captive poet bids the conqueror beware lest the down-trodden race shall be driven by oppression to defend itself by cunning and revenge, by the stealth and treachery of the fox.

Mickiewicz uses the form of allegory in "Konrad Wallenrod." Allegory, in those troubled years of Poland's history, was a method frequently employed by her poets as a safeguard for themselves and their readers, and as the only means of protecting their work against the rigorous Russian censorship. "Konrad Wallenrod" is the tale of the Lithuanian who sacrifices conscience, love, the joys of life in his native land, in order to bring about the ruin of Lithuania's deadly enemies, the Teutonic Knights. Plotting against the Order, he is enrolled therein under a false name, and in time is raised to the Grand Mastership. This gives him the mo-

ment for which he has schemed so long. He leads the Knights into Lithuania and there betrays them. Doomed to death by the Order, he commits suicide rather than die at their hands, with his last breath uttering words of wild exultation not at the triumph of his countrymen, but at the havoc that he has wrought on their foes.

"The mother shall sing to her child the glories of thy deed," such is the Lithuanian farewell to the dying Konrad, "and in the future from this song shall arise the avenger of our bones."

Mickiewicz is said to have written the poem more as a relief for the intolerable mental sufferings of his life in his enemy's country than with any direct didactic purpose. As it is, "Konrad Wallenrod" stands as the fiery warning to the oppressor, and also as an eloquent illustration of the terrible moral dilemma to which a conquered nation is exposed. Only flight from Russia saved its author from Siberia.

By the time that the wonderful Third Part of the "Ancestors" came to be written, two events of the most far-reaching influence on Mickiewicz's work had befallen. In the first place, he was free. In the second, that sea of desolation had swept down upon Poland that banished joy from his heart forever. The "Ancestors" is the greatest monument that has ever been dedicated to the sorrows of that "nation in mourning." Moreover, it is a piece of Mickiewicz's autobiography, for not only does he tell here in language of burning living fidelity what he and his comrades had undergone in prison, but, against a strange unearthly background, he gives a glimpse of his long spiritual struggle. His second Konrad's despair had once been his.

He, too, was drawn from the pit by a kindly hand, even as he has described in that celebrated scene of the play. His sufferings, the agony of his nation, find their supremest expression in Konrad's great "Improvisation." This magnificent piece of writing is the cry of anguish of the Pole who, maddened at the sight of his country's tears and blood pleading in vain for vengeance, declares eternal war against heaven for the sake of Poland. Then, borne down with horror at the sound of his blasphemy, he falls unconscious on his prison floor, the prey of the demons. We may conjecture something at least of what passed in Mickiewicz's soul as he uttered the "Improvisation," which besides being his highest poetic inspiration is also the bitterest outburst of despair and grief that ever left his pen, from the fact that after the night in which he wrote it he was found lying unconscious like his Konrad.

But, far from being a sceptical drama, the "Ancestors" resolves itself into a grand Christian poem. In scenes of singular beauty, angels entreat for mercy upon the sinner who sinned, not for himself, but for the nation that he loved, and we leave Konrad starting on "a far and unknown way," where he will find salvation for himself and his people. That this noble play remains unfinished is one of the many tragic silences of literature.

A few years later, while he was still young, Mickiewicz wrote his last poem, "Thaddeus." Oppressed to the heart by the troubles of his sad life and by those of his brother exiles, he composed for his solace and for theirs a tranquil golden epic of the Lithuania of his boyhood, of her types and customs that were even then no more. The word paintings of nature for which "Thaddeus" is so famous are in themselves enough to place Mickiewicz among the greatest poets of Europe. As we read, the roar of the wind rushing over the wild primeval forests is in our ears; the cries of the wild geese, the beat of the eagle's wing in the sky. A brilliant work of art, "Thaddeus" eternalizes the old Lithuania. Through an irreparable disaster, it was the death-song of Mickiewicz poetic genius.

M. M. GARDNER.

Catholic Books in French.

Struck by the popularity of Victor Hugo, M. l'abbé Duplessy, in his "Victor Hugo Apologiste" (Paris: Piérre Téqui, 82 Rue Bonaparte) has garnered from the writings of the erratic genius an imposing array of passages, in which the truth and beauty of the Christian revelation are frankly recognized. Methodically classified these extracts form a course of apologetics at once novel and forceful. Some of these tributes, those, v. g., to the Divinity of Christ, the dignity of the priesthood, the efficacy of prayer, are startling in their vigor and lofty inspiration, the cry of a soul naturally Christian and Catholic, but whose accents were too often stifled by the spirit of rebellion and pride. Even the flowers culled by M. l'abbé Duplessy, are in their original setting frequently choked by the rank and poisonous growth around them.

When American Catholics, on the occasion of the Brownson celebrations may be thumbing "Liberalism and the Church," the republication of Sardá's classic "Liberalism a Sin" is quite timely. ("Le Libéralisme est un Pêché, par Don Félix Sardá y Salvany. Paris: Téqui.) The learned Spanish priest is a relentless logician. It will be hard either to deny his premises or escape his conclusions; but he is always chivalrously fair. Weak Catholics, too ready to dip their colors to error, will find the book unpleasant reading, for the author knows no compromise, and gives his opponent no quarter. The book was once denounced to the Congregation of the Index. Instead of censure, it met with hearty approval. The Liberalism Sardá condemns, is the Liberalism condemned in the Syllabus of Pius IX.

Paul Ker has evidently seen the terrible Jesuit at close range. In a series of letters written when a boy, but refurbished a little, he paints a lively picture of college life in a Jesuit institution ("En Pénitence chez les Jésuites," par Paul Ker. Téqui). The Jesuits he meets are not the Jesuits of fiction, sly, crafty, oily and hypocritical, but kind masters and efficient teachers. The Jesuit college to which he is transferred from a State "Lycée," does not turn out to be the jail he expected, but a home where mind and heart and soul are purified and strengthened. Paul is quite witty, perhaps too witty at times; but the letters are picturesque and boyish in tone, though here and there the "fixing" is evident. Paul is ever loyal to his masters and stoutly champions their methods; but he is quite willing to admit that it cannot be expected that they should succeed with all their pupils.

The instructions outlined in "Plans d'Instructions, pour le diocèse de Nevers" (Téqui), embrace the whole cycle of Christian truths. The plans are clear, brief, orderly; pithy and solid in substance and matter, suited to the needs of a modern audience and quite practical.

"L'Evangile et Le Temps Présent," by M. l'abbé Elie Perrin (Téqui), is the work of an original thinker and a vigorous writer. Gospel in hand—so says the ecclesiastical censor of the diocese of Besançon—M. l'abbé Perrin answers the questions and the sneers of the age, offers a solution to its doubts, calmly rebukes its vices and shows in the lessons of the Master a remedy for its miseries and sins. These pages are splendidly actual. M. Perrin gives to the old truths new and at times striking applications. He is not only a theologian of sound views, he is also a keen observer of men. He knows his countrymen, their illusions, their hopes and dreams, the religious and social problems of the hour. He has read Leroy-Beaulieu, Brunetière, Fouillée, Le Play to good account. The book has a mission; it will do good.

The rationalistic theories of Ritschl and Sabatier have

weakened and perverted in many minds the traditional notion of the Mystery of the Redemption. In "Le Mystère de la Rédemption," by Rev. Edouard Hugon (Téqui), a learned and distinguished Dominican, we have a telling answer. Such difficult questions as the nature of mysteries, the Atonement of Christ, His Sacrifice, His Priesthood, are treated with the logical sequence, the sureness of grasp and extensive erudition of a trained theologian. As a companion volume to "The Dogma of Redemption," by M. J. Rivière (Lecoffre), the book will be most welcome.

The Venerable Marie de l'Incarnation stands among the foremost of that band of heroines who, with Madame de la Peltrie, Margaret Bourgeois, Madame d'Youville and Mademoiselle Mance, recalled amid the snows of Canada all the virtues of the early Church. ("La Vénérable Marie De l'Incarnation, Ursuline, Fondatrice du Monastère de Québec," par Une Religieuse du même Ordre. Téqui.) The humble and unknown Ursuline Nun who writes her life has done the work well, with winning simplicity and charm of style. With great tact, she allows the Venerable to speak for herself, when possible, in letter and journal, and thus gives us a thorough knowledge of this noble soul. The work is a valuable contribution to mystic theology. As we close this truly edifying biography, a prayer springs to our lips that one day we may be allowed to pay the more solemn honors of the Church to the valiant heroine who is not inaptly called the Theresa of New France.

On the façade of the famous Breton shrine of Ste. Anne d'Auray, the statue of the once terrible Pierre de Keriolet ("Pierre de Keriolet," par le Vte Hippolyte Le Gouvello. Téqui), stands opposite that of the saintly peasant Nicolazic, an eloquent reminder that if few enter heaven by the path of innocence, all may reach it by that of repentance. Viscount Le Gouvello's book teaches the same lesson.

Rarely does a biographer find such a hero. Swashbuckler and soldado, duellist and thief, soldier of fortune and apostate, blasphemer and well-nigh devil-worshipper, laughing at heaven, defying hell, the scandal and terror of his native Brittany, Pierre de Keriolet is brought to his knees by a miracle of God's grace on witnessing at Loudun those diabolical manifestations which, about the year 1635, stirred France to its depth. Then, a brand snatched from the burning, penitent, priest, apostle, Pierre turns his ancestral manor into a hospital, and as humble and as mortified as he had been ungovernable and proud, dies in the odor of sanctity. Romance! many will exclaim. Yet the facts seem to be vouched for on good authority. Viscount Le Gravello brings out into bold relief the glaring contrasts in the life of his hero, at times even with a wealth of details which to some may appear excessive.

JOHN C. REVILLE, S.J.

What's Wrong with the World. By GILBERT K. CHESTERTON. New York: Dodd, Mead & Company. Price, \$1.50.

When we are reading a book by Mr. Chesterton we unfailingly think of Ruskin. Both are prophets and preachers, and one would imagine that there the comparison ended. But, so it seems to us, it can be carried further. Chesterton does not employ Ruskin's *sæva indignatio*, nor his scriptural power of warning and denunciation, nor his high courtesies and dignities of manner; but now and then we have a suspicion that he could use them if he wished. In the days of Ruskin the reading public was more conservative and aristocratic than at present. It had time and leisure and cultivation to take its literature seriously. Nowadays there is no leisure for the idle, with so many magazines and newspapers to be hurried through; and no leisure for the industrious under the economic pressure which has been developed in commerce. A man now wants vaudeville in his books as well as in his theatres, something to ease an over-strung mind or give a fillup to jaded nerves. If tragedy be introduced, then let the author be never so flippant as when he is most tragical. Cover-

ing our tears under a mask of laughter is strictly *de rigueur*. If Mr. Bernard Shaw wins large audiences over to his socialism by executing a brilliant *pas seul*, what remains wherewith to win them back to something like sanity, but to duplicate Mr. Shaw's dazzling exploit with reversed flourishes?

We wish Mr. Chesterton were freed from the limitations of his audiences; but, as we face a condition and not a theory, we are thankful for him and to him. He may not have the undisguised seriousness and splendid airs of Ruskin; but he has a surer instinct for the truth. And, if he attaches too much importance to such trifling matters as the gaudy advertising posters on the hoardings, we can recall how the elder writer could read the rise, prosperity and decline of a nation in the carved foliage of a capital or the colors of a painted canvas.

Mr. Chesterton has a rational man's dislike for the modern reformers, not because they wish to oil the wheels of society and abate a little the clangor and the cruelty, but because their intellects are unable to keep up with their generous impulses. The office of a human mind is to cast a torch into the darkness and give the impulse a direction and an object. Modern reform scorns intellect and logic and like the foolish virgins, neglects to fill its cruse with oil, because—and here it differs from the foolish virgins—it thinks a lamp is useless luggage. It rushes into the dark, gropes about blindly in a dozen directions, hurts itself and others, and succeeds only in making the muddle thicker. The end, as Mr. Chesterton foresees it, will be an increase in the clangor and the cruelty.

The author of "What's Wrong with the World" does not deride reform or deem it unnecessary or visionary. He is at one in his earnest desires with all the leaders of reform whom he attacks so resolutely. And this identity of purpose may explain a great deal of what has been taken for smart paradox in Mr. Chesterton's writings. In the present volume, to cite one or two examples, he opposes woman's suffrage and the socialistic ideal of a state. He does not differ at all from Mrs. Pankhurst in her desire to secure women in their rights; it is precisely because he agrees with her in her main purpose that he sets himself against her in her methods of warfare and proves that she is destroying the very thing she advocates. Again, he does not differ from socialists in their rebellion against the dehumanizing tendencies of our economic system; but he points out very clearly that their plan of campaign will, should it ever succeed, dehumanize men on a scale never dreamt of by the exploiters of private capital. Those who have read "Orthodoxy" are familiar with the style of argument. Mr. Chesterton sympathizes with the unbeliever who wants "intellectual emancipation," but he points out in striking and divers ways that by adopting an attitude of religious denial the despiser of creeds simply loads his mind and soul and body with heavy shackles. It seems to be an effective way of meeting an adversary, but at the same time it is not unattended with danger. When your opponent professes entire sympathy with you and apparently gives his whole case away until, at a moment when you are off your guard, he turns on you and demolishes you, he may leave you dazed and bewildered, but yet unconvinced. You may be crushed, but you suspect that it was a trick that did it. In some such wise we can imagine a suffragist or a socialist being transfixed by Mr. Chesterton's shafts of argument, but still inclined to ascribe the defeat to Mr. Chesterton's cleverness rather than to the truth of the cause which he pleads.

In the present volume Mr. Chesterton displays his usual pointedness and alertness of manner—staccato movement throughout, each short sentence tumbling over the heels of another and propelled by a vigor of utterance that saves it from tameness. A style like this is so fertile in epigrams that we wonder no one has yet compiled the wit and wisdom of Mr. Chesterton. The following is our first choice in the pages before us: "Men have not got tired of Christianity; they have never found enough

Christianity to get tired of." It has all the good qualities of an epigram without any of its defects; for most epigrams, as has been observed, are half lies. When Mr. Chesterton lays it down as a fundamental principle that "in everything on this earth that is worth doing, there is a stage where no one would do it, except for necessity or honor," he is profound as well as sensible and brilliant. His chapters on education are well worth reading in a book in which no chapter has not something illuminating or of general interest.

JAMES J. DALY, S.J.

Lord Glenesk and the "Morning Post." By REGINALD LUCAS. The John Lane Company, New York. Price \$6 net, postage 25 cents.

This is a history of three generations of Borthwicks, editors of the famous London journal, the *Morning Post*. To-day the *Morning Post* is a penny paper; but for many years it was, for the ordinary man, one of the constituents, so to speak, of aristocracy. It was the daily chronicle of the great, and to have one's dinner party or ball or wedding recorded in it was a patent of much more than respectability. From it might be learned the politics of the West End as well as the lighter things of the world of fashion. But even in its politics it was decorous and high-bred. The *Daily Telegraph*, the *Daily News*, the *Times* itself could not but reproduce in their columns something of the noise and bustle of that city in the environs of which they were born nightly; for the *Morning Post* there must have been a newspaper vale of Avilion untouched by storms, where in some fairy palace its editors, not by vulgar toil and clattering press, but by the waving of a magic wand, provided the journal fit for the breakfast tables of Mayfair.

One with such notions will not be prepared for the revelations of Mr. Lucas, and the story of the difficulties of the *Morning Post* in the middle years of the nineteenth century, sordid, newspaper difficulties regarding money and circulation, pressing so heavily on the first of the Borthwicks as to bring him to an early grave. And the "*lachrymae rerum*" will fill one's eyes as one reads it in the letters, patient when patience was needful, hopeful when this was possible, of a noble woman and helpmate, the first Mrs. Borthwick, to her son Algernon, afterwards Sir Algernon and later still Lord Glenesk, the founder of the paper's fortunes, who was to raise it from the lowliness of a daily circulation of 2,500 copies in 1851, to the rank of a metropolitan journal of the first order.

But this is not all the book tells us. It shows how statesmen can obtain by judicious flattery a journal's service. The *Morning Post* supported Palmerston, Disraeli and Salisbury, especially in their foreign policies; but it seems to have had nothing substantial in return, not even a share of government advertising, and when the last of the three complimented Lord Glenesk, retiring from public life, on his personal services to the Conservative party, he had not a word to say of the *Morning Post*. This made its way by its merit and the enterprise of its proprietor, for such Lord Glenesk became, not through any official patronage. We learn from this most interesting book of the origin of the Primrose League, and how Winston Churchill passed from the Conservative to the Liberal party, and many other things not to be despised; and it gives us the Piccadilly view of foreign affairs for fifty years.

Yet the *Morning Post* was not a mere echo of the clubs. In the matter of the South African war it was a Cassandra foretelling unpleasant truths to readers who would not believe, and sometimes turned fiercely on it with the charge of lack of patriotism. This clear-sightedness came to it with the third Borthwick, Oliver, Lord Glenesk's only son, who had taken his father's place in the editorial rooms.

The book begins sadly with the struggles of the first Borthwick. It ends still more sadly. Successful in his career and full

of honor Lord Glenesk lost what under such circumstances a man prizes most. Looking upon his son so full of promise, he might have said with reason: "*Tu Marcellus eris.*" But, alas! it was not so to be. The "*fata aspera*" stood firm, they could not be broken through, and only the "*Manibus date lilia plenis*" was left to the stricken father. For too brief a time the young man had eased his parent's shoulders from the burden, and then was cut off by an untimely death. Lord Glenesk lingered for a few years until his seventy-eighth year, when he too passed away and his honors perished. "Vanity of vanities and all is vanity!"

It is a fascinating book, well constructed, and its illustrations are excellent. We feel that many fleeting years have slipped by us and that around us are Pharaohs who know not Joseph, when, on page 25, we find one whom in the consulship of Plancus all men knew, Major Goliah O'Grady Gahagan, masquerading as "the preposterous Major Gahmagan." H. W.

St. Bridget of Sweden. By FRANCESCA M. STEELE. New York: Benziger Bros. Price 75 cents.

Sainthood is so often and so erroneously viewed as something hazy, ethereal and out of reach, as if we had nothing in common with the saints but a dimly distant relationship, that it is positively refreshing to happen upon a truly human saint. Not that all saints were not truly human with more or less liberal sprinklings of poor mortality, but their biographers so seldom show the human side and so often dazzle us with the flashes of heavenly light which now and then rejoiced God's dearest servants. Here we have a life of St. Bridget, not a few snap-shots taken as she was entering a church, or leaving a church, or saying her prayers, or receiving the sacraments. She lived at a most interesting period, namely, while the Popes resided at Avignon, and ruled Rome by legates. Her influence over the religious life of her native Sweden, and her endeavors to induce the Roman Pontiff to reside on the banks of the Tiber, show a soul that was not only full of the spirit of God, but was active and energetic as well. One unique feature of her life is that under the Divine guidance she was the foundress of an Order which she did not enter, for she died as she had lived, a tertiary of St. Francis. In her life the woman of the world can see how to serve God in spite of the world; the religious can learn precious lessons of devotedness in God's service. * * *

The American Jewish Year Book. 1910-1911. Edited by HERBERT FRIEDENWALD. Philadelphia: The Jewish Publication Society of America.

This is a most useful publication for all who wish to know about the Jewish race and the large part they are playing not only in the United States but also throughout the world. Nearly eighty pages are taken up with an exhaustive article, "In Defence of the Immigrant." One may not agree with everything it contains, but with much of it all right thinking people will be in sympathy. It is well worth reading.

Some twenty years ago a "Life of Bishop Timon" was compiled by Charles G. Deuther and published in Buffalo. It has long been out of print, but the Buffalo Catholic Publication Company announces that a new edition will be printed if it can get 150 subscribers at \$1.50 each. The volume is an invaluable record of early Catholic history in the western section of New York, and of one of the heroic pioneer Lazarist missionaries whose work extended as far south as Texas before he became the first Bishop of Buffalo.

An instance of the great progress the revival of the ancient language is making in Ireland is afforded in the announcement of the coming publication in Dublin of an edition of the *Messenger of the Sacred Heart* in Gaelic.

Building Your Boy; How to Do It, How Not to Do It. By KENNETH H. WAYNE. Chicago: A. C. McClurg & Co.

"A boy is an animated bundle of well-nigh infinite possibilities," says the author in his brief foreword. Then follow bits of sane and safe advice distributed through chapters with such suggestive titles as "Contented Mediocrity," "The Wrong of Inattention," "Do Not Spy on Your Boy," "Do Not Nag at Your Boy," and "Choice of Life-work." Though not written precisely from the Catholic view-point it contains many valuable suggestions which, if prudently adopted by fathers and those who take their place, would lighten the lot of the boys and the consciences of their guides.

* * *

The London theatre-goer seems to be tired of the ordinary indecencies of the stage and to crave the stimulation of novelty for his jaded appetite. For this the managers go to the ancient Greeks and the modern slum. A modern version of Aristophanes' "Lysistrata," a ballet called "The Faun" and a play, "The Shop-worn Girl," are being produced with considerable success. They are said to be startling. To this nothing need be added in the way of description. We may remark that the condition of a society which seeks these things is sadly startling to those who pray and labor for its regeneration.

BOOKS RECEIVED

Modern Biology and the Theory of Evolution. By Erich Wasmann, S.J. St. Louis: B. Herder. Net \$4.50.

The Concept Standard. A Historical Survey of What Men Have Concealed as Constituting or Determining Life Values. Criticism and Interpretation of the Different Theories, Together with General Educational Implications. By Anne M. Nicholson, Ph.D. New York: Teachers College, Columbia University.

The Soliloquies of Saint Augustine. Translated into English by Rose Elizabeth Cleveland. Boston: Little, Brown & Co. Net \$1.50.

Meditations for Every Day in the Year. According to the Doctrine of St. Alphonsus Mary de Liguori, Doctor of the Church. For the Use of all who aspire to Perfection, Priests, Religious and Laymen. By Rev. Louis Bronchain, C.S.S.R. Two volumes. St. Louis: B. Herder. Net \$5.00.

More Short Spiritual Readings for Mary's Children. By Madame Cecilia. New York: Benziger Brothers. Net \$1.25.

At Home with God. Priedieu Papers on Spiritual Subjects. By Rev. Matthew Russell, S.J. New York: Longmans, Green & Co. Net \$1.00.

Spiritual Counsels of Fénelon. Selected by Lady Anabel Kerr. St. Louis: B. Herder. Net 45 cents.

The Charity of Christ. By Rev. Henry C. Schuyler, S.T.L. Philadelphia: Peter Reilly. Net 50 cents.

The Story of Our Lord's Life Told for Children. By a Carmelite nun. New York: The Cathedral Library Association. Net \$1.00.

A Poet's May. By F. M. Capes. New York: Benziger Bros. Net 50 cents.

The Adventures of Two Ants. By Nanny Hammarström. New York: Frederick A. Stokes Company.

Pamphlet.

Corruptions of Christian and Scriptural Names. By Rev. Francis Mersham, O.S.B. Collegeville, Minn. Net 10 cents.

EDUCATION

The principal business of the annual meeting of the Teachers' School of Science Association, held in the lecture hall of the Boston Society of Natural History, on Tuesday evening, October 25, was to listen to remarks by President A. Lawrence Lowell of Harvard University on "The University Extension Movement and Its Special Relation to Teachers and the Public Schools." Teachers and principals of the High Schools of Boston and vicinity were present in large numbers. President Lowell explained the history and the nature of the University Extension movement in Boston, its purpose, its courses, and the scale of fees fixed for, and the conditions for admission into, these courses.

We learn the following facts from President Lowell's remarks and from the circular issued by the commission on extension courses: The University Extension movement was suggested last year to President Lowell by Dean Ropes of Harvard. Its courses of college grade given by college professors and instructors are offered in the belief that there are many men and women in the neighborhood of Boston who desire to undertake serious work and to gain the intellectual outlook and the improvement in their own calling which can be obtained by college study. The courses will correspond as closely as possible to courses regularly given in the curriculum of the institutions interested in the Extension and will be conducted in the same way with lectures, written and laboratory work, recitations and practical exercises of various kinds, and the work will be tested by examination and marked on the same scale as in college courses. The courses will carry credit toward the degree of Associate of Arts. The degree of Associate of Arts (A.A.) is not the same as the degree of Bachelor of Arts (A.B.) for the reason that no entrance examination and no terms of residence are required for it. It is, however, equivalent to the degree of A.B. and is already recognized as such by the School Board of the city of Boston.

The hours of the courses are set in the evening, in the late afternoon and on Saturday. Many of the afternoon classes are of special interest to teachers, but they will be found equally valuable for those engaged in other pursuits.

The work of the Extension movement includes the Lowell Institute collegiate courses and the courses of the Lowell Institute Teachers' School of Science, and is supported partly from the endowment of the Lowell Institute, partly by gifts from friends of the enterprise. The fee for the lectures is \$10, \$15 or \$20 a year, according as one takes a one-hour, or a two-hour or a three-hour course. The terms of the

Lowell Institute trust limit the amount of fees to be charged for the courses sustained by that foundation, and accordingly it is possible to offer the courses designated as Lowell courses at the reduced fee of \$5 for each course, without regard to the number of hours of instruction given.

The courses are open to men and women and a student may take one or more. But students will not be allowed to attend a course unless qualified to profit by it; and accordingly, if under twenty years of age, they must have graduated from a high school or an institution of equal grade, and if over twenty must either have so graduated or show in some way a sufficient degree of education. Applicants must fill out blanks stating their name, age, occupation and school work, or the kind and extent of reading they have done.

The courses are arranged in four groups: (a) Languages and Literature; (b) Natural Sciences; (c) History, Political and Social Sciences; (d) Philosophy, and Mathematics; and are divided into (1) evening courses, (2) afternoon and Saturday courses. It is supposed that a serious student may in this way succeed in completing the required number of courses for the A.A. degree in ten years, especially if he or she attends the summer sessions as well.

The Commission on Extension Courses includes the following names: James Hardy Ropes, A.B., D.D., Dean of the Department of University Extension, Harvard University, chairman; Arthur Fairbanks, Ph.D., Litt.D., Director of the Boston Museum of Fine Arts; Thomas Ignatius Gasson, S.J., Ph.D., D.D., President of Boston College; Caroline Hazard, M.A., Litt.D., LL.D., President of Wellesley College; William Edwards Huntington, Ph.D., LL.D., President of Boston University; Henry Lefavour, Ph.D., LL.D., President of Simmons College; Richard Cockburn Maclaurin, M.A., LL.D., Sc.D., President of the Massachusetts Institute of Technology; Frank George Wren, A.M., Dean of the Faculty of Arts and Sciences, Tufts College.

The Sacred Congregation of Religious has issued a decree, dated August 27, 1910, which prescribes a certain amount of time to be given to scientific and literary pursuits by the novices of all Orders and Congregations. Except on holy days, they are to have an hour of study. Their teacher will have a conference with them for an hour on three days of the week. In such conferences the teacher will procure the progress of the novices in the branches which correspond to the particular Institute, special attention being paid to Latin and Greek among those who are to be raised to the priesthood, with occasional practice in translating from the vernacular

into Latin. The teacher will note in writing, for the benefit of the general superior or provincial, the progress of the novices, as a part of the report to be made before they are admitted to the vows.

SOCIOLOGY

According to the Health Statistics of the United States pneumonia carries off every year about as many persons as tuberculosis, and what is worse, it seems to be increasing. As the campaign against the latter seems to have had some success, it might be well to lay the foundation for a campaign against the former by looking into the causes of its growth amongst us. Another cause of death is assuming alarming proportions. The average yearly number of suicides from 1901 to 1905 was 4,548. In the years from 1905 to 1909 inclusive, it was 5,438, 5,853, 6,745, 8,332 and 8,402. Making all allowances for the increase of population, these figures show a shocking growth in a readiness to take one's own life, the more to be deplored since suicide generally means not only temporal but also eternal death. But with this our scientific sociologists cannot grapple. Only a revival of faith can check it.

The Montreal *Star* compares the procedure of Canadian courts very unfavorably with that of the courts of England, as seen in the late Crippen trial. It says that the four days this case lasted would hardly have been sufficient in Canada for the empanelling of the jury and the opening statements. Then would have followed long-drawn-out cross-examinations of witnesses to show the lawyers' sharpness and wit, and long-winded speeches to show their oratory. The trial would have resulted probably in a disagreement and a repetition of the performances in court. The *Star* knows Canada better than we do; nevertheless we may hope that its description is exaggerated. Otherwise it becomes necessary to recognize that Canadian criminal procedure has degenerated frightfully in twenty years. For it is just twenty years since the Birchall case, in some respects not unlike the Crippen, was settled in Woodstock, Ont., to the admiration if not of the world, at least of North America, in just two days.

ECONOMICS

The new White Star steamer *Olympic* was launched at Belfast on October 20, and will take its place on the New York Southampton route early next summer. Its sister ship, the *Titanic*, will be ready for service some three months later.

It is generally known that the common rat is an importation into the western hemisphere. It is not so generally known, per-

haps, that the Canadian West has been until lately without that pest. It is several years since it crossed the border from the United States, advancing northward. The Deputy Minister of Agriculture in the province of Manitoba announces that it has reached Oak Bluff, twelve miles southwest of Winnipeg, so 'it may be expected in that city next year. Considering the damage these animals do, one would have expected the Manitoba authorities to have taken measures to check its advance. But probably this would have been to attempt the impossible.

Consols have fallen again in London. On October 26 they were quoted at 78¾, never having been so low since the panic of 1847 and to find a lower quotation one must go back to 1831. The Unionists attribute this decline to Lloyd George's financial policy, while the Liberals put it down to the demands of the Unionists for a loan to be expended on the Navy. Difficulties in Asia and in Egypt may have something to do with it also. It should be noted too that consols bear interest now at the rate of only 2½ per cent., while before 1884 the rate was 3 per cent., that since the South African war England has been a large borrower, that the loans of County Councils, growing, some think, immoderately, though not included formally in the national debt, are no insignificant item in the nation's responsibilities, and that there are many first-class investments to-day more profitable than consols. It is said that the English banks are considering the advisability of writing off out of profits their investments in consols above a price of 75.

Some years ago the discovery of coal in Kent, England, was announced. The field has been examined very carefully and is declared to contain at least a billion tons, of which some is superior to the best Welsh steam coal. The proprietors will apply at the next session of parliament for a bill authorizing them to connect their mines with the South-Eastern and the Chatham railways. Another recent discovery is a large field near Talcahuano in Chile.

The report of the United States Geological Survey, just published, estimates the total output of artificial coal for the year 1909 at 139,661 tons, valued at nearly \$500,000. This production represents the yield of sixteen briquetting plants, five of which were admittedly in the experimental stage, while two furnished briquets of peat only. The above figures indicate an increase of more than 50 per cent. in quantity and 40 per cent. in value over the manufacture of 1908. The material used in briquetting consists mainly of anthracite culm, slack coal, coke breeze, lignite and peat. The

latter two represent an incomplete stage in the natural coal formation process, and the artificial methods supply nature's deficit in the form of heat and pressure. Though but 1 per cent. of natural coal mined annually is represented by the foregoing figures, still the industry is bound to grow in lieu of the gradual mining out of the higher grade coal, and also of the availability of the necessary ingredients in sections far remote from the coal areas. The main drawback to the industry is the high price of labor in this country and the enormous supply of cheaper fuel. At all events, the above figures bid fair to reassure the ultra-conservationists who are ever foreboding the chilliest future.

ECCLESIASTICAL ITEMS

On November 1 the Catholics of Boston commemorated the centenary of the consecration of their first Bishop, the great Jean Lefebvre de Cheverus—missionary priest of New England, Bishop of Boston, Bishop of Montauban, Archbishop of Bordeaux and Cardinal. Born of noble parents in 1768, he was ordained when the horrors of the Revolution were devastating his native France. He was in exile in London when an appeal for help from the saintly Father Matignon called him to Boston, where he arrived October 3, 1796, and was received by Matignon "as an angel sent from heaven to his aid." They were the only priests then in all New England, and when Boston's Bishop was consecrated there were only two churches in the same territory, Holy Cross in Boston and St. Patrick's at Damariscotta Mills, Maine, the latter dedicated by Cheverus himself, July 17, 1808, and built by the pious Hanlys, Cottrills, Kavanaghs and their fellow Irishmen located there. In 1823 Cheverus went back to his native land and two nations mourned his death thirteen years later.

A memorial foundation to the famous Father Scully, so long Pastor of St. Mary's Church, Cambridgeport, Mass., was unveiled there with an imposing ceremonial on October 23. On the same evening a fine new building, a gymnasium costing \$80,000, to take the place of another burned down in May, 1909, was opened for St. Mary's Catholic Association. Appropriate addresses were made by the Rector of the parish, Father Michael J. Doody, Archbishop O'Connell, Mayor Brooks of Cambridge, and Lieutenant-Governor Frothingham.

"The Church," said Archbishop O'Connell in his address, "has never been a puritan, forbidding enjoyment, and she has never been libertine, counselling pleasures when discipline was necessary, but she has preserved this wonderful, sane plan of life and the cultivation of the very highest

ideals, the mortification oftentimes of the senses, and nevertheless, side by side with that mortification, the bringing up, the education, the drawing out of all those wonderful faculties of man, of heart and soul and body, which constitute the ideal man."

"If the representatives of the city and State here present," he added "find, as naturally they do, cause for profound congratulation in this splendid building and the institutions it houses, it is because they see it will do something for government, for the stability and the order of citizenship. We Catholics see all that; but we see something more than that. We see that in this building the name of God will be spoken, and the presence of God recognized; and the young men who partake of the advantages of this building will do so under Christian auspices." The Archbishop dwelt strongly on the fact that proper association for Catholic young men was a need of the hour. He instanced the fact that the troubles in France, Spain and Portugal were begun by evil associations, and he rejoiced at the erection of a building such as the new gymnasium, where the Catholic faith of those who attended would not be weakened but strengthened.

Mr. Eugene O'Keefe is to pay for the building of a new seminary located about nine miles from Toronto, Canada, the corner-stone of which was laid by Archbishop McEvay, on October 23. It will cost \$300,000. Mr. O'Keefe is eighty-three years of age and has resided in Toronto since he was brought there from Ireland a lad of six by his parents. Some time ago he built the Church of St. Monica, and has been lavish besides in his donations to many local charities.

The Irish Dominican convents in Lisbon, which were protected by the British flag from desecration by the revolutionary rabble, were founded by Father Dominic O'Daly, a native of Kerry, to provide a place of education for Irish students driven from their native land by the Penal Laws. When the Braganzas in 1640 ascended the throne of Portugal Father O'Daly was appointed confessor to the Queen, and was also employed on important diplomatic missions. In 1655 he was ambassador to Louis XIV of France, and died in Paris in 1662. In his wildest dreams he could hardly ever imagine that three centuries after his college was founded in Lisbon its safety would be ensured by the same government whose anti-Catholic laws were the immediate cause of its inception.

Rev. Dr. Poels, who returned to his native country last year, after having been for many years Professor of Exegesis in the Catholic University of America, at Wash-

ington, was named by the Bishop of Roermonde, Counselor General of the miners in the southern part of Limburg. Consequently he will look after the material and social interests of these workingmen, and in order to fit himself better for the work, he has already set out to visit some of the mining districts of Germany. Dr. Poels, who was the Vicar of Venlo before setting out for America, had done a great deal of good for the working classes, and was especially successful during the railroad strike of 1904 in effecting a settlement. Doubtless he will now, by his personality and influence, do a great deal of good for the miners.

PERSONAL

The boundary dispute between Ecuador and Peru is a long standing affair which has more than once vexed the diplomats of both countries and threatened to result in war. The administration of President Alfaro in Ecuador has not been accused by its most pronounced opponents of anything smacking of "clericalism," as it is called, that is, of any tendency towards favoring religion, yet when there was question of arguments in support of Ecuador's contention in its controversy with Peru, the person selected to search for them was one of those "ignorant friars" of whom we hear so much and know so little. It is now four years since the Alfaro administration commissioned the Dominican Fray Enrique Vacas-Galindo to examine the Spanish archives in Seville for documents bearing on the controversy. The result of his labors is a collection of one hundred volumes of documents, which will be brought forward in support of Ecuador's claim. The distinguished Dominican had served a hard apprenticeship in preparation for the task, for the best years of his life had been consecrated to mission work in the pathless forests that lie on the confines of the two republics. At the recent exposition of science and the arts held in Quito, the missionary exhibited a map of Ecuador, for which he was honored with a gold medal and a diploma of honor. O the ignorant friar!

Commander John Luby, of the United States cruiser Des Moines, who figured prominently in the details of the outbreak of the recent revolution in Lisbon, is a son of the well-known Irish nationalist of Fenian times, the late Dr. Thomas Clarke Luby.

After twenty years of untiring service, Sir William Christie has retired from the position of astronomer royal for England. He is succeeded by Prof. Frank Watson Dyson, astronomer royal for Scotland.

SCIENCE

LIFE-GERMS CARRIED BY METEORITES.

A favorite theory concerning the origin of life on earth has long been to assert that life came to us from other planets in the shape of microscopic germs carried by meteorites, these germs then developing by evolution into all our present multifarious genera of plants and animals. While this theory did not really solve the problem of the initial creation of life somewhere, it disposed of it in the case of our earth, and that was a thesis well worth establishing in some quarters. But recent science, pure natural science itself, unadulterated by anything supernatural or the metaphysics of the old schoolmen, now makes a deadly thrust at this favorite theory, as the following quotation will show, which we clip entire from the *Scientific American* of October 15, under the head of "Panspermia and Life Germs."

"Recent experiments of M. Paul Becquerel seem to prove that life germs could not have been brought to the earth, for instance, from an outside point in the universe. The theory that such germs could travel across the interplanetary space has been upheld by numerous scientists such as Helmholtz, Van Tieghem, Lord Kelvin and others, and was recently affirmed by Arrhenius. According to the last, microscopic germs from an atmosphere of planets were carried off under the pressure of luminous radiations into the interstellar space and floated there for ages until they encountered other worlds which could thus receive life germs. In this attractive theory one of the most important factors in life-preservation is neglected, this being the effect of ultra-violet rays emitted by burning stars. We know already that rays from quartz mercury lamps will destroy bacteria and humid spores in a few seconds at some inches distance. Will this be the same when dry and *in vacuo* at low temperature? M. Becquerel wished to verify this point and used the different kinds of spores and bacteria which were specially hard to kill by the rays. Contained in vacuum tubes, they were plunged in liquid air and placed near the lamp. Most of the spores were destroyed in the first series of experiments. Special precautions were taken to obtain the best possible state of dryness. The last spores, such as the *Aspergillus*, which had held out before, were finally destroyed after six hours exposure to the ultra-violet rays *in vacuo* and at the temperature of liquid air. Even though drying and extreme cold are favorable for the germs and allow them to keep their life in a suspended state, as previous researches showed, they are not invulnerable, so that the destroying action of the rays may be

said to be quite universal. Seeing that the germs would, no doubt, be destroyed when in the inter-planetary space, which is rich in ultra-violet rays, the above-mentioned theory as to the origin of life on the earth's surface seems to be seriously shaken."

WILLIAM F. RIGGE, S.J.

When applied for a short time the X-Rays stimulate vitality. When applied for a long time they impair and even destroy it. A Dr. H. E. Schmidt soaked beans in water for six hours, subjected different portions of them to the X-Ray for different times, and then planted them. The beans that had been longer under the ray either did not come up at all, or had but a feeble growth, whereas those that had been under it for a short time only grew up hardy and produced a larger crop. Dr. Schmidt suggests that the same results follow the application of X-Rays to animal life, and consequently that when X-Rays are used on sluggish ulcers, the exposures should be short, while in the case of malignant growths, which are to be destroyed, the exposures should be longer.

OBITUARY

Madame O'Meara of the Religious of the Sacred Heart, whose death occurred recently, was born in St. Louis, where she was educated by the Visitation Nuns. Graduating at the age of sixteen she at once entered the Sacred Heart, and soon showed herself to be, not only a pious and zealous religious, but also a woman of extraordinary intellectual powers and administrative and executive ability. She soon reached that high place in her Congregation which she retained to her death.

Perhaps no Religious of the Sacred Heart was known to more persons in this country than Mother O'Meara. During her long and useful career she ruled communities from the Atlantic to the Pacific, winning everywhere the esteem and respect of the religious, the pupils, the children of Mary, the clergy and the prelates of the Church. Maryville, in St. Louis, and Eden Hall, in Philadelphia, are among the many houses she governed, and in 1888 she was chosen to introduce her Congregation to the Pacific Coast by the foundation of the Academy of the Sacred Heart in San Francisco.

Mother O'Meara was stricken with her last illness on the Feast of St. Ignatius; she passed away on the Octave of the Nativity of the Blessed Virgin. The two to whom she had been most devout during her life seem to have taken under their special patronage her passage to eternity.

The Rev. Samuel Cahill, S.J., Superior of old St. Joseph's Church, Willing's Alley, Philadelphia, died in St. Joseph's Hospital of that city, on October 23. Father Cahill had been pastor of St. Joseph's for four years. He was born in Ireland, July 24, 1844, and came to this country when he was four years old, his parents making their home in New York City. In 1868, he entered the Society of Jesus, at Frederick, Md., and after his preparatory studies there took up his course of philosophy at Woodstock College. Following this he spent several years as a professor at Georgetown University, returning to Woodstock for his studies in theology. After his ordination, Father Cahill held various positions at different intervals in New York and Georgetown, until through ill health he was compelled to seek the milder climate of New Mexico, where he labored in the ministry for several years. Shortly after his return to the East he became President of Holy Cross College, Worcester, Mass., and was appointed to Holy Trinity Church, Georgetown. Before his assignment to St. Joseph's he was attached to the College of St. Francis Xavier, New York City.

LETTER TO THE EDITOR

GOLDWIN SMITH'S VAGARIES.

To the Editor of AMERICA:

The New York *Sun* has recently published some Oxford reminiscences of the late Goldwin Smith covering a period in the middle of the nineteenth century. They make a most interesting document in that they throw a bright light on the mental processes and condition of the Professor himself. It is worth while to extract a couple of specimens.

"I was unlucky in never hearing Newman preach. . . . I heard him read the service, which he did in a mechanical monotone, that he might seem to be the mere mouthpiece of the Church. His face, I always thought, betokened refinement and acuteness much more than strength. He was always in quest, not of the truth, but of the best system, presenting a sharp contrast to his brother Francis, whom also I knew well, and who through all his changes of opinion sought the truth with singleness of heart. The "Grammar of Assent" is an apparatus for making yourself believe or fancy you believe things which are good for you but of which there is no proof. It may be doubted whether, when the hot fit of conversion was over, Newman was a hearty Roman Catholic or believed, as he vowed he did, in St. Januarius and the House of Loretto. . . .

"Manning I saw ascend the pulpit, a most imposing figure, looking like an apparition of the middle ages: but I thought him a tinkling cymbal, as in fact he turns

out to have been. That he would never have seceded if they could have made him a Bishop was the opinion of his brother-in-law Samuel of Oxford. . . ."

The vogue that the late Professor Goldwin Smith enjoyed for some time before his death was one of the neatest pieces of journalistic work ever done and shows great acumen on the part of the editor of the *Sun*. Almost every week for several years the Sunday edition contained some short encyclical or allocution—the words come inevitably to the pen—on matters religious or philosophical, usually printed with double-leads and signed by Professor Smith. These would usually refer to Hildebrand, St. Januarius, the Index, "Jesuitism," "St. Bartholomew," the Inquisition, and so on, and seventy-five per cent of them would contain a phrase to the effect that the writer was not a "teacher" but a "seeker after truth." Correspondence was invariably provoked by these outgivings and for at least ten years previous to his death Goldwin Smith bulked large in the "thought" of those who still swear by "those clever editorials" of the *Sun*, and are enormously impressed by double-leads.

Is it not a wonderful demonstration of the enormous ignorance and enormous self-confidence of the average supposedly educated and "thinking" person of to-day that Goldwin Smith as he now reveals himself in his autobiographical recollections should have been ranked for a time as a great thinker upon matters of philosophy and religion? Not that these revelations were needed by those who did know how to think upon such matters, for the calm dogmatism of this self-styled "seeker" and "learner," and his utter inability to appreciate or even understand the force of the arguments on the other side had always placed him correctly in their eyes, and his place was a low one. But his remarks on Newman as one who was "in quest, not of the truth," and of whom it may be doubted whether he was "a hearty Roman Catholic or believed, as he vowed he did, in St. Januarius," and his delightful statement that Manning was "a tinkling cymbal, as, in fact, he now turns out to have been," ought to arouse even a third-class intellect, imperfectly nourished upon a diet of "clever" editorials and Sunday newspaper "science," to wonder whether after all this modern rationalistic Moses knew what he was talking about!

In the realm of the blind a man with one eye is king, surely enough, but even allowing for the prevailing conditions of "thought" it is remarkable that the late Professor should have been so long worshipped as a "thinker" and a judge of men and things!

T. F. W.

New York, October 31.

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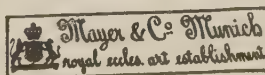
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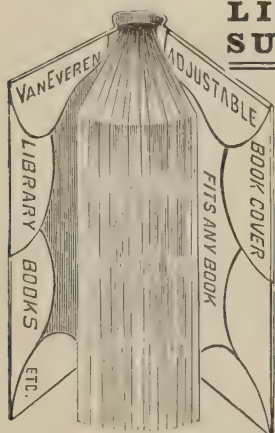


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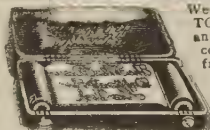
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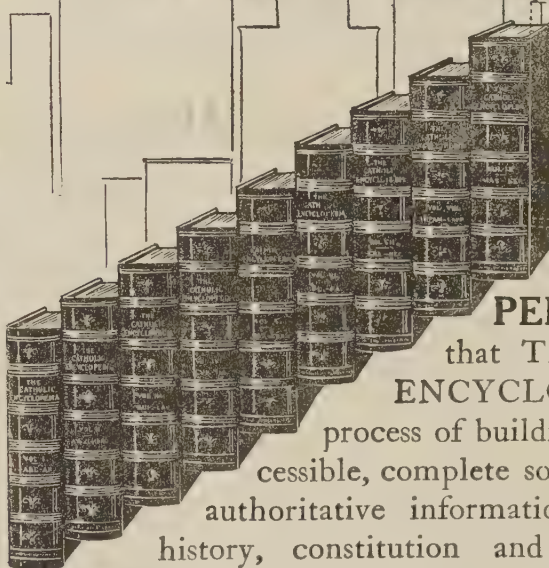
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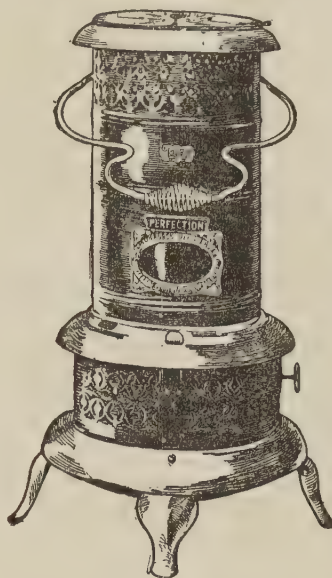
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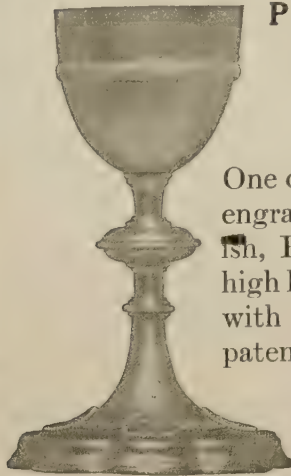
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CHRONICLE

The Elections.—The elections held throughout the country Nov. 8, as indicated by despatches to the press, show that there was more than a Democratic landslide; it was rather a political convulsion. Democratic victories were won in those great States where Rooseveltism, the high cost of living, the Aldrich-Payne tariff, Republican extravagance and Republican corruption were the issues.

The indications Wednesday morning were that the Democrats not only succeeded in wresting the control of many of the States from the grasp of the Republicans, but that they will have a clear working majority in the lower house of Congress, from which many notable figures will pass into history.

They elected Governors in New York, Massachusetts, New Jersey, Connecticut and Ohio by surprising pluralities. The Sixty-second Congress will be Democratic by about 43 majority, the figures being, as far as can be made out from the first returns, 216 Democrats and 173 Republicans, with 2 Socialists. The Senate remains Republican with a majority of 12. In New York Dix defeated Stimson, Roosevelt's candidate, by a plurality of about 65,000, and the entire Democratic ticket was elected with him. In Massachusetts, Foss defeated Draper by about 30,000; in New Jersey, Wilson was elected by perhaps 37,000; in Connecticut, Baldwin by 5,000; in Ohio, Harmon by over 50,000. These figures, however, will vary somewhat later on. Iowa is probably Democratic. Tener, the Republican candidate for Governor in Pennsylvania was elected, as was also Hooper in Tennessee. Probably also New Hampshire and California are Republican. It is

noted that those whom Roosevelt assisted in the west were defeated, but it is regarded as particularly significant that his own congressional district was wrested from Republican control. The instance of the two Socialists in the United States Congress is also worthy of note. They come from Wisconsin. In the New York Assembly the Democrats have a majority of 18 and in the Senate of 7.

Free Portugal.—The frequent declarations of the radical press of both Spain and Portugal to the effect that the dominions of his Most Faithful Majesty were overrun with monks and friars are shown to have been without foundation, for the whole number of Order priests, candidates for the priesthood and lay brothers is now known to have been under four hundred; and they were so hectored and nagged by the royal officials that it would be no exaggeration to say that they suffered unceasing persecution. It remains to be seen what the Braga government will do with the missionaries in the Portuguese colonies, who are also under sentence of expulsion. The Congregation of the Holy Ghost and the Salesians, as well as the Jesuits, have been active in that field. The last Jesuits in the kingdom, fifty in number, have left Lisbon to seek refuge in Calvinistic Holland. When their German brethren, at the time of the kulturkampf persecution, sought an asylum in the same country, the one question of the old king, Willem III, was whether they were self-supporting. When satisfied that they would not look to the Dutch government for maintenance, he raised no difficulty to their establishing themselves in Holland. The provisional government, exercising powers as absolute as

any king could claim, has decreed the abolition of religious instruction in all the schools of the revamped kingdom.

Dom Manoel's last official act was to suppress the Jesuit house of studies at Barro, but he was on the way to exile before an attempt was made to carry out the decree. When a force of three hundred Republican troops approached the building, they acted as if expecting to stumble upon a masked battery while the Jesuits were amused spectators of their trepidation. At last, Father Alves, the Rector, went out and conversed with the officer, who haltingly informed him that the whole community were under arrest. They were conveyed to a fortress for safe keeping. The Republicans were particularly anxious to secure the Provincial, Father Cabral, and scattered printed descriptions of him far and wide, but he succeeded in escaping to Spain. His residence was the Collegio de Campolide in Lisbon, the finest Jesuit college in Portugal. Father Torrend, a French Jesuit who was one of the staff, was also a member of the Portuguese Academy of Natural Sciences. After the Jesuits had been imprisoned, he was liberated on the representations of the French consul and was enabled to proceed to England. The college with its immensely valuable physical cabinet, museum and library, became the prey of the disorderly soldiery and even of "souvenir" hunters, who were made welcome. In honor of the completion of one month of existence as a republic, President Braga has granted a general amnesty for political offenses and has reduced the terms of imprisonment in other cases.

Mrs. Harriman's Gift.—The park system of the metropolis and its environs received a magnificent addition by the formal transfer from Mrs. Harriman, widow of the late E. H. Harriman, of a tract of 10,000 acres of land to the Palisades Interstate Park Commission. This splendid gift, accompanied by a cash donation of \$1,000,000 for the maintenance of the proposed park, insures the development along the Hudson of a great pleasure ground, surpassing that possessed by any other city in the world. To the Harriman tract have been added seven hundred acres of land on Bear Mountain, including the abandoned site of the new State prison. The donation of Mrs. Harriman, however, and various other private subscriptions, the latter amounting to \$1,625,000, were contingent upon the approval by the people of a proposed State bond issue for the purposes of the new park. A referendum to that effect was presented to the voters on Tuesday and met with their approval.

French Line for Boston.—For the first time in the history of steamship travel a French boat is to call at Boston this month to take on passengers bound for the Mediterranean. On November 22, the French liner, Sant' Anna, will sail from New York and call the following day at Boston where she will take aboard one hundred and fifty cabin passengers bound for Marseilles, Naples and Genoa. This new service is due to the increased demand in New England for passage to the Mediterranean.

Conditions in the Philippines.—The Philippine Legislature was convened on October 18. In his message Governor Forbes congratulated the Government on the result of the Tariff bill, and said that the finances of the Philippines were satisfactory. The fiscal year closes with a surplus in excess of \$1,000,000. The Governor-General recommends assistance to sugar planters by the erection of central depots for the housing and distribution of the product, the adoption of laws controlling labor, prohibiting involuntary slavery, providing pensions for civil servants, and a modification of the penal statutes in accordance with the judgments of the Supreme Court.

Canada.—Mr. Gilbert has defeated Mr. Perrault, the Government candidate in the Drummond-Athabaska constituency. The election turned exclusively on the naval policy.—A conspiracy has been discovered in Vancouver for the bringing in of Chinese under the guise of merchants. Forty such have just been stopped and returned to China. Each man thus entering the country means a defrauding of the Government to the extent of \$500.—Dionne and Keiffer, owner and chauffeur, respectively, have been sentenced to six months' hard labor for the manslaughter of a woman run down by the former's automobile.—A. J. Lemieux lectured at St. Hyacinthe on the discovery of the secrets of the Emancipation Lodge. The lecture ended in a riot. There was fighting in the audience and a party of opponents seized the lecturer and ejected him from the hall. It will be remembered that Mr. Lemieux was on trial last September for highway robbery on Ludger Larose, secretary of the Lodge, and was discharged on account of defects in the indictment. Mr. Larose took no steps to have him reindicted.

Great Britain.—Judging from recent elections one may say that there are fewer signs of a Unionist reaction than there were a year ago. Both South Shields and Walthamstow returned the Liberal candidates with their large majorities virtually unchanged. The municipal elections of November 1 show gains for the Labor and the Social candidates.—The labor troubles in the South Wales collieries are growing. On November 1, 25,000 men were out and a general strike involving 200,000 men is probable.—The failure of the Charing Cross Bank shows assets of only £360,000 against liabilities of £2,500,000, due chiefly to poor depositors.—The bubonic plague is in Suffolk. Four deaths occurred prior to September 29. Since then no cases have been reported; but infected rats and rabbits are dying in several places. The authorities have undertaken the systematic destruction of such plague carriers.—Lord Morley has resigned the Indian secretaryship and is succeeded by Lord Crewe, whose place at the Colonial Office is taken by Lewis Harcourt.—The Persian Government has replied to the British note excusing itself with regard to the unprotected trade routes. Referring to the

British proposal to police these routes and deduct ten per cent. from the customs to pay the cost, it asks for an increase of ten per cent. in duties and promises to apply the money to the purpose required. This does not commend itself to the British Government. A report comes from Berlin that the Imperial Government has demanded the re-embarkation of British marines, who had been landed at Lingah, just inside the Straits of Ormuz. A mass meeting of Turks and Persians at Constantinople have made a formal petition for protection to the German Emperor. This is likely to hamper German diplomacy unless the Emperor be resolved to take up the matter vigorously.—The Rev. W. H. Carey has been appointed to the Church of the Annunciation, Brighton, vacated by Mr. Hinde. A Protestant meeting called on the Bishop of Chichester to refuse institution till Mr. Carey guarantees that he will dissolve any connection, private or public, which he may have with the English Church Union, and will conform to the Thirty-nine Articles.—Mr. C. A. L. Senior, lately curate of St. German's Cardiff, has entered the Church.

Ireland.—The news from Ireland indicates a serious situation for the Home Rule party due to announcements received from the conference of the leaders of the Government and the Opposition to consider the question of the House of Lords. Early in the month reports began to come from excellent sources affirming that an understanding had been reached among the leaders of both parties that a broad constitutional convention would be held next year to deal with the whole subject of the federation of the British Empire. Ireland is, of course, the chief stumbling block. It is declared that even such radical members of the Government as Churchill and Lloyd-George are strongly opposed to giving to Ireland the measure of independence possessed by Canada and Australia. They are willing to concede to her relations to the imperial Government similar to those of Ontario with the Dominion of Canada. On this basis the Unionist leaders, it seems, are now ready to compromise and settle the Irish question. Pending its settlement and the working out of the details of local government for England, Scotland and Wales in the constitutional convention of next year, the announcements made affirm the existence of a mutual agreement between both British parties to deprive Mr. Redmond of all power to embarrass the Government, the Unionists, if necessary, promising to vote with the Cabinet. The report induced Mr. Redmond to cancel several speaking engagements in New York and Brooklyn and hurry back to London, where he will place himself at the head of his forces as leader of the Nationalist party, ready for the fray. Before leaving New York Mr. Redmond declared his late tour through the States to have been the most successful American tour he ever had. He refused to commit himself on the reported anti-Irish coalition or to discuss it. "Within the next three weeks or so," said Mr. Redmond, "you may expect

news from England of the most dramatic kind. If the constitutional conference does not result in a curtailment of the powers of the House of Lords, Parliament will come to an instant stop and we shall be at once in the midst of a national crisis." Just before sailing Mr. Redmond sent the following message to the Associated Press:

"On the eve of my departure from America I desire, through your courtesy to thank the press of America for the uniform kindness and friendliness with which the mission of my colleagues and myself, representing the Irish Parliamentary party, has been treated. I wish to express the gratitude of the Irish people for this renewed expression of American sympathy with Ireland's cause."

The British Colonies.—In South Africa twenty-eight Indians have been sentenced to a fine of £25 or six weeks' hard labor for not producing registration certificates; nine others admitting previous conviction received the sentence of a fine of £50 or three months' hard labor.—The state elections of New South Wales have resulted in the defeat of the Liberals. The Labor party will have the narrow majority of two in the legislature.

France.—Some one has described Briand as not exemplifying the saying that "all things come to those who wait," but "all things come to him who lies in wait." He hoisted himself into power and place by means of the Socialists. He himself advocated the General Strike; but when he became Prime Minister he crushed it. The scenes in parliament after the strike were tumultuous, Jaurès, Guesde and others fiercely denouncing him but he succeeded in gaining a vote of confidence and was thought to be firmly in his seat, when on November 2 he announced to Fallières that the Cabinet had resigned. Ordinarily that would have been the end of the chief, but Fallières asked him to form a new one and on November 3 he presented a new ministry. The names of the two Socialists, Millerand and Viviani, who were conspicuous in the former cabinet, do not appear, though it is said that Briand was anxious to return Millerand. Besides Briand there are eleven individuals who compose this body. Ten of them never served before in any ministerial capacity. It is useless to give their names for they are unknown in this part of the world and may disappear from the scene to-morrow. The Minister of Public Works, M. Puech, who takes Millerand's place is the only one that seems familiar. Parliament was adjourned to November 8. What will happen then or what program Briand will present no one knows.

In the carving up of Persia by England and Russia France acquiesces. It is Hobson's choice, otherwise Germany and Turkey would be the executioners; moreover she has no commerce in that part of the world, or at least, only six per cent. of the imports and exports. Ten years ago there were three French business establishments at Teheran, now there is only one. The two that withdrew had made a million in twelve years; but no one was en-

terprising enough to continue the business. The French physician of the Shah has been succeeded by an Englishman, and Financial Adviser Bizot by some one who is not French.

While there is so much clamor for the right of even government employees to strike, Jules Roche contributes an interesting article to the *Figaro*, in which he cites the labor laws of the National Assembly of 1791 (namely, in the heat of the French Revolution), which show that one of the great principles of the Revolution was freedom to work and freedom of contract. The assembly prohibited in express terms the formation of trade unions or similar associations intended to interfere with the liberties of the citizens in their industrial relations including their wages and hours of labor. It is in violent contrast with present conditions.

Belgium.—The Socialist meeting which convened at Brussels to protest against the Kaiser's visit appears to have been a failure and the Liberal press are now, though somewhat late, disclaiming any connection with the assembly. We read in the *Bien Public* that the Socialist leader in Parliament, Vandervelde, was not present but wrote a letter in which he declaimed fiercely against the Emperor. Subsequently he also applauded the French strike and declared that its failure was only temporary and was due to the fact that its revolutionary character was too apparent. The unfortunate Jesuits come in as usual for the blame. The *Etoile* and the *Dernière Heure* maintain that the meeting, the posters, the articles in the *Peuple* were all the work of those wonderful agitators.

At the request of the Mayor of Brussels the bans of the marriage of Prince Victor Napoleon and Princess Clémentine of Belgium, which has been fixed for November 14, have been posted up by the Municipality of Moncalieri. Both the religious ceremony, which will be performed by the Bishop of Biella, and the civil ceremony by the Mayor of Moncalieri, will take place at the chateau there the residence of Princess Marie Clothilde, the mother of Prince Victor.

Czar and Kaiser Meet.—On November 4 occurred the long-heralded meeting of the rulers of Russia and Germany. Emperor William, accompanied by the Princes of his house, the Imperial Chancellor, Dr. von Bethmann-Hollweg, the members of the cabinet and a splendid retinue received Czar Nicholas at the railway station in Potsdam. The royal visitor had journeyed from Hesse, where he had been spending his vacation with relatives of the Czarina. The greeting of the two monarchs was mutually a cordial one. Accompanying Nicholas was Sergius Sasonow, the new Foreign Minister of Russia, and a numerous body of retainers. From the station the cavalcade passed through streets lined with troops to the New Palace. In the evening a banquet was held, at which the most distinguished personages of the empire paid their homage to William's guest. No speeches

were made, but the Emperor made public his intention to honor many among the Czar's retinue with decorations and orders. The general tone of the press in commenting on the visit seems not to forecast any important political results from the meeting of the two emperors, although it is not denied that the relations existing between Russia and Germany could be made more cordial than they happen to be just now.

German Theatrical Manager Disgraced.—The sensation of the hour in Berlin last week was the revocation of the license held by Martin Zickel, manager of the Lustspielhaus, the Capital's leading comedy theatre, on the ground that his morals made him unfit to hold such a position. The prosecution was instituted by the police authorities, and the decision to revoke the license was made after a formal three days' trial in a local court. The verdict was pronounced by the presiding judge, who declared that the evidence proved Zickel to have repeatedly insulted women and girls engaged for his plays. In addition to losing his license, the disgraced Manager is condemned to bear the costs of the trial aggregating \$12,500.

Happenings in Germany.—Whilst Emperor William entertained the Czar at the banquet in the New Palace, a number of Socialistic mass meetings were held in Berlin, during which formal protests were voiced against the visit of Russia's ruler to Germany.—On November 22 the German Reichstag will reconvene after a long vacation. In preparation for the work of the session a special meeting of the Bundesrath's Commission of Foreign Affairs had been called, and its convening is awaited with great interest, as it is customary for the Government to prepare for this Commission an exact statement of the political situation.—Despatches from Cologne tell of danger of floods again threatening the Rheinländer, due to the rising of the Rhine.

Bohemia.—The compromise agreement entered into a few weeks since between the German and Czech members of the Landtag, which at the time seemed to open the way to a speedy enactment of necessary legislation in Prague, has again disappointed the expectations of the Vienna cabinet. Everything appeared propitious when a sudden change of front on the part of the Czechs of the Radical wing destroyed the mutual understanding, which appeared to be awakened between them and the Germans. Leading parliamentarists in Prague have abandoned all hope of progress under existing conditions, but the Vienna Premier, Dr. von Bienerth, has been in conference with the more conservative German representatives and he announces that a basis for a new agreement has been accepted. Events will show whether his confidence is well founded. The Premier will not summon the Reichsrath to meet in Vienna until the difficulties in Prague will have been fairly settled.

QUESTIONS OF THE DAY

A Page of Early Politics

Half jokingly, half in earnest, Vice-President John Adams often spoke of himself as the heir apparent. He had remained staunchly loyal to the President at a time when others wavered or fell away entirely. Madison, the Father of the Constitution, had been recognized as the administration leader in the House of Representatives of the first Congress; but he had withdrawn his support from Washington's theories of government and had espoused the views of the Jeffersonians. Jefferson had never been heart and soul in sympathy with his chief. He was abroad in the interests of the infant republic during the sessions of the Constitutional Convention, in whose deliberations he could therefore take no part, and with the fruit of whose labors he expressed a mild satisfaction which was not enthusiastic admiration. He, too, drifted away from Washington, not without exposing himself to the charge of insincerity.

Jefferson was the leader of the Republicans. He was the advocate of strict construction of the Constitution and the apostle of equal rights. His adversaries charged him with hypocrisy and ambition. Certain it is that he had no rival in his party. None excelled him in working against opponents, in making strong combinations, in sowing seed while others slept, and in preserving throughout a calmness which closely resembled indifference.

John Adams was undoubtedly the strongest man with the rank and file of the Federalists. But the party leaders, who had opportunity to study him closely, saw in him an irritable and headstrong upholder of executive independence, no mere tool in the hands of politicians, but a man with views of his own on all the great party questions. In a private letter to Madison in 1788, Jefferson had given his estimate of Adams' character: "He is vain, irritable, and a bad calculator of the force and probable effect of the motives which govern men. He is disinterested, profound in his views, and accurate in his judgment, except where knowledge of the world is necessary to form a judgment."

Since the Federalist leaders durst not reject Adams as their candidate, they set about devising means to insure his defeat. Hamilton's fertile brain produced the first plan for "knifing" one whom his party affected to support. The scheme was simplicity itself. The Constitution provided that each elector should vote for two candidates without indicating which was his choice for president and which for vice-president. The candidate receiving the highest number of electoral votes, provided it was a majority, should be declared president, and the candidate receiving the next highest number should be declared vice-president. Adams' associate on the ticket was to be a popular southerner, Thomas Pinckney, of South Carolina; the northern Federalist electors were

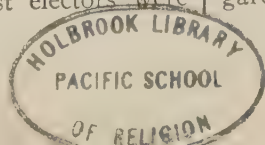
to vote for both; if, in addition, Pinckney could get a few scattered votes in the South, he would run ahead of Adams and beat him in the race to the presidential chair.

The result of the first real application of the constitutional provision for electing a president showed that it was unsatisfactory and disappointing. The northern electors did not support their two candidates equally, and the outcome was that Adams had seventy-one votes and Pinckney only fifty-nine, while Jefferson, the Republican leader, received sixty-eight. The new President of the Senate and possible successor in the presidential chair was, therefore, a man quite out of sympathy with the chief magistrate on all the great questions that divided the two parties. Aside from Hamilton's sharp practice, the opposition papers claimed that two electors chosen in the Republican interest had voted for Adams. Thus, the cry of fraud in elections was born in 1796; it is still young and vigorous and sound in wind and limb. In spite of Washington's announced retirement from public life, two electors, one in Virginia and one in North Carolina, placed him as their first choice for president. In the light of the events that speedily followed the publication of Washington's farewell address to his countrymen, we may well say that the first president had gauged wisely the temper and tendencies of the sovereign people.

Of Pennsylvania's fifteen electors, two were Federalists. Although they were not pledged to vote for any particular candidate, it was assumed that each elector would vote for the nominee of his party; but, to the disgust of all his political allies, Samuel Miles, one of the two Federalist electors, cast his vote for Jefferson. Considering that the election was bound to be close, Miles' action was branded as a betrayal of the trust reposed in him by those who had secured his election. Though in a few other cases, electors have not voted for their party candidate, Samuel Miles has the dubious honor of being the only elector whose defection jeopardized the success of the man in whose interests he had been chosen.

Only one vote above the number absolutely needed to elect him had brought John Adams to the presidential chair, yet he confidently looked forward to a second term. His first blunder as president was to retain in his cabinet the advisers who had assisted Washington during the tempestuous days that preceded his retirement to private life. As they had been accustomed to take counsel with Alexander Hamilton, whose influence over the first president had been considerable, they continued that practice in spite of the pronounced coolness between him and their new chief, who chafed and smarted under the trial.

The congressional elections showed a gain for the Federalists, who found themselves with a working majority once more. With a short-sightedness and disregard for the future, of which our history shows few



more striking examples, they signalized their return to power by passing three measures which, by effectually estranging the common people from them, dealt the party a death blow from which there was no rallying. The Alien Law vested in the President discretionary power to expel obnoxious foreigners from the country. This act, though aimed at certain mischief-makers and demagogues whom the republic could well spare, was denounced as a piece of despotism by the opponents of the administration. President Adams discreetly left untouched his discretionary powers over aliens, of whom not one suffered molestation. Article XXXIII of the present Mexican Constitution secures to the President of Mexico the powers conferred upon Adams by the odious Alien Law.

Public indignation was still further aroused by the Sedition Act, which punished with fine and imprisonment any "false, scandalous, and malicious writings" against the Government of the United States, either house of Congress or the President, "with attempt to defame or bring any of them into contempt or disrepute," etc., etc. An odd, loquacious Irishman named Matthew Lyon, who had come over in 1759 at the age of thirteen from County Wicklow, and had seen service in the Revolution, was the first to taste the sweets of the Sedition Act. Being at the time a representative in Congress from Vermont, he published an address to his constituents, in which he charged President Adams with "unbounded thirst for ridiculous pomp, foolish adulation and selfish avarice." He was brought to trial and convicted, and sentenced to pay a fine of \$1,000 and to spend four months in jail. He was still behind the bars when his admiring friends triumphantly reelected him to Congress. By act of Congress, the amount of the fine with interest was afterward returned to Lyon's heirs.

The term of residence as a preliminary to naturalization, which had been fixed at two years in 1790 and raised to five years in 1795, was raised under Adams to four years. Thus native Americanism became a part of the Federalist political creed and produced the natural effect of driving naturalized citizens into the Republican camp.

Some influential Federalists, seeing their party so handicapped for the presidential election, proposed to save the day by bringing out Washington from his retirement at Mount Vernon, but the project was not very generally considered. Alexander Hamilton, who saw nothing but disaster ahead of the Federalists, should Adams insist on a second term, printed and circulated privately among party leaders a violent and intemperate pamphlet in which he proved to his own satisfaction Adams' general unfitness and the advisability of agreeing on another candidate. Newspapers controlled by Jefferson's admirers secured a copy of this precious contribution to the campaign, and gleefully published copious extracts for the edification of their readers. However he may have read the signs of the times, Adams gave no intimation of with-

drawing from the race. He was proposed for a second term and was defeated by the members of his own party.

D. P. SULLIVAN.

The Chorus Against Electivism

Since the removal of President Eliot from the scene, the protests against his favorite system are increasing in number and vehemence. Professor Lodge, of New York, does not hesitate to say in *The Classical Weekly* for Oct. 22: "Teachers of the Classics who have been for years striving by means of their work to develop the minds of the students under their influence and instil into them habits of exact and continuous study, have understood fully the fallacy of the elective system and the immeasurable damage done to the cause of pure culture by the work of ex-President Eliot, of Harvard University." The same writer further quotes Professor Manatt, of Brown University, who is even more vehement in the May number of *The American College*. "You know as well as I do," says Professor Manatt, "how the intellectual and spiritual climate has changed in our time; how our seats of learning have become seats of everything but learning." President Eliot closed his administration "as the advocate of a three years' course which might include such broad and liberal studies as coal mining, ore dressing, foundry practice and blacksmithing! Specialization making sharp men and dissipation making shallow ones had run full course, not at Harvard only, but in the college world at large." "Mr. Lowell," he continues, "has begun well by scotching the hydra that beset the springs—the myriad-headed monstrosity dubbed free election, which really spells damnation. But it remains to be seen whether even a Harvard president can graft a back bone into a jelly fish." We must return, is the Providence professor's conclusion, to "man-making studies," "just the good old humanities with their source and centre in Greek, but radiating out (as all Greek things do) into manifold developments of sweetness and light and power. We cannot with impunity drop Greek out of our national culture. That has been done more than once in history and always with disastrous consequences."

Sir Oliver Lodge came out strongly on July 9 last for Greek where we should least expect it, in the University of Birmingham, England. A representative of modern science was addressing a representative modern scientific university. His remark that "their most pressing need on the educational side was a chair of Greek," was greeted with applause. The London *Daily News* commenting two days after on the significance of this pronouncement says it need cause little surprise. "Sir Oliver Lodge justifies his demand by emphasizing the value to the world of poetry and literature generally, but the claim of Greek does not rest upon that ground alone. The truth is that there is no body of literature

so inspiring and so suggestive to the intellect as that which is enshrined in Greek, and to dip into it is an indispensable part of the education of even the most practical person." "Even the most sternly realistic men of science," it goes on to say, "can profit by the Greeks, who make the mind pregnant and put it into a condition to bring forth the best that is within itself."

The reaction against the elective system has begun to show itself in other ways. The merits of the departmental system and its shortcomings are the subject of a thorough study in the October number of *The Classical Journal*. Just as electivism tends to eliminate Greek, which is a subject that presents the most initial difficulties to a young imagination, so it would seem that the departmental system has been found in practice to tend to injure all classical studies. The writer of the article, "The Classics and their Allies," very shrewdly observes that studies with a single specific result, such as commercial courses, typewriting, let us say, fare better under the system of separate teachers, but many-sided work, on the other hand, whose results are often unobtrusive, such as that which the classics are called to do, will easily appear like shooting with a blunderbuss—aiming at nothing in particular and hitting nothing in particular." An instant will show whether one can typewrite; a much longer time is needed to determine whether one can think. Trained fingers are more quickly evident than trained brains.

It is pitiful to read of the attempts of many teachers, whom the writer consulted, to bring together the different departments in teaching, and it is consoling to the Catholic schools, which have held to traditional methods, to find that the sad experience of others is convincing proof that they are not wrong in rejecting electivism and in refusing to adopt the department system of teaching. Chicago unites with Providence and New York in joining the universal outcry against Eliotism. The writer in *The Classical Journal*, after stating that the elective system has "left the course of study in an unbalanced and chaotic state," makes this remarkable admission: "The most effective way to correlate two lines of work is to have them both taught by the same teacher. This is the method of the German gymnasium, and it is only our departmental blindness which keeps us from seeing that it would be infinitely better for both the pupil and the teacher if the latter had several related branches to teach, instead of several sections of a class doing exactly the same work in the same subject, as is often done. In those cases where such a combination of several lines of work has been given a trial, the testimony is practically unanimous as to the excellent results to be obtained from it." Where could one find a more complete and more solid vindication of the traditional class system followed in most Catholic schools? Another modern educational idol topples from its feet of clay!

F. P. DONNELLY, S.J.

Jealousy of Catholic Growth

The magnificent demonstrations at the Eucharistic Congress and the Consecration of St. Patrick's Cathedral, of the virility and loyalty of American Catholicity have excited admiration in the general public, but in certain quarters not a little envy. The New York *Independent*, which pretends to intimate knowledge of Catholic matters and is greatly exercised over our shortcomings, is constrained to add its commendation, but, as usual, turns the eulogy into a comfortable coign of vantage whence to discharge its petty missiles of slur and innuendo. We have now attained a strength which such weapons cannot hurt, but as ignorance may inspire its methods we shall proceed to enlighten it.

Its leader on the Cathedral ceremony opens with, "It is a good rule in the Catholic Church that no church shall be dedicated until it is free from debt." Taking "dedication" as in our common use for "blessing," there is no such rule, and the writer seems to know it, but this gives him an opportunity of insinuating that the "good rules" of Catholics are made to be broken: "We do not observe that this rule prevents Catholic churches from contracting debts," and hints at scandals that follow. Having thus given proof of its knowledge and animus it forms another coign of vantage; "The Catholic Church has been a steadying influence for good character and for sound citizenship," but—we are good in the United States because the public schools and the free spirit of the day have chiseled us into shape, overturning the superstitions which our immigrants brought from Europe and "all that faith which rests on superstition."

How the public schools, even if their influence was not detrimental to faith and morals, could improve our character when, as stated in the same paragraph, an active parochial school is attached to nearly every church, may be set aside as a peculiarly independent problem, but a word on superstition is in order. To overturn the superstitions of paganism was the initial task of the Catholic Church, and to root out residual superstitions and combat new ones has been a large part of its work ever since. Our patronizing and pretentious critic could find in every catechism of any European language which it can command that superstition in every form is specifically condemned by the Catholic Church. If some immigrants and natives who are nominally Catholics are superstitious it is because they are ill-instructed or indifferent, having grown up in the atmosphere of irreligious schools or otherwise out of reach of their Church's influence.

The *Independent*, like most persons and organs that have no definite faith, has no definite knowledge of religious terms and confounds superstition with the Faith to which it entertains an inherited prejudice but to which superstition is radically opposed. Sneering at "the marchings and sprinklings, cleansings and blessings" of the Consecration ceremonies it affects "not to under-

stand that belief in demoniac influences" is retained by us any more than by itself.

The Catholic immigrants who have built up our churches and schools, and their children and descendants who support and multiply them, are precisely those of our citizens who, because mentally and morally disciplined by the teaching and practise of true religion, are least amenable to the influences of superstition. They have learned in their catechisms that it is sinful "to attribute to any action or any thing a supernatural virtue which belongs to God alone." Hence it is not among Catholics that fortune-tellers make fortunes or that spiritist mediums, "Christian Science" healers and similar pedlars of superstition do a thriving business. Our superior critic still holds to the superstition that the Public Schools teach and generate morality, but, thanks to the growth of Catholic education, this also is moribund.

We, of course, believe in the Bible, believe in "demoniac influences," and also that Christ Who expelled the demons has given to His Church power to counteract them. We do not know whether "Luther saw the devil" but opine that Satan, if not in his vision, was well within its range. Lucifer, like Luther, was the leading independent of his day, and pride and scepticism accomplished his downfall. He is a mocker even yet, but a miserable failure even in his mockery.

Another of our critic's grievances is Columbus Day, which, it rightly concludes, has been made a success by Catholics of all nationalities. "It was created," it affects to believe, "for Catholics, chiefly immigrant Catholics and their children, the special Catholic holiday of the year." The discoverer of America merits equal honor from all Americans who take pride in their country's greatness. To deny him that honor because he was a Catholic would be on a par with refusing to honor Washington because he was not. Catholics honor Columbus, primarily, because they are loyal citizens of the Republic which his achievement made possible, and secondarily, because his character as a Catholic and a man was such that all good citizens should delight to do him honor. If Catholics have been the pioneers in such a worthy enterprise it is not the first time they have taken the lead in national movements which finally swept over or brushed aside narrow and unpatriotic bigotry. It is painfully distasteful to our critic that Catholics predominate in New York and Boston, seeing therein a sign that such predominance may become universal and that the ambition of Columbus to spread the Catholic Faith on this continent may be realized.

Well, we shall continue to hold and propagate the Faith, to consecrate our Cathedrals and churches, and to revere on Columbus Day the memory of the great Catholic Discoverer. Meanwhile we may yet behold the *Independent* following Catholic leadership in the growth of a national spirit. Such an apparent improbability has often come to pass.

M. KENNY, S.J.

The Tabernacle Society

Well, what is it and what about it? Is it a new-fangled name for the committee of ladies who look after the decoration of the altar, tidy up the sacristy and glower at the servers? In a well established parish, where the ladies' greatest trouble is to decide which robes are to be worn, which vases are to be placed on the altar, and how the candelabra are to be arranged for the solemn celebration, the Tabernacle Society may mean nothing; but there are parishes in which its name is in benediction and the memory of it will not pass away.

In the newly settled districts of the West and South, there are struggling congregations wrestling with the poverty which is almost inseparable from a start in an undeveloped country; then there are older congregations in districts where the Church has but a weak and feeble representation amid surroundings that are not favorable to expansion. If the priest belongs to some Order, he is sure of a modest living, for his superiors will not leave him hungry; and if the hardships of his charge undermine his health, there is some one of its houses which he can call home. The lot of the diocesan priest is far harder, for he must look into the future and provide for an old age that may be afflicted or helpless. Of course, there is the fund for aged and infirm priests, but in a new country it is inconsiderable and the missionary hesitates to claim for his relief what may soon be needed by one in greater straits.

One of these apostolic men, who rejoiced in the possession of a "guaranteed" income of twelve dollars a month from his ecclesiastical superior, was quite wealthy in his poverty, for he "had seen worse times," as he assured the present writer, and although the sum was small, he could depend upon it. This particular priest visited a number of out-of-the-way places where the people were few and poor and therefore could do little to swell his income. Yet those outlying stations imperatively demand attention, for distressing facts show that though the hardy pioneers persevere in the Faith, even in spite of adverse conditions, it is no proof that their children will recognize the Church as their Mother. That was a painful experience for the missionary in a western state, who, while administering the last sacraments to an old lady, was respectfully assisted by her two sons, both being dignitaries in local non-Catholic churches. They were quite satisfied with their mother's spiritual condition and with their own as well, for they were too ignorant of the Faith to see any incongruousness in their action.

It is to add to the decorum of Divine worship and to facilitate the work of the priests in poor districts that the Tabernacle Society has been called into being. How can the missionary priest obtain the requisites for the becoming celebration of the sacred mysteries in a district where the struggle with want is a part of the daily burden of the members of his little flock? In no way, if it were not for those good people, whose love for the honor and

glory of God extends beyond the limits of their own parish or even diocese. Our Church Extension Society, which has been recently singled out so honorably by Pope Pius X, did well to learn from the Methodists when it began its career, which we trust will be long and glorious. The map of the United States is fairly speckled with Methodist churches. They may not be very sumptuous, but they are churches, and that is the principal thing; they are something that the Methodists can call their own, built for their own use. The map may not show many big splotches, but it does show myriads of specks. Methodist activity has reached into all corners of the country.

The Tabernacle Society follows the missionary on his journeys. It is affecting to see the delight of the older members of the little country congregation when they see for the first time in many years the altar furnishings which the Society sends to their humble chapel. It would be amusing if it were not so sad, to hear some of the comments of children, not mere infants but almost men and women, at sight of those wonderful "things," for they cannot name them. The monstrance, the cope, the shoulder-veil, what are they and what are they for? Rich is that chapel which can boast of the possession of chasubles of the rubrical colors. We recall now the amazement of a good little altar-boy (no, he wasn't very small) when, for the first time in his life, he saw a red chasuble, which the Tabernacle Society had presented to the chapel. With a boy's honest admiration, he feasted his eyes. At the *lavabo*, that youngster took a good, long look, forgetful of cruet and basin and water. Further particulars are unnecessary.

If the Tabernacle Society had no other object but to induce its members to give of their abundance or of their savings to promote the dignity of Divine worship, it would already be a great deal, as we see from the recent report of one of its branches, in which there is a list of articles devoted during the present year to the objects of the organization. Altar linens, surplices, albs, stoles, copes, and even two sets of dalmatics are some of the furnishings that have been provided. It may be that we have had the good fortune to happen upon a particularly earnest and devoted branch of the Society, but we hope for the sake of struggling churches that it has many similar centres of zeal in a cause so worthy. The Society aims, however, at the true spiritual benefit of its members in other respects besides almsgiving, for their object is "to make Jesus Christ in the Blessed Sacrament known, loved and perpetually adored; and to repair the many outrages that are committed against Him in the August Sacrament." Who could begin to enumerate the acts of religion that have been performed to the honor of God and for the welfare of souls by the establishment of the Tabernacle Society? While its own members have been drawn nearer to the Sacred Heart of Jesus by their generosity in His service, they have been instrumental in leading other souls to a knowledge

and love of the Saviour of the World. Where the fruits of their labors have gone to cheer the missionary and encourage his little flock, there also are the members of the Tabernacle Society, present, as it were in the labor of their hands, a continual reminder of what we ought to do for God.

It is regrettable that a love of foolish display sometimes occasions extravagant expenditures as a sign of sorrow at a funeral, when a few days suffice to destroy those costly tokens of remembrance which were the tribute of loving friends. If we could do nothing better or more serviceable, it might pass, but it would be of far more benefit to our dear departed and at the same time helpful to our poorer brethren if we were to profit by an item in the report of the Tabernacle Society. Among donations received for the work of the organization we read: "The gift of a chalice in loving memory of a sister; and of another chalice in loving memory of the donor's parents." And again: "A chalice for the conversion of a brother." We know no further particulars, nor do we need to know them, but it does not take a poet's imagination to conjure up a sister who is working and praying and making sacrifices for the sake of a brother who has become entangled in the meshes of evil. It is good to have such a sister; may that brother prove worthy of her.

The Rev. F. Lasance, whose religious writings have brought him prominently before the public, has the general spiritual direction of the Tabernacle Society. This is in itself a sufficient earnest that its members will love the beauty of the house of the Lord, and that by their zeal in his Holy cause, they will receive the greatest of all blessings, to rejoice in the light of His countenance and to dwell in His courts forever.

H. J. SWIFT, S.J.

Signs of the Times

The *Missionary Review of the World* (Sept. 1910) can boast of an exceptionally keen-sighted observer of the "signs of the times." From across the big pond he sees things in Germany which those living in the Fatherland itself cannot see; for instance, the "surprising large number of Roman Catholic priests who have entered the Protestant ranks recently." One would think that there was an epidemic of clerical "conversions" to Protestantism in Germany just at present. It is true that every now and then one of the twenty-two thousand and odd German Catholic priests does become a renegade from the Faith; furthermore, that every now and then one of these apostates joins a Protestant sect, "convinced by the stomach argument," as one of them put it; but that six priests of the Diocese of Breslau, Silesia, have resigned their offices lately and avowed their purpose of becoming followers of Luther, is a piece of news that some reporter palms off on the gullible.

This same observer of the signs of the times, though

he reads German religious papers, does not seem to be very strong in German. "The famous (?) Roman Catholic theologian, Hugo Koch, of Braunsberg," he tells us, "has published a book entitled 'Cyprian and the Romish Primate.'" Now Hugo Koch published a book entitled "Cyprian und der roemische Primat," which, translated into English, means "Cyprian and the Roman Primacy."

The "famous" Hugo Koch has indeed ceased, as our observer rightly informs us, to occupy the position of a Roman Catholic professor of theology, but not because he dealt with the question of Cyprian and the Primacy "according to the recognized results of historical investigation," but because, by denying the Roman Primacy—a doctrine which certainly does not stand and fall with Cyprian's attitude towards it, as Cyprian, great saint and teacher though he was, is not identical with the Church of his time—he ceased to be a Roman Catholic and had common decency enough to resign his professorship of theology.

Speaking of the Mariawites in Russian Poland the *Missionary Review* leaves its readers under the impression that a Catholic bishop has joined the sect. "A certain Bishop Ko(s)walski," they are told, "has joined Mary Koslowska, and both are actively working for a movement to lead the Roman Catholic people away from the Pope." The fact is that John Kowalski was the right hand of Maria Franzisca Kozlowska from the very beginning of the Mariawite heresy, *i. e.*, about ten years ago, and he was only raised to the "episcopal dignity" last year by an Old-Catholic "bishop."

But our observer carries off the prize in the following sage utterance: "The Pope has 'withdrawn' certain statements in the Borromean Encyclical because they have given offence to Protestants in Saxony. Thus he confesses to his fallibility." The intelligent reader is at a loss to know which to admire most, the writer's cold-blooded distortion of an historical fact not two months old, or his supreme ignorance of what Papal infallibility is.

The same writer poses as the champion of "religious freedom," of the "progressive and tolerant spirit." He seems, however, to be under the impression that Spain and Portugal—I suppose he has altered his opinion about Portugal and is satisfied with its recent "progressive and liberal" account of itself—are the only reactionary countries in this respect. Perhaps he does not know that the spirit of religious tolerance has not yet alighted on sundry States of the great German Empire.

A study of the primary school legislation in force in the various German States (Brandis, *Der Volksschulunterricht der Kath. Kinder in den deutschen Bundesstaaten*. Hamm, 1910) reveals the following significant facts:

In only nine of the confederate States, viz., Prussia, Bavaria, Saxony, Wuerttemberg, Hesse, Baden, Alsace-Lorraine, Oldenburg and Waldeck, have Catholics the same educational rights and opportunities as their Prot-

estant fellow-taxpayers. In the other seventeen States, which have a Catholic population of over 160,000, all the public schools are strictly Lutheran—teachers, text-books, religious instruction, prayers, hymns, in fact the whole atmosphere. Catholic religious instruction cannot be given in any of these schools. Yet to maintain these purely Protestant schools, the Catholics must pay proportionately as much as the Protestants themselves. If they wish to establish private Catholic schools, they must first obtain the permission of the respective Governments, and then erect and maintain them at their own expense. (In Bremen, Lübeck and Brunswick a subvention is annually granted by the State). The teachers employed in the private schools must be approved by the State and the schools are subject in all respects to the supervision of the State. As the number of private schools is very small—there are forty-five scattered through the seventeen States—and as the compulsory education laws are strictly carried out everywhere, it will be readily seen how many Catholic children are forced to attend Protestant schools, and how many Catholic parents are obliged to pay for the privilege of having violence done to their consciences.

Other sins of intolerance committed within the limits of the German Empire could be mentioned here, but I am sure the unpardonable one of forcing Catholic parents to pay for the Protestant education of their children is amply sufficient to arouse the indignation of the *Missionary Review* and to call forth flaming articles of protest, thereby hastening the advent of the day when "the growing sentiment of the world in favor of liberty, civil and religious," may find a lodgment even in the most backward States of the German Confederacy.

G. M.

Helena Modjeska*

All of us who are not mere children, knew Madame Modjeska. She was born in Cracow of middle class family, her father being a teacher in one of the high schools. It is not easy to discover the source of her artistic temperament. One trying to find it amongst the crags and forests and torrents of the Carpathians, the home of her father's people for generations, is disconcerted with the fact that her half-brothers, sons of her mother's first marriage to a worthy Cracovian burgher, were almost as artistic as she. We are therefore inclined to believe that it is to be traced through that mother, notwithstanding her bustling, business like, practical character, apparently without the faintest spark of romance.

Two of those half-brothers were on the stage and Helena wished to join them. She was told by one who ought to have been a good judge that she had not the

* Memories and Impressions of Helena Modjeska. An Autobiography. New York: The Macmillan Company, 66 Fifth Avenue. Price \$4 net.

capacity to succeed; and at about twenty she married Gustave Modrezejewski, whose name she afterwards simplified for western eyes and tongues into the form familiar to us. But in 1861 a charity performance and an approving word from a Warsaw actor opened to her the career she desired. Her circumstances were not prosperous, there were actors and actresses in the family; nothing was easier, therefore, than to turn the amateur company into one of traveling professionals. The thing was done in a moment and her husband became the manager. In 1862 she entered the regular company at Lemberg, making herself generally useful, and in 1865 she won recognition in her native Cracow.

In 1868 she married again. Her second husband was Karol Bozenta Chlapowski, a young patriot of noble blood. At that time too she achieved such a success as won her a life appointment at the Imperial Theatre, Warsaw. But she and her husband were close to the revolutionary movement; and as this was in a hopeless state, they resolved, with some of their associates, upon a co-operative settlement in California. By the end of 1876 they were settled near Anaheim, below Los Angeles, in a small cottage with the blue Pacific before them and the Santa Ana mountains at their back.

If climate and the picturesque were all that life requires, the colonists should have prospered. But food from the soil is necessary, and they knew not how to produce it. The settlement was a failure. Ruin stared the settlers in the face. The woman had to save them from starvation; and early in the following year Helena Modjeska went to San Francisco to try to resume her art. It was the close of the Golden Age. The shades were thickening but had not passed altogether into night. The Argonauts, though no longer of

"That strength which in old days
Moved earth and heaven,"

were still to be seen in the streets; there was still something of the old generosity; and we, who in the summer of 1877 saw the artiste who came, sudden and unheralded, apparently from nowhere, our hard speech faltering on her tongue, to triumph in the old California Theatre of McCullough, Barrett and Booth, while the Polish colony acclaimed her madly, loved to think that to the old California chivalry this bright star owed its rising above the horizon of the English speaking world. But, alas! Madame Modjeska tells another tale. She had to batter at closed doors, to compel a hearing. Barton Hill, the manager, yielded to her prayer to be heard as the unjust judge yielded to the poor widow. And when, seeing he had a prize indeed, he opened the way to the stage, the company put every obstacle it could in her path. But this ill-will wore itself out gradually. The night of August 13 was a night of victory. From it to the end of her life no playhouse in America or Europe could close its doors against Modjeska. The poor farm at Anaheim

became a memory: the little cottage could grow to be the home of restful leisure.

For more than thirty years Madame Modjeska was a Californian, and every Californian who knew her was proud to esteem her. Outside the Church and inside the Church there was but one mind on the subject; and when she passed away last year in the spring, from clergy and laity went up to God, many a fervent prayer for her soul. Still there were defects of character we cannot pass over. Madame Modjeska was a Pole, a patriot, an actress and a Catholic; and we who are not so complex must remember this in meeting things that scandalize somewhat. Three times in her "Memories" she speaks unpleasantly of suicide as a possible ending of her troubles in the troubled times. We do not believe for a moment that she could have ever committed this awful sin, but we should have been better pleased had she never admitted it to her thoughts. We should have been happier too if, sticking to earlier and sounder principles which excluded "Camille" from her plays, she had not allowed herself to take part in this and in "Sapho," "The Doll's House" and "Magda." No one can doubt that she was thoroughly conscientious; though how she formed her conscience in this matter is one of the secrets of her complex character we cannot fathom. Certainly the reasons she alleges seem to us quite insufficient.

Her "Memories and Impressions" are fascinating for what they tell of herself, of her early Polish life, of her trials and triumphs. They are doubly so because in them we meet nearly everybody famous in her day in letters and art. All the Poles are there, Sienkiewicz, Paderewski, the De Reszkes, Sembrich and many another to make this book most pleasing to its readers. Its many illustrations add to its charm.

W. H.

Uruguay's League of Catholic Women

In the year 1885, a tidal wave of hostility to religion swept over Uruguay. The lot of the Church had not been the happiest up to that time, for political bickerings and insurrectionary movements had kept the country in a turmoil; but still religion and its beneficent effects were recognized and Catholic children learned their catechism in the schools of the country. Then came the day when such a concession to the religious sentiment of the citizens was considered too great for the republic to grant. The republic, mark you, seems, by a pleasant little fiction not peculiar to Uruguay, to consist of a handful of law-makers who have succeeded by brain and brawn in establishing themselves at the capital, where they represent the majesty of power if not the will of the sovereign people. One of the woes of South America is that so many of her young men go abroad for their studies before they have reached that maturity of judgment and self-control which every youth needs when far from home and kindred, the consequence being that their re-

ceptive minds drink in lessons which are not precisely of asceticism and excessive devotion. Some rally from the experience while more remain in the slough into which they have been led or thrust. With false principles of life and a profound ignorance of much which it greatly concerns them to know, they return as leaders in Israel but not of the chosen people, against whom they so often wage relentless war. "The enemies of a man are those of his own household."

Such was the state of affairs at Montevideo in 1885, when a few women started an association with a paid up capital of five dollars and a great deal of determination to succeed. The League of Catholic Women has been celebrating its silver jubilee in this year of multiplied and miscellaneous celebrations of anniversaries. The humble beginning is remembered with gratitude to those who made it and for the way in which it has been favored by Providence. The League now conducts five academies of its own, besides financially assisting twenty-two others in different parts of Uruguay. In addition, it maintains sixteen sewing rooms, thirty-five catechetical associations, and five festive oratories. Particular attention is paid to catechetical instruction, especially where otherwise the children would be reared in ignorance of the law of God. The number of children prepared for first Holy Communion already reaches well up into the thousands. As the conferences of St. Vincent de Paul are very generally established in the republic, the League leaves to them their special field and devotes itself to other social works.

One of these works, which raised a howl of opposition at its inception, is the censorship of theatrical performances; yet it has been successful in banishing indecency from the theatres of Montevideo. "Theatrical enterprises which wish to make money in Montevideo must bring a decent repertoire," says the report for the current year, "but we do not presume to interfere with the liberty of others. If they wish to have improper plays, let them pay for them; we will not. For some people morality does not exist, either in the theatre or out of it; they do not recognize its name for they have never known it. If they would have a theatrical performance down to their own level, let them pay for it out of their own money and not with ours, for we live in quite another world and are contented to live there."

The ladies have not been finicky and squeamish in approving or condemning plays, for they have a list of upwards of two thousand that have successfully passed inspection. Requests for copies of this list are frequently received from similar associations elsewhere in South America, so the good work centered in Uruguay extends beyond its limits. At the outset, the censors were pooh-poohed and ridiculed, but when the sales of tickets fell off, the angered impressarios thought of having recourse to the courts with the intention of forcing the ladies to make good the loss; but as neither intimidation nor duress could be proven against the committee, the plaintiffs had no grounds for action.

Mindful of the words of Cardinal Sarto, Patriarch of Venice, now Pope Pius X, on the importance of the Catholic press, the League established committees in the various cities and towns of Uruguay, with the object of distributing good reading matter where it would not otherwise be found, and moreover (and this deserves special mention) of inducing Catholic families to subscribe for a weekly or a daily Catholic paper. Presumably, the way of the book agent or solicitor is about as flower-strewn in Uruguay as elsewhere, yet the fruits of the undertaking were a proof that it was timely, for every committee brought in subscribers varying in number from two to a hundred and fifty. It has been well said that the best means of continuing and strengthening in the home the work of the catechism class and of the Catholic school is the regular visit of the Catholic newspaper, from which the children, as they grow older, can gain that wider and fuller knowledge of Catholic faith and practice suited to their mental development.

Other sociological works have come in for a share of the attention of the Catholic Women's League of Uruguay; but those already mentioned may serve to inspire or to encourage some American woman who is able and willing to give some testimony to the faith that is in her. The children of some of our immigrants have so scanty a knowledge of their mother tongue that they cannot grasp religious instruction, even if their parents were qualified and disposed to give it, a condition which is by no means always verified, and those children will develop into adult foes of the Church or strangers to her unless means be taken to bring them to a knowledge of the truth which makes us free. David numbered Israel, but mere numbers without a corresponding knowledge count for little. Here is a field for a vast deal of active, organized missionary effort in behalf of those who have but baptism to distinguish them from the heathen of Asia and Africa.

H. J. SWIFT, S.J.

The Chinese National Assembly met for the first time October 3 at Peking. Its functions are purely advisory, but the edict establishing it, states that it is the foundation for a parliament. Its members are divided into eight classes, viz.: Fourteen members of the Imperial family, twelve hereditary nobles, Manchus and Chinese, fourteen hereditary nobles, Tibetan and Mohammedan, Six members selected from collateral relations of the Imperial house, thirty-two Peking officials of high rank, ten distinguished men of letters, ten selected from large land owners, one hundred members of provincial assemblies. The subjects of its discussions were to be revenue and expenditure and any other that the throne might authorize. Nevertheless, it had hardly met when it demanded the hastening of the real parliament. This has been granted. It is difficult to forecast the part China may be playing in the world twenty years hence.

Episcopalian Practice and Principle

Some three or four years ago an Episcopalian minister in Boston started a movement known as the "Emmanuel," from the name of the church of which he was rector. It was concerned with a certain method of healing, neither altogether new nor altogether satisfactory. It was called a movement because its promoters thought that if they could persuade the Episcopal Church to take the method up officially a revival of the apostolic gifts of healing might be seen amongst them, to the edification of their own people and the chagrin, no doubt, of the Roman. At the late Convention some proposed the institution of an office for anointing the sick, in connection with the method in question, and free from the Roman superstition that makes such anointing efficacious, not only for the cure of bodily ailments, but also for that extinction of sin which sickness calls for in an especial manner. The Convention refused very prudently to entertain the proposition; and it is noteworthy that both the clerical and the lay delegates of Massachusetts, the diocese in which the movement originated, voted against it. In California the method had been given a year's trial and had proved unsuccessful. In the voting its clerical delegates were divided; the lay delegates voted unanimously not to commit their Church to a scheme, the failure of which would be a foregone conclusion.

In practical matters Episcopalians do not lack perspicacity. When they come to things doctrinal their mental vision is too often dull. A certain Dr. Morrison objected to the official styling of the Bible, "The Word of God," on the ground that it would bring the Episcopal Church into conflict with "the best biblical scholarship." This caused a commotion, and it looked as if the Convention was going to vindicate the name at least, and perhaps to discipline the unorthodox clergyman. He, however, was able to restore it to its wonted inactivity. He said he had been misunderstood. He was quite willing to call the Holy Scriptures the Word of God, "taking this to be a sacred and reverent name for them, inasmuch as they contain all things necessary for salvation." With this the Convention was content. What Dr. Morrison deems to be "the best biblical scholarship" would probably be content with it too; for, after all, the things this considers necessary for salvation are very few, and so it would not be impeded in its pleasant occupation of tearing the Bible to pieces. But did Dr. Morrison's definition really satisfy the conscience of those who were up in arms against him? Does it express the tradition of the Episcopal Church? Is it a Christian definition? Once more we see the fatal readiness of the Episcopalian to compromise on words though these involve logically the sacrifice of a dogma he professes to hold dear.

One day we see some claiming the right to the name of Catholic: the next, we see others rejecting Catholic doctrine unrebuked. When will these good people see the falseness of their position? HENRY WOODS, S.J.

CORRESPONDENCE

From One of the Portuguese Jesuits

LISBON, PRISON OF LIMOEIRO, OCT. 17th, 1910.

DEAR BROTHER IN CHRIST, P. C.

I had never thought that it would fall to my lot to answer your birthday letter from the prison in which I now am, but God has wished it thus. Here I am, a captive for the love of God, and, thanks to His Holy Name, like all my brother captives I am filled with joy.

I cannot recount for you all that we have suffered; it would fill a good sized volume. Just a few words in order that you, and the others, to whose prayers we recommend ourselves, may have some little idea of what has befallen us.

On the morning of the 6th, we were suddenly surrounded at Barro, by soldiers of the cavalry! Imagine, if you can, the feelings of all when we saw the troops riding down on our house. We were immediately ordered to leave the house and start at once for Lisbon. Only a few minutes were allowed in order that each one might make up a little bundle of the things necessary for his private use.

Rev. Father Rector asked and obtained permission for one of the Fathers to remain in order to consume the sacred species. I myself remained with two others, who were sick, and some lay-brothers.

You cannot imagine the sorrow I felt when I saw my brothers, each with his little bundle in his hand, surrounded by soldiers, begin the march to Lisbon. On the following day I found out that they were in prison in the fortress of Caxias, where they are still prisoners. I have not seen them since, nor have I had any direct news from them.

The afternoon of the 6th, the doors of the house were sealed in my presence, and the windows were locked. What shame and sorrow we felt to remain in this fashion in our own house.

On the 7th, they came to take away those of us who remained. Father Gouveia was carried to the hospital, but the rest—there were eight of us—were conducted, well guarded by soldiers, to Lisbon. We were set down at Rocio, where amidst the insults and threats of the rabble we were incarcerated in the government prison.

What consolation we had on our entrance to find that we were in the same prison with Ours of the residence of Quelhas! There were, all told, twenty-three of us in a space that could hardly give decent accommodation to three. There were only three beds, and not a single sheet or blanket. The air which came in (and escaped) through two small openings, reeked with foulness, and the uncovered closets that were in the same room with us, made the stench almost unbearable.

During the night of the 12th, they brought us here to Limoeiro, where we are much better off. We number six from Barro, ten from Quelhas, five from the Campolide, four from Setubal. Fourteen Franciscans and Lazarists are our companions in captivity. We occupy a large hall, and each one has a straw pallet and a blanket. Our rations consist of a bowl of soup, which burns our mouths and tongues on account of the pepper in it, and a quarter of a loaf. We are allowed to buy something extra for the sick. At every moment we expect the "interrogatory visit" of the Minister of Justice, Affonso Costa. Being persecuted as Jesuits, we hide nothing, but confess openly that we belong to the Society of

Jesus. And in this there have been heroic occurrences which will be written later.

We are sometimes favored by the visits of distinguished friends, who bring with them presents of food and other little things. They break down before us and weep like children, and it is we who have to comfort them. As yet we do not know what will be done with us. By a decree of the government we have been declared exiles, and all our goods are confiscated to the State.

There has just arrived at the prison a person of rank, who said to one of the Fathers: "I have just been interceding for you with the Minister of Justice, Affonso Costa, and he has promised to set you at liberty, provided you leave the Society of Jesus." The Father's answer was, "Exile rather than leave the Society!"

The same proposition was made to my brother and myself two days ago, but we gave the same answer. Thanks be to the Good God, who consoles us in all our tribulations.

Concerning the majority of Ours we have no news. We know that some from Barro and the Campolide are in the fortress, Caxias. Some of Ours from Setubo wandered for three days through the mountains. They had taken the Blessed Sacrament with them, and had Holy Communion each day. Father Ilhao, dressed only in shirt and trousers was for three days a fugitive. During that time he had nothing to eat; but he and the others were finally captured. All the authorities and public functionaries treat us with deference.

Good-bye. Pray God for all of us that no one may become weak in this hour of trial.

Yours in Christo,

FRANCIS RODRIGUES, S.J.

(Captive for Christ).

From the Wilds of Siberia

VLADIVOSTOK, EAST SIBERIA, OCT. 7, 1910.

Having elected to spend two of the summer months in Sidémi, we bade a cheerful *au revoir*, last July, to the fortress and entered into the wilds of Siberia. Siberia usually suggests either soldiers or wolves, or both, to the average human mind, said mind having been nurtured on a diet of "Michael Strogoff" in its mature infancy, and late writers and impressions being unable to efface the pictures of desperate circumstances which came in shoals from Jules Verne's pen.

As we steamed out of the bay of Valdivostok into that of Peter the Great, we were reminded not a little of the St. Lawrence as one follows it from Montreal to the open, save that for the rosary of little Canadian villages, each with its guardian church spire, are substituted great bunches of barracks and guns, with here and there two Byzantine church steeples, the whole in the keeping of various sentries, who must be made of nothing less than bronze to be able to support the heat and the cold of the coast. Yet in spite of all this embanked grimness, the bay itself, as far as one could see, tossed boats about, and spilled itself on shores just as do waters of sunnier climes when they have a mind to be happy or unruly.

The port is an active, busy one, once the snow melts, with passenger steamers, freight steamers, sand barges, Korean hay boats, Chinese fishing junks, cruisers, tugs. Even yachts are not wanting, for the yacht club being under the immediate patronage of the Czar, who encourages particularly a love for boating, is in a very

flourishing condition. All of these we left behind, as the stately Volga steamed towards the hills. Stateliness and speed seem mutually uncongenial, for five hours passed before we dropped anchor in a lovely scythe-shaped bay. The mountains which are very steep, rise almost from the water's edge, though part of the beach was wide enough to accommodate two Korean huts and a bath-house lacking two sides, which was destined for our particular use. When we availed ourselves of this ruin, we found the water to be, first, so very salt, that it is almost impossible not to float, and second, the summer resort of sharks of a most peaceful and abstemious variety—perhaps it was that they did not know what they were missing—for with the foreigner's first splash they turned tail and headed for the open.

I should almost prefer a nip, a very small nip, of course, from one of them, than the slippery sensation of stepping barefooted on the huge jelly fish that float about these parts, most beautiful to look upon. Splendid aquamarines and pinks they are. The Chinese and Koreans consider them great delicacies, drying them, and, I suppose, calling them tapioca pudding when they are cooked. The trees that shadow the valleys and low lands are all young. Twenty-five years ago all the vegetation was sacrificed by the Chinese during the war, so every existing tree has grown up since that time.

There are just two Russian families on this particular peninsula in two summer homes. The other people one meets, driving oxen with loads of grass or leaves, or down on the shore setting nets, or "just sitting," like the old Kentucky farmer, are Koreans. They are Russian subjects, belonging to the Russian Church, their children go to a sort of primary school quite a distance across the bay; otherwise their customs, habits, dress, etc., are as in their native country. Theirs is the spirit of economy in its entirety—never does a dead horse, or dog or chicken go to waste. Is it blissful ignorance or simple trust which allows them to enjoy stews of the same, served in brass bowls on little carved stands, without the fear that it may work to their discomfort or death? "Ya Naznayon," which meaning, "I do not know," is a most useful phrase for a stranger in a strange land.

The Korean cowherds pass the house several times a day; there is one with a name which might have belonged to a man at arms of Joan of Arc, "Nérandois" and "Kudéry" is his little brother. Nérandois wears a bright orange kerchief tied round his head, his hair, inside of it, is gathered into a married man's top knot. Kudéry's is still braided and there is nothing to distinguish his head-dress from that of his little sister's. Kudéry is joyful, and sings queer little songs all day, as he drives his double team of oxen. Not so Nérandois, who is married and regrets the step. He is seventeen, and the little brown girl who carries his noon-day meal of fish in a jar on her head, is his wife, of the ripe age of thirteen. Neither of them wanted to get married, but her father needed money, she therefore being a bargain, his father bought her and tears availed not. One of the Russian ox-drivers pursues the even tenor of his way with an ear-ring in one ear. On inquiring the reason of this solitary use, I was told that a peasant on taking a bride, pierces her ears with a jab of an earring, and then presents her with a pair. Should the fair one be already thus decorated, she finds it her duty to pierce one of her lover's ears in the same original manner, which accounts for the loneliness of one side of the head.

There are plenty of islands about; some thickly wooded and mysterious to look upon; but if one paddles out to them at dusk, one will be greeted by the dull bark of sea-lions. It is nice to be able to look on sea-lions without giving a ticket to a man at a gate. In winter, if one really cares to, one may see tigers in the same free way. They are as large as the Bengal beasts, and when the winter is a hard one, are very bad and very bold. Then they come about huts. One will pick up a loose horse or cow, fling it carelessly over his shoulder and walk away with the "smile on the face of the tiger."

But the king of the woods in this part of Siberia is the deer. For him do the oxen pass up and down all day long carrying sweet, fresh grass and green leaves to the huge paddocks, where he is kept prisoner. In this particular park there are more than seventy-five. Others are allowed to roam unmolested till June, when a few are killed each year. All that is required of the captive ones is the annual sacrifice of their horns. The most perfect specimens are found on the island of Askold, not far from Vladivostok, the resort of a kind of hunting club. The Chinese hold that the blood found in these horns possesses an extraordinary something, capable of curing almost any disease and of rejuvenating persons suffering from old age. Therefore they are glad to pay two, three and four hundred roubles for one pair of horns. These are most valuable when they are young and tender, having one or two branches only. They are cut quite close to the roots, and are then plunged into boiling water, so as to harden without bursting them. The pretty creatures are a joy and a delight to the eye. Their color is a rather bright red, with white spots, and they have the melting eyes that belong to their race. One can hardly be reconciled to their imprisonment and disfigurement, no matter how worthy be the object of allowing decrepit Chinamen a few more pulls at their opium pipes. When they cry, as they are often moved to in the dead of night when everything should be at rest, as many songs and poems tell us, they have the voices of spoiled children—very spoiled ones—so that with the best of intentions, one cannot pity them for long at a time.

Otherwise this is a peaceful community. We were for a time threatened with a danger that might have been very unpleasant to say the least. The Hunhoosas, or Chinese pirates, have been very restless this year. They, like the tigers, are particularly fierce when severe winters make food scarce and business dull. Their chief frolic is to swoop down upon persons they think it would pay to take captive and hold for ransom, usually attacking a house at daybreak or at dusk. All our windows are barred with iron, and our doors bolted likewise. The government sent troops to the favorite points of attack and captured several of the ruffians, after they themselves had made eighteen prisoners, mostly Koreans. We were much edified one day at the sight of a detachment of cavalry galloping past with much *éclat*; but the search on our peninsula resulted only in the before-mentioned edification, and the capture of three Chinese opium smugglers. These were handed over to the Chinese authorities, who beheaded them. The Russian girls in our house were visibly disappointed in the result. One in particular had planned sacrificing herself as hostage, and lately had been examining the edibility of various berries and insects with a view to the possibility of being forced to live upon them. This really was unjust to the brigands, who return their victims in the pink of condition, provided the ransom is

promptly paid, otherwise the prisoner is gradually damaged, a finger or an ear being removed from time to time. The possible visit of the pirates provided us with much food for speculation and plans of future greatness, but with nothing else.

Meanwhile the samovar sings; sweeter music a Russian knows not, and hot buns with chopped carrots and turnips and cabbages in their little insides await the serving of the steaming tea.

AN AMERICAN ABROAD.

Duez to Be Brought to Trial

PARIS, OCTOBER 27, 1910.

The notorious scandals brought to light in the investigation of the liquidation of the property of the religious orders by Duez are once more matter of public talk. It appeared for a time, despite the popular indignation aroused by their first revelation, that they would be dealt with as so many other lapses from grace have been dealt with by the ruling powers of France—that they would be quietly forgotten for the good of the cause. Just of late, however, word is spread that Duez is to be brought to trial for his misdeeds. The first report made no mention of the tribunal before which the prosecution would come,—whether the civil or the criminal courts were to take cognizance of the matter. Duez, it is said, has used every endeavor to avoid a criminal process, going so far as to retract the confession made in the beginning that he had stolen a million and a half whilst acting as agent of the official originally charged with the liquidation. M. Imbert, the public prosecutor has not heeded this action and Duez will be criminally tried on this and other indictments.

The present report has it that he will be called to answer for false valuations in his work, for thefts committed in administering the property of the Congregations, for betrayal of confidence in the liquidation processes, and finally for presenting false expense vouchers and for unjustly magnifying real expenses incurred whilst doing the work with which he was entrusted. There is, too, mention made of a false affidavit presented in connection with his accounting for the estate of the Oratorians. Duez's agent and accomplice, Martin Gantier, is held on practically like counts, and in addition is to answer for the seizure of documents of value which disappeared from his possession. As is well known, the Liberal press has all along affirmed that Duez had acted in full understanding with the heads of religious houses in the criminal deeds charged against him, and that these heads, having enabled him to deceive the Government, were guilty accomplices in his wrong-doing. No word of this appears in the process now prepared against him by the judges, and the liberal calumniators of the fearfully-wronged religious are thus put to shame by those of their own household. The calumny had been rejected from the start by fair-minded Frenchmen as too obviously coined to protect the carelessness of men responsible for the scandals. Those accountable for the silly story are of a like honorable stripe as the lovers of liberty, who spread the report that religious had used their convents and monasteries as vantage points from which to shoot down the people in the streets of Lisbon. Anti-clericalism is everywhere ready to use the weapon of lies and calumny.

K. V. Z.

A M E R I C A

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The Dungeons of Campolide

Mr. Lionel James, special correspondent of the *London Times*, writes from Lisbon to his journal contradicting the Archbishop of Westminster whose statement in the matter we quoted last week. He asserts the existence of subterranean crypts the Archbishop did not see. He thinks to strengthen his position with the testimony of no less a person than the notorious minister, Senhor Affonso Costa, who authorizes him to proclaim to the world that there are subterranean works in the College of Campolide.

The *London Tablet* tells us that *outside* the foundations of the college there are subterranean structures sufficient to vindicate the *literal* veracity of the minister, who affirms only the existence of such, though he implies the accuracy of Mr. James' statements. Subterranean structures are not necessarily "passages, crypts and *caches* that would have done credit to the Bastille;" and the *Tablet* explains their harmless nature at Campolide as follows: "At the lower end of the college was a hollow, whence stone had been quarried for the building. This was filled, partly by a cistern to supply the baths of the establishment, partly by wells furnishing drinking water, by stairs for the descent of workmen to execute necessary repairs and by arches forming receptacles for fuel, carts, old timber and other lumber. Over the whole was a flower garden with a trap door giving access to the stairways above mentioned." "En vérité il y a des souterrains," says Senhor Affonso Costa.

Should Mr. James ever have the opportunity of going through the Jesuit Novitiate at Florissant, Missouri, as he went through the College of Campolide—we hope he never will, but the thing is not absolutely impossible—he will find what will fill his mind with unholy thoughts such as now possess it. There also, "en vérité il y a des souterrains." There is the underground structure, the garden over it, the trap door. The fact is that the water

at Florissant is bad and in the space between the buildings there is a large underground cistern in which the rainfall is collected.

Canalejas and the Religious

The proposed measure of Premier Canalejas, which, "by the advice of the cabinet and with the consent of the King," he has laid before the Cortes for legislative action, is not sufficiently drastic to suit the radical element among his supporters. How long will it take him to learn that he is engaged in feeding a fire which will never say "Enough?" He drafted the proposed law as a peace-offering to the more rabid of his followers, and, lo! they rave the more. As the law has stood since 1887, religious associations had but to present to the provincial governor their articles of incorporation and all was done. The law did not make incorporation obligatory; in fact, no word was said about including religious Orders in its provisions, and no attempt was made to enforce it against them.

Señor Canalejas now wishes to oblige all "associations" to observe the law and, at the same time he wishes so to modify it that religious may not be able to secure governmental recognition. His proposal is that, until such a time as the Cortes shall have passed a new law relative to the right of association, the provincial governors shall refuse to accept for recording any documents relating to religious foundations, unless the parties concerned shall have first obtained the authorization of the Minister of Grace and Justice, which authorization he is not to grant if more than one-third of the persons who are to form the new association are foreigners. Under the law of 1887, the governors had no discretionary powers. Their duty was to receive and register the articles of incorporation; if they thought the association dangerous to the kingdom, it was their duty to denounce it to the judicial power, but there their responsibility ended.

The projected measure has quite a different scope. In the first place, as will be remarked, all is in the hands of the Minister of Grace and Justice. If he withhold his consent, no incorporation is possible; if he were disposed to grant the application, he may not do so in favor of foreigners. Such is the famous "padlock law" of the President of the Council; it has been considered by the cabinet and has been introduced with the King's permission. The measure has passed the Senate, where trouble was anticipated, and is sure of success in the House.

In their treatment of King Amadeo, the Spaniards showed that they knew how to make things unpleasant without any recourse to violence, for they simply remained away from the palace when royal functions were to be graced by the presence of the great men of the kingdom. The mob in Huesca hurrahing for the republic as soon as word of the uprising in Portugal

reached them, must have helped to open the eyes of the premier, just as the dignified and orderly protests of the genuine Catholics against his priest-baiting policy ought to have told him that he is treading on dangerous ground. Will he heed the warnings?

The Voice of the People

That public officials are but the servants of the sovereign people is a saying that passes current throughout the Republic. Men are chosen in one way or another to perform certain functions in the interests of the commonwealth and they are answerable to the sovereign people for the manner in which they discharge the trust committed to them. And since there is room for great diversity of opinion in matters purely political and economic, it is supposed that the majority of the qualified voters shall determine at the polls the course of action that their servants, the successful candidates, shall follow. This is a pretty conceit, imparting much comfort and arousing much self-satisfaction in the manly bosom of each unit of the aforesaid sovereign people, but in stern reality it may be as destitute of solid foundation as the froth and foam that perch so jauntily on the crest of a wave.

While the Constitutional Convention of Colorado was sitting, numerous signed petitions appeared with the prayer that a provision for equal suffrage should be introduced into the Organic Law of the Centennial State; but the members of the Convention, not wishing to risk the rejection of the whole Constitution by the introduction of a possibly unpopular provision, soothed their petitioners and satisfied themselves by inserting an order for a special election, to be held after the adoption of the Constitution, for the purpose of settling the question. The election was duly held, but attracted so little attention that, though female suffrage was adopted by a comfortable majority of the votes actually cast, it did not have in its favor a majority of the voting strength of the State.

How is this anomaly to be explained? Most simply, as in similar cases elsewhere. The ease-loving voters and fair weather patriots, who spend so much of their valuable time in denouncing the corruption of politics and the wickedness of politicians, shirk the herculean labor of expressing their will at the polls on election day. There are people of dignified leisure and Buddha-like repose who are too inert and sluggish to cast a vote for a friend and benefactor when his interests are vitally concerned with the outcome of the battle of ballots, much less do they bestir themselves when a trifle such as the fate of an amendment to the Constitution is to be decided. Where a projected change in the Constitution brings out only thirty per cent. of the voting strength of the State, as happens in Colorado, it follows that a few resourceful and designing men can saddle on that State any piece of freakishness in whose favor

the votes of sixteen out of every hundred voters can be begged or borrowed or bought. And this, if the election be "fair," that is, without violence or intimidation or false ballots.

This consideration may help us to understand how measures may be carried in countries where the people have been accustomed for generations to have no voice in the government and where the suffrage, such as it is, is a novelty. When President Santa Ana, of Mexico, ordered a general election to decide freely whether he was to continue to exercise dictatorial powers, he provided each voting place with two books, one labeled "No" and the other, "Yes." The voters had but to inscribe their names. Lest any harm should befall the precious books, armed soldiers were appointed to guard them. A handsome majority freely voted that Santa Ana's extraordinary powers should continue. The people had spoken. So, in all probability, will the sovereign people of Portugal speak.

Liberia's Dream

The willingness of the United States to undertake the part of counselor in Liberian fiscal affairs has aroused roseate visions in the African republic, for its citizens see in the action of our Government the first steps towards a great and influential State, which shall be the rallying point of enlightened and progressive negroes from other parts of Africa, and even from all parts of the world. Liberia is harried by grasping neighbors. Great Britain, France and Germany have long viewed its territory as eminently desirable if scientifically carved and judiciously apportioned; that is to say, if Liberia is unable to stand alone, they are ready to hold it up. Now, in spite of its political and economic miseries, Liberia is not anxious to be held up, in any sense, by its European acquaintances. When it undertook to employ some English assistants, France at once requested that some Frenchmen should also be employed, and at the same not meagre salary. Thus the merry game went on.

Feeling that the United States does not covet its territory, Liberia hopes to receive so great an impetus towards intelligent self-government that its success may work a radical change in the colonial policy pursued by European Governments in Africa, where little inclination has thus far been shown to admit the enlightened part of the native population to any political privileges. For ourselves, we are satisfied that to confine the suffrage to men who have seen their twenty-first birthday, is quite as arbitrary as to confer the ballot on grounds of complexion, for many a youth of twenty has a better understanding of public affairs than many an adult of twice or thrice his age. But if there should be a grand exodus of dissatisfied blacks from African colonies to Liberia and the polling booth, we have our misgivings about the happy results that might follow.

At present, Liberia's voting population is small. How

could that country admit and properly assimilate an army hankering after political power, which it has never practically grasped? Manifestly, there would spring into existence a kingship or a reign of "bossism," that would make Liberia's confusion worse confounded. We see no mighty State in the future of Liberia, and we hope that, for the sake of its citizens, there will be no prodigious influx of discontented souls in search of a political paradise.

Revolution and Religion

The revolutionists in Portugal are walking in the footsteps of their masters. We read that somebody arranged a funeral service for those who fell in the streets of Lisbon and invited the Government to send representatives to it. This Senhor Braga refused to do, on the ground that the new republic must be neutral with regard to religion. Up to the present moment it has dissembled its neutrality, like the gentleman who dissembled his love in order to enjoy the pleasure of kicking the beloved one downstairs. But letting that pass, one may say that the reasons of that obligation are by no means clear. The Portuguese are Catholics, and for their new rulers to stay away from Mass because they must be neutral regarding religion, which means, of course, regarding all religions, is about as sensible as it would be for an American to refuse to come down to his American breakfast because he must hold a neutral attitude towards English jam and marmalade, French *café-au-lait* and the *chota-hazri* of Hindustan.

So, too, it is with the Portuguese revolutionists. They refused to go to the funeral service, not because they have to be neutral with regard to all religions, but because they hate everything that goes by the name of the Christian religion, and most of all the Catholic religion, which is Christianity itself.

This is incontrovertible. Should any one feel inclined to dispute it, he would change his mind on reading the latest news from Portugal. The Government, so delicate in its neutral conscience when there was question of going to Mass, is preparing a Marriage, or rather an Unmarrying Bill, providing for divorce by mutual consent!

Two Kinds of Republics

New York has watched with interest the steady growth in influence and importance of the Metropolitan Museum of Art, from the early efforts of the Taylor Johnson mansion, in West Fourteenth street, to its present magnificent proportions in Central Park. The recent exhibition, which coincided with the appointment of Dr. Edward Robinson, as Director of the Museum, ought to draw the attention of the world to the way art is treated by our own Republic and those abroad. Among the rarest gifts to the Museum is one from Mr. J. Pierpont Morgan. It is a monumental altar piece.

"The Assumption of the Virgin," by Benvenuto di Giovanni. It bears, with the signature of the artist, the date 1498, and was at one time in the Church of the Convent, in Grancia, province of Grosseto, Italy. It has been placed in a small room dedicated to Italian primitives and has almost a whole wall to itself, so important is it considered by the curator of paintings. It depicts the Blessed Virgin seated with hands folded, while about her float a company of angels and cherubs. Above is the figure of Christ and below kneels St. Thomas, receiving the girdle. At the bottom of the figure is a quaintly painted landscape, which serves as a background for St. Thomas, St. Francis and St. Anthony of Padua, who kneel near a sarcophagus filled with growing flowers. The whole breathes a spirit of beauty and reverence, and plainly indicates how true devotion was the inspiration of the artist.

Another important addition to the primitive paintings is an altar piece by Taddeo Gaddi, which was purchased with the income from the Rogers fund. The central panel contains figures of Christ and the Blessed Virgin Mary. In the right hand panels stand St. James with his pilgrim's staff, St. Stephen bearing a palm, John the Baptist with the cross and St. Lawrence clothed as a deacon and bearing the emblem of his martyrdom. It is believed Taddeo Gaddi, who died in 1366, painted this work toward the close of his life.

Almost at the very moment these examples of Catholic art were being placed in positions of honor in the chief city of our republic, something else was occurring in the capital of the newest "republic"—the republic supposed to be the efflorescence of modern progress; the "epoch of austere morality and impartial justice" the production of Theophilo Braga, described in the *Independent* of October 20 as, "poet scholar, philosopher," and his associates, to whom it says "must be assigned the chief credit for awakening Portugal to a consciousness of her national entity in history and in art." We shall allow Mr. Perceval Phillips, the special correspondent of the London *Daily Express*, to describe it.

"A gigantic negro, barefooted and wearing a priest's biretta on his head, and armed with a cavalry sabre and a long butcher's knife," he writes, "was prising up the side of the altar slab searching for jewelled relics. Two grimy revolutionaries wrapped in gold-cloth copes danced in the choir singing the 'Marseillaise,' while another mocked the intoning of the priests. Another gang smashed the high gilt reredos and baldacchino behind the high altar with hammers and axes. A naval petty officer, blood-stained and with a bandaged head, called three pillagers to assist him as he savagely wrenched out the pulpit, hoping to find secret treasure. Life-size statues were thrown down and broken. A sailor handed his rifle to a companion and tried to wrench off the silk curtains of the tabernacle on the high altar. Republican mottoes were scrawled on the walls in chalk. The organ was ruined. A grimy artilleryman tried to play an accompaniment to a ribald song, and smashed the keys in disgust when he failed."

The special correspondent of the London *Daily News* confirms the above as follows:

"I witnessed some almost incredible scenes of looting and senseless destruction of church property at Lisbon yesterday (Saturday), when soldiers and sailors, intoxicated with four days of freedom, suddenly realized their strength, threw off all pretense of discipline and plunged into wild excesses.

"With drunken revolutionists dancing the Marseillaise on the altars of ruined churches, gangs of patriots, armed with rifles, knives, bludgeons, even immense hammers and pickaxes, as weapons of defence, were engaged in sacking convents and hunting the fugitive priests."

Here are two pictures of republicanism, the Braga-Ferrer "scientific, philosopher" brand, and the old-fashioned God-fearing Christian variety. They can be left to speak for themselves to sober, thinking American minds.

LITERATURE

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline and History of the Catholic Church. In Fifteen Volumes. Volumes VIII and IX. New York: Robert Appleton Company.

This great Catholic literary enterprise is progressing with such rapidity that the ninth volume is upon us before we found opportunity to publish our appreciation of its predecessor. There is no evidence, however, of the shortcomings that usually accompany rapidity of production. On the contrary there is a manifest mastery of technical details, the result of experience, acquired by the editorial staff in successfully coping with the initial difficulties incidental to so vast an undertaking. The machinery is running smoothly and it is now assured that the fifteen volumes of this monumental work will be completed before the date originally set.

The first thing that will strike the student of the Encyclopedia is its attractiveness. The illustrations are numerous, artistic and appropriate, and the clear cut divisions and sub-divisions enable the reader to find at once any phase of a subject he is interested in. The maps of Volume VIII, notably the map of Christendom under Innocent III, the colored illustrations and the reproductions of the great masters in Volume IX, and the numerous cuts that adorn almost every page have an artistic and illustrative value which, we believe, no similar work has hitherto attained.

In scanning the pages one is impressed with its broad and genuine Catholicity, in character, contents and contributions. There is no sphere of human activities, mental, manual or moral, that the Catholic Church has not influenced, and it is the highest praise of the Encyclopedia that every phase of that influence is reflected in its pages. Its scope goes back of the Christian era through the long lines of biblical and secular history to the cradle of mankind, and back even of that to the dawn of creation and the physical formation of the universe. Its list of several hundred contributors and the title of their subjects—scientific, biographic, philosophic, biological, theological, geographical, historical, ascetic, artistic, educational, social, juridical—make an instructive and interesting study. From China to Peru, from the Bahamas to the Philippines, from Australia to Alaska, every land and interest is represented, and with an impartiality and an adequacy of scholarship that has astounded non-Catholic critics and surprised even Catholics themselves. Not the least service of the Encyclopedia's editors is to have awakened Catholics to a proper conceit of their capacities and stimulate them to further achievement.

The countries that bulk largest in Volume VIII (titles extending from Infamy to Lapparent) are Ireland, Italy and Japan. There is an excellent summary of the history of Ireland by Father D'Alton; of the Irish in the United States by Peter Condon; in Canada by Father Devine, S.J.; in Australia and South America by T. F. Meehan; in England by D. M. O'Connor, and in South Africa by A. H. Atteridge.

The influx of Irish soldiers on the Continent of Europe appears to have been ignored, but the story of the Irish Colleges that were established in various European centres to educate the Irish priesthood in the days of persecution, and of the numerous martyrs and confessors of the period, is adequately rendered. Dr. Douglas Hyde's treatment of early Irish Literature is admirable, but his sketch of the more modern period is less satisfactory. A Protestant, however sympathetic, can scarcely be deemed capable of doing justice to Catholic Literature. He is naturally better acquainted with writers of his own persuasion, and hence we find some of the greatest Catholic names omitted and some included that have no place in Catholic and little in any literature. Of the thirteen photographic illustrations there are only three of Catholic authors. Many Irishmen are treated elsewhere, under separate titles, but we miss one of the greatest, Geoffrey Keating, historian, poet, orator, confessor and the classic writer of modern Gaelic.

The articles on Italy, Japan and Jerusalem form a good subject of comparison with other encyclopedias. Even excluding the religious view-point, on which a correct appraisal of their history and character is largely dependent, we can safely affirm that in the extent, variety and accuracy of their secular information, these and similar articles are preeminent. The same may be said of Dr. Ganns' Luther and Liszt, of Goyau's Von Ketteler, Archbishop Farley's John McCloskey, Father Thurston's Joan of Arc, Dr. Turner's Kant and Leibnitz, and of the numerous important biographies, Leo X excepted, that come under the names of John, Leo and Louis. Purely theological and religious subjects may be expected to be exceptionally well treated, and of these Father Maas' Jesus and the liturgical articles are fine examples, but under names included in all books of reference, such as Law, Labor, Logic, Marriage, it is interesting to notice the decided superiority of writers whose faith and training give them certainty and definiteness of view.

Louisiana and Maryland, the two States that most abound in Catholic interest, receive adequate treatment in Volume IX, though we think Professor Fortier's view of the heroism of the five Voltairian conspirators of New Orleans and of the cruelty of the Spanish Governor who had them executed is not sustained by history. Of other excellent articles we may mention Know-Nothingism, Manuscripts, The Mass, Masonry, and History of Philosophy. Satisfactory accounts of Dr. Lueger and Père du Lac, who died within the year, show that the editors are up to date. In a work of such vast and varied scope occasional flaws are inevitable, but, taking a general view, these volumes must be pronounced, like their predecessors, a credit to the Encyclopedia staff and a revelation of the range, quality and readiness of Catholic scholarship.

M. K.

Whirligigs. By O. HENRY. New York: Doubleday, Page & Company. Price, \$1.20.

This is the first of two volumes of his short stories which remained unpublished at the time of the author's death. The selection of tales for the present volume, we are told by the publishers, was almost the last literary labor of O. Henry. Whilst this circumstance gives a certain pathetic interest to "Whirligigs," calculated to moderate a critic's sensitiveness to defects, it need not operate to such purpose on the present occasion. "Whirligigs" shows a distinct improvement in tone and workmanship over preceding books by the same author. The wit and humor of O. Henry were always undeniable qualities; but they were too

often of a curb-stone variety and exercised on unworthy subjects, showing a preference for the aimless and rather banal fun and crude color of *Puck* over the less obvious and more artistic comedy of *Punch* at its best. One received the impression that O. Henry was a "self-made" writer starting without traditions or respect for them, and merely yielding to native joyousness and power of narrative for the delectation of himself and of all and sundry. His originality could always command admiration of a sort.

In "Whirligigs" the author endeavors to consult literary values and to raise the style of his performance to levels where it will come within the scope of literature. The ideas which he uses to furnish anatomy for his stories are less frequently bizarre, sentimental and melodramatic, and more often true to life and vigorous in their sanity. This fastidiousness of thought has a beneficial effect upon his manner. He is not at such pains to cover his real purpose under a flaunting and pretended ridicule of his own tears. It behooves a person weeping over cheap melodrama to conceal the fact.

The way an old device of the class-room can be turned into something wonderful by original talent is strikingly illustrated in "The Roads We Take." It is a triumph of skill. Another triumph is the story, "The Theory and the Hound." It was written merely to prove that a man who is overfond of horses and dogs is always cruel to women; but it is not every writer who can convey an obvious moral with so little damage to his art and interest. "Calloway's Code" should long remain as a classic satire on newspapers. Less telling pieces of satire—both of them on types of current fiction—are "A Little Local Color" and "Tommy's Burglar." Occasionally O. Henry descends to such things as: "'Dolce Far Niente'—that's what they called the place; and it was an improvement on dolce Far Rockaway, I can tell you." This is in his early manner, which the present volume encourages us to think he would have discarded if days had been granted him. On the whole, "Whirligigs" makes us regret his early death more than any of the stories from his pen which we have seen hitherto.

J. J. D., S.J.

Jesus is Waiting. BY MATTHEW RUSSELL, S.J. London: Burns & Oates. New York: Benziger Bros. Price 75 cents.

The art of Father Russell excites our admiration. So far as we are aware it has no counterpart among English writers on religious devotion. It is restful, with the conscious security of Faith, and at the same time fully alive to all the shades of current error and disbelief. It has the mellow tone of contented maturity, yet does not want the impulses and yearnings of youth. With adoration at its heart and prayer on its lips, it is still reminiscent of a world that misdirects its adoration and never prays. But the consciousness of Divine frustration permitted to wandering free wills does not make Father Russell's art sour, bitter or cynical. Meditation on human sin and folly may turn an apostle into a Savonarola or a Francis of Sales. If one can shame sin by confronting it with the sweetness and beauty of virtue, one is apt to be more effective than by flaying it with the scorpions of wrath. Father Russell's art is alive to the difference and the advantage; and, whether from conscious purpose or, as we are feign to believe, from a natural and spontaneous inclination, it has always proceeded on the principle that every religious writer, especially on devotional subjects, need not and should not stop to argue and discuss. It uses its familiarity with the world, obtained from wide reading and ripe experience, to give point and illustration to its statements of the truth or to its gentle admonitions. Otherwise it preserves a monastic aloofness from the clash and cross-purposes of doubt and unbelief, and in the serenity of divine Faith concentrates all its resources upon showing the attractiveness as well as the need of Catholic truth to minds and hearts.

We are moved to make these observations by the appearance of Father Russell's latest book. As the title of it indicates, it occupies itself chiefly in calling the attention of Catholics to the rich Treasure they possess in the Divine Presence in the Tabernacle, and the unutterable loss and ingratitude involved in forgetting and neglecting our "Prisoner of Love." This single theme lends itself, under the author's pen, to a fascinating variety of treatment, as one can conjecture at the very start by going over the headings of the chapters. Some of them are: "Jesus is Waiting;" "The Blessed Sacrament in the Bible;" "Benediction;" "The Great Grace of Daily Mass;" "Visits of a Religious to the Domestic Chapel;" "Prayers at a Visit," etc.

It is a characteristic of Father Russell's art that he does not adopt the academic and impersonal style in his books. He is a teacher, but not a pedagogue. He takes us into his confidence, a friend among friends; and, whenever his subject permits him, he draws from his own experiences, or those of persons he has known, rare facts and delightful reminiscences that fix his particular counsel or suggestion in our memories forever. And here we cannot but stop to envy the good fortune of Father Russell in the number and quality of his friendships. Perhaps, after all, as in the case of books, we find in our friends only what we bring to them; and Father Russell's enviable record in this respect may be only a tribute to his own personal qualities. No one can deny that he has made excellent and practical use of what is in itself a genuine pleasure; for the biographical fragments scattered through his text afford so many concrete and forceful illustrations of his teaching. In the present volume, which he dedicates to the late Sister Mary Francis of the Blessed Sacrament—formerly the Hon. Mrs. O'Hagan—he devotes the last pages to a brief sketch of that gifted woman's life.

Before we close our notice of this little book we ought to make a slight reference to its usefulness as an anthology in verse of the Eucharistic devotion. Father Russell is an industrious and judicious gleaner, and many an exquisite flower of verse might continue to blush unseen in the ancient files of an obscure magazine had not Father Russell drawn it from obscurity and given it the sunshine of his charming pages.

Just now when the Eucharistic Congresses are annual expressions on a large scale of the Church's renewed fervor in devotion to the Blessed Sacrament, Father Russell's latest book is especially appropriate. Among the many excellent volumes that are appearing to mark one of the most wonderful revivals of Catholic spirit in the history of the Church, it ought to occupy, if not a place of pretentious prominence, at least a very serviceable and popular position on the shelf of our devotional literature.

J. J. D., S.J.

Hosanna, a Catholic Hymn Book; Organ Accompaniment to the "Hosanna." By LUDWIG BONVIN, S.J. St. Louis, Mo.: B. Herder.

"Hosanna" is almost entirely a new book, though listed as the sixth edition of "Psallite," a hymnal edited in 1901 by Alexander Roesler, S.J. The latter work has undergone such thorough revision that comparatively little remains of the original. Many of its melodies have been retained, though even these have received additions and emendations. "Hosanna" contains in all 188 numbers, twenty more than the "Psallite." In its present form the hymn book is a choice collection of Catholic hymns with appropriate music adapted for use in our churches, schools and religious communities. Upon the text or wording the author has bestowed great care to embody sound Catholic thought and sentiment, excluding all verbiage or meaningless phrases. Many of the selections are genuinely poetical, and few sink to the level of mediocrity.

An important feature, often greatly lacking in existing books of the kind, is this, that the texts are really adapted to the

melody and rhythm, with the accents, pauses and caesuras placed naturally and properly in all the stanzas. Without any violence to text or melody, the language throughout is dignified and appropriate.

As to the musical quality of the hymns, it is worthy of note that the hymnal contains some of the most beautiful hymns, used by the Catholic Church since the twelfth century. There is no trace of trashy or unchurchly music in any of the pieces. An appendix of approved prayers and devotions has been added to the musical part of the book.

The organ accompaniment is of that high grade of merit which we might expect from the hand of a composer whose name is so well known in the musical world.

PETER W. LEONARD, S.J.

The Princess of Poverty: St. Clare of Assisi. By Very Rev. Fr. MARIANUS FIEGE, O. M. Cap.

Since there exists such a great and ever-growing interest in Franciscan literature it is not surprising that the publication of a life of St. Clare by such an eminent authority as Fr. Paschal Robinson, O.F.M., should be looked upon as a notable literary event, and tend to bring into fresh prominence the modest and retiring figure of "our holy mother St. Clare." It is a natural consequence that her former biographers should come in for a share of attention, and their merits and defects be discussed and canvassed.

Under those circumstances it is strange that, while others have been mentioned, no one should, apparently, remember Very Rev. F. Marianus Fiege's life of St. Clare, published only ten years ago. A work which presents to the English-speaking public every authentic source of information accessible on the subject. Those sources are enumerated and described by Fr. Robinson in his article, "The Story of St. Clare" (*Ecclesiastical Review*, February, 1910, Philadelphia).

Father Marianus thus modestly speaks of his work in the preface: "In looking over the material at my disposal and consulting various modern works written on this subject, I was confronted with a difficulty which for a while caused me to be at a loss how to treat the work. My original intention was to present to the reader a complete and connected history of the saint's life and of her Order. But I finally abandoned this idea. For I found that the different lives that I had read were all based upon an ancient biography of St. Clare written shortly after her death by order of Pope Alexander IV, the same Pope who also canonized her. Hence, instead of constantly referring to this authentic record, as other authors have done, I thought it more advisable to give a faithful translation of the same. The original Latin text which I have followed is the one given by the Bollandists, whose well-known painstaking care is a sufficient guarantee for its authenticity."

BROTHER ANTHONY DILLON, Tertiary of St. Francis.

A Brief Grammar of the Portuguese Language, with Exercises and Vocabularies. By JOHN C. BRANNER, Ph.D., LL.D. New York: Henry Holt & Co.

The advantage that European merchants have over American competitors in the Latin-American market is due in no small degree to the fact that the former maintain resident agents or representatives in America, who learn the language and wants of the country in which they are established. Throughout the vast republic of Brazil the language spoken is Portuguese, and the same will be true when the population shall have increased ten hundredfold in that land of untold mineral and vegetable wealth. Professor Branner has lent valuable aid to our exporters by bringing within reasonable compass all that is needed to acquire a fair conversational knowledge of the language of those producers who, for years to come, will have to look beyond

the confines of their own country for the manufactured articles that they need in their work of development. The grammatical rules are succinctly given and well illustrated; the exercises on the rules are to the purpose. Some gems are conspicuously absent, as, "Are you brushing the hat of the son-in-law of your uncle? No, I am tying the strings of the bonnet of my grandmother." He seems to have kept in mind the adage which he sets down: To speak without thinking is to shoot without aiming. Whoever will take the trouble to give a short quarter of an hour a day to this meaty little volume will soon find himself in a position to enjoy the treasures of Portuguese literature, too few of which have been reproduced in English. * * *

The Adventures of Two Ants. Told by NANNY HAMMARSTRÖM, from the Swedish by A. E. B. FRIES. New York: Frederick A. Stokes Co.

Endowed with the power of speech for the benefit of two little children, Miss Rufa Ant gives them a thrilling account of her life from infancy to mature age. The charming story is told as only mothers can tell stories, and into it is introduced in a chatty way a great deal about ant life, which has the double advantage of being in keeping with fact and as delightful as a fairy tale. The book is plentifully supplied with illustrations, that on page 20 being notably "human." The author has very happily combined instruction and pleasure for children small and big. * * *

Highways and Byways of the Rocky Mountains. Written and Illustrated by CLIFTON JOHNSON. New York: The Macmillan Company. \$2.00 net.

Here we have variety enough for all tastes, for though the mountains from Montana to New Mexico take up the greater portion of the book, some of its most pleasing chapters tell of the great plains that skirt the Rockies. The "civilized tribes" of Oklahoma, the Pueblo Indians of New Mexico, miners and Mormons, oil wells and old settlers furnish Mr. Johnson with an abundance of local color which his pen and his camera have combined to spread before us. Some seventy photo-engravings are generously scattered through the book. * * *

Spiritual Counsels of Fénelon. Selected by LADY AMABEL KERR. St. Louis: B. Herder. Net, 45 cents.

The high spirituality and tender piety of the illustrious prelate from whose correspondence these "Counsels" have been culled were recognized and revered in France at a time when courtliness was more common than religious fervor. This selection from his writings consists of a number of short chapters on the service of God, any one of which, though only of fifty or sixty lines, will furnish abundant matter for profitable reflection. "How to Pray," "God's Hidden Ways," "Spiritual Reading" and "The Secret of True Peace" are some of the suggestive titles. * * *

Los Martires de Uganda. Por un PADRE DE LA COMPAÑIA DE JESUS. St. Louis: B. Herder.

This number of "Desde Lejanas Tierras" takes us to Africa and describes the customs of the savages on the shores of the Victoria-Nyanza, where the first converts were put to death by the superstitious king. An interesting story is woven into the historical part, which in itself is sufficiently stirring. Six full-page engravings picture the most striking scenes of the text. This little volume is the twenty-fifth of the series, whose object is to make the missions of the Church better known and appreciated among the Spanish-speaking faithful. * * *

BOOKS RECEIVED

- Memories and Impressions of Helena Modjeska. An Autobiography. Illustrated. New York: The Macmillan Co. Net \$4.00.
- A Brief Grammar of the Portuguese Language. With Exercises and Vocabularies. By John C. Banner, Ph.D., LL.D. New York: Henry Holt & Co.
- Voices From Erin and other Poems. By Denis A. McCarthy. Boston: Little, Brown & Co. Net \$1.00.
- The Cost of a Crown. By Robert Hugh Benson. New York: Longmans, Green & Co.
- French Publications:*
- L'Heure Du Matin. Ou Meditations Sacerdotales. Revue et Considerablement Augmentée. Par l'Abbé J. B. Gros. l'Abbé E. Dunhac. Chanoine Honoraire de Pamiers. Paris: P. Téqui, 82 Rue Bonaparte. Net 6 francs. Two volumes.
- Dieu. Son existence et sa nature. Par l'Abbé Broussolle. Paris: P. Téqui.
- Jeunesse et Pureté. Par l'Abbé Henri Morice. Paris: P. Téqui.
- La Loi D'Age. Pour La Première Communion. Par l'Abbé F. Sibeud. Paris: P. Téqui.

EDUCATION

The *Educational Review* for the current month gives place of honor to an article which deserves attentive reading from all who are interested in the question of state control of education in this country. The writer, Mr. C. P. Cary, is State Superintendent of Schools in Wisconsin, and having, from his position, excellent opportunity to know the good and evil existing in one of the best institutions of the kind of the country, his paper describing some unfortunate tendencies among state universities should possess a distinct value. Mr. Cary finds three characteristic features of development in our state universities, which he deprecates as unfortunate. These are: a tendency to unwise expansion, to exaggerate graduate and research work, and the growing disposition of state universities to take themselves too seriously as leaders. The unwise expansion leading to a readiness "to offer instruction in anything under the sun that anybody wants to study" is a sort of automatic acting arrangement, says Mr. Cary, largely imitative of older and better developed institutions, which grow out of no actual need of these schools in the university.

It is rather an unseemly spirit of rivalry which urges those in authority to attempt to keep pace with what is done in the institution "over the state line," or the endowed institution that is equipped financially and otherwise for prudent and useful growth in the courses it offers. Mr. Cary makes the claim, too, that a good deal of evil comes from the evident inclination to exaggerate the importance of graduate and research work in state universities. He is not in accord with the cry that "it is impossible to have good teaching in a college if there is not a large and growing amount of original research in a school above the college." Naturally one agrees with his contention, realizing as one must that the purposes of a graduate school and of a college are very different, the methods are different, the ideals and spirit are different.

The trend to research work marking the development of state universities in America appears to date from the growth of German influence among our university lights. Germany appears to have been peculiarly fortunate in the development of her higher schools, since the claim is made for them that every university professor is a research man and a teacher. Whatever be said, however, of the ideals prevalent in Germany, with us in America abundant zeal and large ability as an original investigator do not appear to go with the all-important faculty to instruct students in a careful, systematic and thorough manner. Nor does there appear to be, as Mr. Cary argues, much prospect of a growing need in the direction of investigation in our universities, since it would seem that the real work of investigation in the future is to be carried on here in America largely in institutes of various sorts founded by men of wealth and devoted to specific purposes. The third tendency discussed by the author of the paper now being considered is the growing one on the part of state universities of taking themselves too seriously as leaders, a tendency, as Mr. Cary explains, to domineer under the name of leadership, and, as he well remarks, "a state university is a splendid servant of society, but when it undertakes to be master it is passing beyond its function, and, in fact, has crossed the danger line." The reason of the complaint thus made is drawn from the officiousness of those charged with the direction of these higher schools appear to show in regard to the state at large. Needing large funds to carry on their plans, and realizing that this fund must be drawn from the taxes gathered by the state executive, a "systematic and ceaseless booming of the superior qualities and superior work and worth of the university is carried on." The service of the press is enlisted, politicians are approached, state officials are badgered, the alumni of the institutions are pressed into service, and threats of political ostracism are not infrequently resorted to.

The dangers referred to are real dangers, and their scope would be widened immensely were the thought now in the mind of many favoring dominant control by the state of the entire educational work done within its borders, to become a reality. The paper should be attentively studied by all who desire to see our educational institutions live only in the desire to strive to render the highest conceivable service to the students who are gathered within their walls.

An Iowa sociological congress in session at Des Moines and representing the mothers of that state went on record November 1 in a vote demanding the enactment of a law favoring state cen-

sorship of moving picture films. The law in question prohibits the exhibition of films that portray acts of violence, physical torture, evil suggestion or love and hate. In their place the pictures must represent heroes and heroines of history and literature or portray the lives and habits of people of other nations.

The New York *Times* lately invited the children of Bergen County, N. J., to write historical compositions, suggested by the celebration of the county's 250th anniversary, and numerous medals and other prizes were offered for the best contributions. On October 28 the *Times* said: "To the surprise of the examiners of the Bergen essay contest they found yesterday a degree of almost uniform merit in the compositions from the parochial schools of Jersey City. In contests of this order private schools unfortunately often make a very poor showing indeed as compared with the general average of public school work. But here, almost every outside institution competing—notably St. Patrick's school, St. Paul's school, St. Michael's school, Catholic Institute, St. Joseph's school, St. Bridget's school, and Hasbrouck Institute—have sent in sets of essays all so well written that the judges have found difficulty in selecting prize-winners."

It is gratifying to find so fair a notice of Parochial school work in one of our dailies, but whilst we accept the compliments of the *Times* with pleasure, we question the statement made that "private schools often make a very poor showing as compared with the general average of public school work." Is it not rather the case that the outcome in this competition is in line with results ordinarily noted in such contests?

ECONOMICS

The imports for ten months ended September 30 amount in value to 1,172 million dollars. For the corresponding period of last year they were valued at 1,068 million dollars. Sugar increased in value from 80 to 103 millions, and works of art from 5½ to nearly 10 millions. Perhaps certain investigations have had something to do with these increases. Crude rubber increased from 50 to nearly 79 millions. The high prices prevailing in the rubber market during the first half of this year may account for some of this. The value of coffee imported dropped from 57 to 45 millions, while tea was almost unchanged. Cocoa dropped more than 1½ million from nearly 10 millions. Iron ore just doubled in value, being 6 millions this year while last year it was only 3. Champagne dropped from nearly 6 to 2½ millions, a very striking example of the effect of the present tariff. Whether it

is to be bewailed depends upon one's point of view. On the whole right-minded persons will not be greatly distressed. The value of cigars and cigarettes increased from $2\frac{3}{4}$ to nearly $4\frac{1}{2}$ millions, which some may take to be a sign of returning prosperity. Hats and their materials increased from 4 to 6 millions, in sympathy, no doubt, with the growth in diameter of ladies' hats.

At a meeting of the Chemists' Club lately, the President, Dr. C. F. McKenna, hinted at a cause of high price which has not been noticed hitherto, namely, the employment for other purposes made possible by the progress of chemistry of what once were articles of food only. As examples of this he instanced corn, in which there is a trace of oil used for soap, paint and perhaps rubber; eggs taken, whether good or bad, by manufacturers of albumen; gelatine, employed for many purposes. Following the same line of thought, one may say that the Pure Food Law has something to do with high prices. Chemists, for instance, can make glucose, starch, vinegar, out of sawdust, but under the present law these products may not be used to adulterate food as they were used previous to it. All this is true. Still we hold that the fundamental cause of high prices is the increase of consumption out of all due proportion to the increase of production.

SOCIOLOGY

Up to October 27 no less than twenty-two aviators were killed during 1910. In the month elapsing from September 27, the date of Chavez's fatal accident, seven perished. One must ask again and again, whether such benefits are to be looked for from the aeroplane as to justify this sacrifice of life.

The International Congress for the Legal Protection of Workingmen, at its second plenary session in Lugano, Switzerland, instructed the executive committee to send the report of its proceedings to the associations of Spain and Denmark, in accordance with the petition of the Berne meeting. The committee was likewise instructed to communicate with the workingmen's organizations in Norway, Russia, Finland, Turkey, the Indies, Australia and Canada, to obtain their adhesion to the resolutions of the Congress. Conformably to the motion of M. Shrelht of Paris, a report was ordered to be drawn up by the three committees appointed to examine night work at which children are employed, the work of women, and the length of the day for child labor. An appeal was made to the English government for an annual subsidy. The official representative of Great Britain promised to agitate the question of work in the homes. The Congress passed resolutions demanding

the establishment of bureaus to look after salaries and contracts, the application of the penal code to the Truck system of wages, and the support of professional associations among workingmen. A vote of thanks was given to the American government for increasing its subsidy. The next Congress is to be held at Zurich in 1912.

ECCLESIASTICAL ITEMS

A letter from the Rev. Mother General of the Good Shepherd Nuns at Angers, France, addressed to the Mother Superior of the Convent in Boston, gives the following details of the expulsion of the Sisters from their monastery in Lisbon during the recent revolution:

"As there was no priestly hand to remove the Blessed Sacrament from the Tabernacle, the Mother Superior distributed the Sacred Hosts among the Sisters, giving eight to each. Scarcely had she finished when the chapel door was burst open and in rushed the soldiers. All the Sisters were led to prison at once, where they remained five days, expecting to meet death at any moment. Then the German Consul demanded the release of the nine German Sisters, and on this being granted sent them back to Germany. The remaining Portuguese and French Sisters, numbering fifteen, through the exertions of charitable souls, obtained passage on an English steamer, and in due time reached the Mother House at Angers, looking more like gypsies than Sisters of the Good Shepherd. The children whose friends claimed them were allowed to go with them, and the rest were cast into the common prison."

The golden jubilee of the establishment of the Dominican Sisters in Louisiana was celebrated in New Orleans from October 31 to November 6. Eight Irish Dominicans came from their celebrated convent at Cabra, Dublin, in 1860, and under difficult circumstances established a school and convent at New Orleans during the Civil War. They have multiplied their foundations in the interval, devoting themselves chiefly to educational work, and have been a large factor in the development of the Parochial School system of New Orleans. Most Rev. Archbishop Blenk presided at the jubilee functions and sermons were delivered by Rev. J. O'Shanahan, S.J., and Very Rev. J. F. O'Connor, S.J. Three of the founders were present at the jubilee.

The Confraternity of Christian Doctrine resumed its regular winter course of lectures on Friday, November 11, in St. Regis Convent, 140th street and Riverside Drive. This Association of Catholic Ladies, under the direction of Monsignor Wall of St. Charles Borromeo's Church, West 141st street, is formed for the purpose of gain-

ing a further knowledge of the practical relations of our Faith. It meets on the second and fourth Fridays of the month, at 3 o'clock, and the lectures are given by well-known members of the clergy.

Two Irish nuns, Sister Mary Dominic Murphy, a native of Dundalk, and Sister Mary Catherine Clayton, a native of Navan, have reached the Siena Convent, Dundalk, Ireland, from Lisbon, where the first named had spent forty years of her religious life. The nuns state that they were removed from their convent by armed soldiers and placed with two hundred Franciscan nuns in a suffocating shed which was used as a temporary jail.

Rev. William H. I. Reaney, the senior Catholic Chaplain in the U. S. Navy, has been transferred from the battleship Mississippi to the League Island Navy Yard, Philadelphia. He has now served nineteen years in the navy.

PULPIT, PRESS, AND PLATFORM

In discussing the Gaylord case, and in answer to the question, What is a preacher without a creed? an editorial in the Chicago *Inter Ocean* of November 4 says:—

"The question is not whether Christ was human or divine; the question is whether we can accept His life and follow Him.

"This statement of his beliefs—or lack of beliefs—by the Rev. Edward D. Gaylord to the council of Congregational ministers assembled to sanction his installation as pastor of a Congregational church in Oak Park raised a debate which was closed by a majority vote that the ceremony might proceed.

"Mr Gaylord's statement immediately brought the question, 'Do you believe in the miracles?' To a layman's mind that seems an irrelevant question because manifestly subsidiary to the real one, which is whether Mr. Gaylord believes in the divinity of Christ, as usually understood by Christians. And the understanding of the overwhelming majority of Christians, we take it, is expressed in what is termed the Nicene creed:

'I believe * * * in one Lord Jesus Christ, the only begotten Son of God; begotten of His Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made; being of one substance with the Father.'

"To a layman's mind it is incomprehensible how any man who believes that statement, which we take to express the belief of the very great majority of those

calling themselves Christians, can stumble over the miracles. For the greater includes the less, and belief in the divinity of the doer includes belief in the deed, no matter how transcending what we call 'natural law.'

"So much by the way, and merely to illustrate an astonishment, in which we know great numbers of Christian laymen share, at this incessant pother of preachers over the subsidiary question of miracles, when the real question is of the divinity of Jesus—is 'What think ye of Jesus? Is he man or God?'"

"It will be observed that Mr. Gaylord did not answer that question. He put it aside as not the question. He insisted that the question is merely 'Whether we can accept His life and follow Him.' So we may imagine the friends of Socrates, if they had attempted to form a church or continuing organization to preserve his teaching and gather adherents to them, saying:

'The question is not whether Socrates' teaching was merely human or was inspired of God; the question is whether we believe Socrates was so good a man that upon his life we resolve to model our own.'

"The friends of Socrates didn't form a church—a spiritual unity in belief setting them apart from unbelievers in his teachings and opening before the eyes of their souls new heavens and a new earth into which the unbelievers entered not.

"Probably they had too much sense to try, having nothing to go upon—having no platform or creed—except their admiration for Socrates as a good man.

"We have no wish to censure Mr. Gaylord nor to engage in theological controversy, which is outside a secular newspaper's province. We merely remark that no continuing human organization ever has been built upon a mere human personality, no matter how admired or how admirable. There must be some principle some foundation stone of faith, that abides when the personality passes beyond human touch or knowledge.

"How far does any man get in any field of human endeavor who disavows belief in any fixed principles of action, no matter how admirable may be his personal conduct? He may be admired, but to him great tasks are not committed. He may win affection, but he does not command confidence.

"And that seems to us the position of a preacher without a creed—who dismisses as of no importance—as 'not the question'—the foundation stone of Christian faith.

"He may win affection as a good man.

He may be accepted or tolerated as a good man willing to fill a preacher's post and do his best to earn a preacher's pay. But that is all—that is all!"

SCIENCE

Prof. T. J. See, director of the United States Naval Observatory at Mare Island, California, has proposed a new and ingenious theory to explain variable stars. Clusters of variables he supposes are suns attended by planets which revolve within close proximity in short periods and, after passing through perihelion plunge into a resisting medium of nebula. This causes a sudden blazing up of the light which afterwards dies away gradually. This theory, Prof. See claims, accounts for the abundance of variables in certain clusters and the great variety of them in others. The sudden appearances of new stars are the results of collisions of the stars of the variables with planets revolving about them.

The recent loss of the submarine *Pluviose* has moved the French Government to provide for the safety of such vessels and crews. Bells for signalling under water are being devised. Moreover all submarines are to be equipped with three telephonic buoys, one in the bow, another amidships and the third in the stern, so that sending them to the surface, those below will be able to communicate with ships in the neighborhood. Special compartments are to be provided as a refuge in case of accident in which the crew may await either a rescue or an opportunity to escape.

Dr. H. Norris Russell finds, from comparisons instituted between spectral types and parallax, that the percentage of orange and red stars increases steadily as the distance from our system decreases. On the basis that all the stars considered are of similar apparent brightness, it follows that redness is accompanied by an intrinsic faintness, the stars of deepest hue averaging but one-fiftieth of the brightness of the sun. On the other hand, some of the bright-red stars situated at great distances eclipse the sun's luminosity a hundredfold. The hypothesis then seems confirmed that two classes of red stars need be distinguished, one class getting hotter, the other cooling.

F. TONDORF, S.J.

OBITUARY

The scholarly Prince-Bishop, Dr. Simon Aichner, for many years the well-beloved chief pastor of Brixen in the Tyrol, died November 1 in the Neustift monastery, where he has been residing since he resigned his episcopal charge in 1904. Dr.

Aichner had reached the rare age of 95 years, and during his long years of service in the Church had won excellent repute as a staunch leader of the Catholics of the Tyrol. Last August he celebrated the seventieth anniversary of his ordination to the priesthood and it was but a few months before that broken health and the growing infirmities of old age had obliged him to abandon the strenuous activity which characterized his years of priestly labor. Besides his prominence, as a zealous churchman, Dr. Aichner enjoyed a distinguished reputation as a scholar and writer. He will be best remembered for his *Compendium of Canon Law*, which is a standard text in most German universities.

Hugh J. Grant, the second Catholic to be elected Mayor of New York, who served two terms in that office, died suddenly, on November 3, at his residence in this city. He was born in 1853 and attended St. Francis Xavier's and Manhattan colleges, but did not finish his course in either institution. His record in public office during a period of great political corruption, was without blemish. After his defeat as a candidate for a third term as mayor he retired from politics, and devoted all his time to the care of his large real estate interests.

LETTER TO THE EDITOR

FRANKLIN ON OFFICIAL CHAPLAINS.

To the Editor of AMERICA:

Recently there appeared in AMERICA some notes on the topic of United States Chaplains. It is curious to recall in this connection an incident in the career of that remarkable man, the Rev. John Thayer, one of the first prominent New England converts. He had been ordained a minister, and during the Revolution acted as secretary and chaplain to Governor John Hancock.

He was a restless and eccentric character, and, the war ended, he wandered across the Atlantic in 1781. At Paris he called on Benjamin Franklin, then our Minister to the Court of France, and asked to be appointed chaplain to the legation. "Poor Richard" gave him a curt refusal, telling him that he "would say his own prayers, and save the Government the expense of the chaplaincy."

Denied this office of chaplain, Thayer went on to Rome, where investigation of the miraculous cures wrought through the intercession of the recently deceased Saint Benedict Joseph Labre brought about his conversion, his ordination in 1784, and his subsequent life as a pioneer missionary in Boston, New York and Kentucky.

A. D. C.
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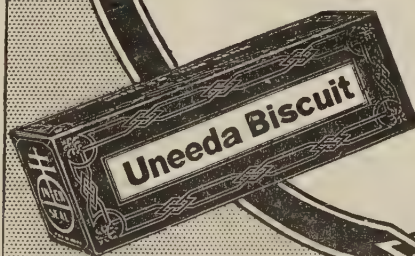
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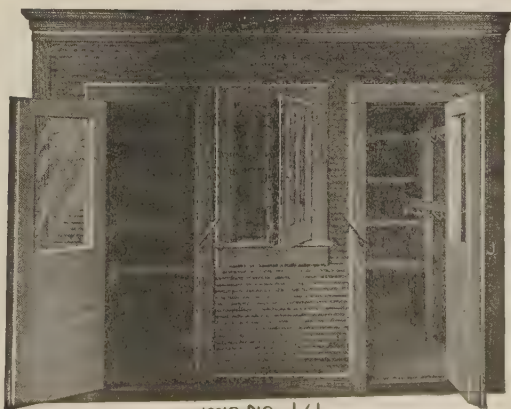
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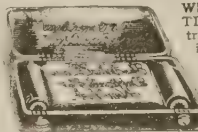
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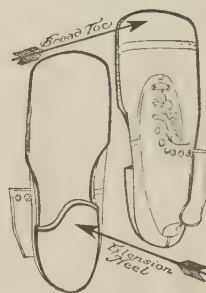
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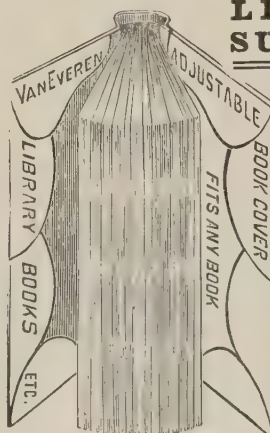
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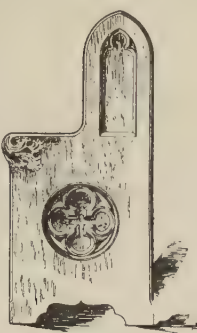


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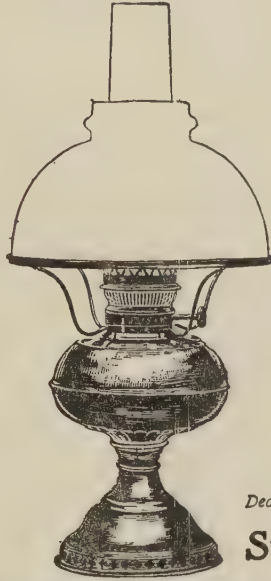
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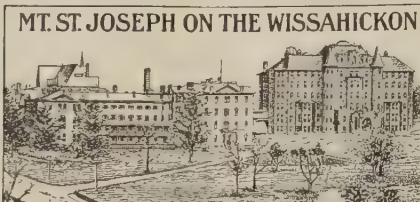
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CHRONICLE

Crops and Prices.—According to the general review of crop conditions made by the Bureau of Agriculture, corn heads the bumper harvest of this year. "The harvests of 1910 have been practically completed, with results exceeding the expectations during the growing period," the report says. "Preliminary estimates have been made of the production of most of the important crops, from which it appears that the aggregate production of crops in 1910 is approximately 7.6 per cent. greater than the crops of 1909, and about 9.1 per cent. greater than the average annual production of the preceding five years. Prices for important crops averaged on November 1, about 5.4 per cent. lower than a year ago."—Meat packers in Kansas city and other packing centres declared that food prices are now on the down grade.—The Treasury Department reports that deposits in the 1759 savings banks during the year ended June 3 increased to more than \$4,000,000,000. The average depositor's account was \$445.22, just \$24.77 above the average of the year before. Banking capital employed in the United States increased \$80,000,000 during the year. Individual deposits in all the banks increased more than \$1,240,000,000 and the aggregate assets increased \$1,355,000,000. The banks, however, are holding about \$31,000,000 less in cash than they did in 1909.

Americans Lose Potash Fight.—Germany has rejected the American proposal in connection with the export of potash from that country contracted for by American in-

terests. This proposal sought to halve the difference under dispute caused by the enactment by Germany of the potash bill, mention of which was made in the Chronicle last May. American contractors would thus have accepted a loss of \$14,000,000—that is, \$2,000,000 annually for seven years, which constituted the life of their contracts. The new law limits the production of a certain amount at each of the mines and levies a tax of 4 cents per hundred-weight on all production in excess of the stated amount. Germany's refusal to accept the American proposal is on the ground that it does not accord with the principle of the new potash law, and the Government uncompromisingly declares its intention to stand fast by the law.

The rejection marks the end of a long struggle. Some of the contracts referred to were made as far back as 1907, others between June and October, 1909. When rumors began to be heard of the new law to be enacted, five months before its passage last May, representations were made by the United States to Germany protesting that such a law would destroy the value of these contracts previously made with American buyers of potash salts and that it might embarrass negotiations then in progress for the granting of minimum tariff rates between the two countries. As was then understood, Germany explained that there would be no export duty on potash, and there appeared no further reason for fearing action that would impair the American potash contracts. The agreements providing minimum customs rates between Germany and the United States were accordingly signed. Soon after the signing, the potash bill again came before the Reichstag, changed in form, but levying

a tax on production in such a manner that the mines having contracts with Americans or owned largely by Americans, would be unable to operate without having to pay a tax on their output in excess of the value of the potash. It is against this law that the protests, which have failed to be heeded, were made.

Socialists in Milwaukee.—Victor Berger of Milwaukee, sponsor of the Socialist Mayor Seidel of that city, will be the first Socialist member of Congress. His election coincides with a greatly increased vote for his party in other States, especially in New York, where Mr. Russell's friends claim that 65,000 votes were cast for him for Governor. The Socialists' plan of campaign was unique. In the absence of a daily newspaper organ, they had printed each week for the last six weeks many thousands of copies of a four-page paper in English and German, in which their doctrines were expounded. These periodicals were received by 1,200 men each Sunday morning, and it is said every household in Milwaukee County was supplied with a copy. Noonday meetings at the factories and night meetings at various halls seven days of the week were also held for the last six weeks.

Election Echoes.—A woman was chosen Treasurer of Ashland County, Wis., in the recent election. She was the widow of a former treasurer and had acted as his deputy. She is the first woman to hold the office in Wisconsin. She defeated her opponents, two men, at the polls, nearly two to one. Another widow was elected County Clerk of Angelina County, Texas. Her husband was the party nominee for the office but died before the election. She was appointed to the office, but refused the nomination. She then ran as an independent and won—the first time a Democratic nominee was ever defeated in that section.—The candidate for Secretary of State on the Socialist ticket in New York was a woman.

Canada.—The conferences on reciprocity have been suspended until January and the United States Commissioners have returned to Washington. The feeling against any treaty or even accommodation is very strong throughout the country.—An investigation shows that considerable frauds have been practised in the government printing office in Ottawa.—The government speakers in the Drummond-Arthabaska contest were as openly Nationalistic as Mr. Bourassa and his partisans. The latter and Mr. Monk are carrying on a vigorous campaign throughout the Province of Quebec, and received a warm welcome in Montreal. The end of the controversy will most probably be the revival of racial divisions as bitter as ever existed.—The board of aldermen have received a letter from Nathan, syndic of Rome, rebuking them for their resolution condemning his speech against the Church. One of his three or four friends on the board is about to apply for an order of

court directing the erasure of the resolution from the minutes of the council.—The Archbishop of Lemberg, of the Ruthenian rite, has been spending the time since the close of the Eucharistic Congress in the west, looking into the condition of his people. No doubt these will be much benefited by his visit, and will understand better their duty with regard to their bishops.—The Rainbow has arrived in Esquimalt. Both the Canadian cruisers, therefore, are at their stations.

Great Britain.—The conference on the House of Lords has failed, and it seems that a general election can not be far away. The prospects of the Unionists are very dark, their only hope lies in a splitting of the Liberal party by the surrender of the Prime Minister to Mr. Redmond. If he can manage to dissolve parliament on the House of Lords question, before the Home Rule question comes up, he will most probably return to power, to effect a revolution unheard of in England hitherto, but not unforeseen.—There has been serious rioting by the striking miners in the Welsh collieries. Cavalry and the London police had to be brought into the country to restore order.—The plague situation is sufficiently serious. The area in which plague rats and rabbits are found is growing daily. Moreover, during the past two years these carriers have been found in the London docks, three having been found lately. The people in Suffolk are showing apathy in the matter and even resent the assertion that the plague is among them, much as the people of San Francisco did when it first appeared in that city. San Francisco was saved by the energy of the Federal authorities, and the general government will probably have to take hold of things in England.—The London press seems agreed in looking upon the late elections as a rebuke of Mr. Roosevelt's readiness to meddle with the affairs of others. Even Unionist papers refer to the Guildhall speech, saying that it has now been chastised. This is not altogether generous, seeing that Unionists were glad of the assistance they received from that speech.—The reports of the British invasion of Persia seem false. A party of bluejackets and marines were landed at Lingah at the request of the British Consul, to defend the town against bandits, and are to be withdrawn when the danger ceases. The affair at Bris, 360 miles away from Lingah, was a matter of gun-running. A party was landed, as has been done many times lately, to capture a convoy of guns and ammunition going to the tribes of the Afghan frontier.

Ireland.—Queenstown has been afforded a fresh opportunity of showing the advantages it possesses as the port of call for American mail steamers by the establishment of the accelerated Sunday service which commenced a week ago. Under new arrangements made between the Post Office authorities and the Cunard Company, a special mail train will leave London on Saturdays just an hour before the Cunard liner which takes on the mails

at Queenstown leaves its landing stage at Liverpool. By accelerating the mail train as well as the steamship service to North Wall, two hours will be saved in the journey from London to Queenstown. The liner will thus be enabled to sail early Sunday morning for New York and will be ordinarily expected to reach that port on Thursday. Thus there will be delivered in New York on Thursday letters posted in London the previous Saturday.—The congested districts most in need of relief do not appear to have yet derived any great benefit from the Land Act of 1909. It has been demonstrated that Connemara and other parts of Galway are in a deplorably neglected condition, and that if immediate steps are not taken to mitigate, at least to some extent, the hard lot of the peasants trouble may be apprehended.—The project to make Galway a transatlantic port, and to establish in connection therewith an Anglo-Canadian steamship service was discussed at a meeting of the proprietors of the Midland Great Western Railway of Ireland, and a resolution was adopted approving of the plan, and guaranteeing a sum not to exceed \$25,000 towards the promotion expenses.—Irish Nationalists have not delayed to prepare to oppose the limited measure of Home Rule affirmed to be in store for Ireland in case the constitutional convention mentioned in last week's chronicle should have its way. An All-for-Ireland league is being organized throughout Ireland to fight against the Imperial Confederation scheme said to have been outlined as a possible solution of the question by Mr. T. P. O'Connor, M. P., in recent speeches in Canada. Mr. T. P. Healy, M. P., was the principal speaker at a meeting to form a Dublin branch of this league. In the course of his remarks Mr. Healy advised statesmen not to go to Canada or to South Africa for a model, but to look at the Isle of Man, and he asked why English statesmen could not give Irishmen as much freedom as Manxmen. "Whatever sort of Irish Government was established," he said, "should have such financial arrangements as would enable the country to support itself and prosper." He had no difficulty in approaching any system of compromise, he explained, so long as the financial powers of the nation were left intact.—John Redmond and his associates on their arrival home from New York were received with great demonstrations of welcome. In a speech at Dublin he declared he was going to London to wrest Home Rule for Ireland from the necessities of British politicians.—Cardinal Logue has returned to Armagh in good health after his journey to America. Replying to an address of welcome, His Eminence spoke in praise of the faith and devotion of the Canadian people, and of kindness and good-will displayed during the Eucharistic Congress by the Protestants. There was nothing, however, he said, in Montreal as brilliant or impressive as the wonderful ceremonies and solemnities he witnessed in New York in connection with the consecration of St. Patrick's. He was delighted, too, with the work being done for the Church in the United States in the matter of the education of the young

and declared the parochial schools to be the crown of the Church in America.

British Possessions.—It is stated that the reports of the discussion of Imperial Federation in the constitutional conference in England, are very displeasing to Australia.—The West Indian colonies are very indignant over the abandonment of the direct mail line, and the suggestion of one in its place via Canada. They wish the line maintained at England's expense as an imperial service.—Father Machado, known throughout Portugal as the apostle, is dead at Gibraltar. His death is said to have been hastened by the ill-treatment received from the revolutionary government.—The Federal parliament of South Africa was opened solemnly by the Duke of Connaught. All the Dutch elements of the Cape vied with one another in expressions of loyalty. Those of the northern colonies were not so enthusiastic but they may make up for this later when the Duke goes north.

India.—The Maharajah of Mysore has subscribed 2,000 rupees and the Maharajah of Bikanir, 1,000 rupees to the Indian Transvaal Fund. The Indians who are claiming the right to re-enter South Africa are still detained on board ship at Natal.—Ráhim who calls himself manager of the Canadian-Indian Supply Co. was arrested in Vancouver last week under instructions from Ottawa. He was found to be in possession of comprehensive notes on the manufacture and handling of nitroglycerine and the names and addresses of anti-British agitators in the United States, France, Egypt, South Africa and India. He is to be deported to Honolulu, whence he came.—The tribes on the Afghan frontier are very restless. They demand compensation for the rifles and ammunition the British cruisers have been seizing in the Persian Gulf.

France.—The prevailing impression about the new ministry is that it is a "one-man Cabinet," namely, Briand's. The Minister of Foreign Affairs is Pichon. His selection is favorably viewed by the Powers. The Government's program proposes to deal with electoral, judicial and administrative reform, the legal status of trades-unions and the right of government employees to strike.—The River Seine is again in flood, the rapidity of its current forcing steamboats to suspend operations. All parts of France are suffering from the floods. The quays in the southeastern part of Paris are inundated. The authorities estimate the flood at a maximum of 7.20 metres, only about two metres short of the disastrous floods of last January. The River Muerthe and its branches are over their banks, inundating many villages. Great damage has been done at Nancy, where 1,500 persons have been driven from their homes. The valley of the Moselle is flooded and many factories have been compelled to shut down.

Recognition of Portugal.—On November 11, Germany followed the example of Great Britain, France, Spain, and Italy, and resumed relations with the Portuguese government. The United States instructed its representatives in Portugal several weeks ago to transact business with the defacto government there. This does not constitute formal recognition of the new government, however, and such action will not be taken until the State Department is convinced of its stability. It is the view of State Department officials that Great Britain, France, Germany, Spain, and Italy have just done what the United States did weeks ago. Each country must determine for itself when to recognize formally the new republic, and the United States would not be influenced by steps taken by any other government.

Sharp Criticism of William of Germany.—In a meeting of the Austrian delegation in Vienna the young Czech representative, Francis Udrzal, aroused much excitement by an impassioned speech in which he savagely criticized Emperor William and the Dreibund. Beginning with caustic denunciation of Austria's alliance with Germany, Udrzal went on to denounce the "German" tone of the speech delivered at the banquet in William's honor during that monarch's recent visit to Francis Joseph. It will be recalled that the German Emperor was then enthusiastically applauded by the distinguished gathering in Vienna's City Hall, because of his cordial reference to the union of German hearts in the two empires. Udrzal, in his denunciation emphasized the fact that two-thirds of the population of the Austrian Empire are non-Germans. On the day following Udrzal's speech an equally heated attack on Emperor William and the Dreibund was made by the Social-Democrat leader, Rennner, who, moreover, included the Hapsburg reigning house in his criticism. Graf Aehrenthal, the Austro-Hungarian Minister of Foreign Affairs, who was present at the session of the delegation, made a vigorous and effective reply to both speeches and was warmly applauded by the delegation.

Germany.—In the large assembly hall of the Berlin University, Prof. Hugo Münsterberg, of Harvard, the new "Exchange Professor," and Prof. Charles A. Smith, of the University of Virginia, the new "Roosevelt Professor," delivered the opening lectures of their courses. The Emperor and Empress were present and a distinguished representation of official and literary circles in Germany.—Arrangements have been perfected to float the new Turkish loan of seven million pounds by the German-Austrian bank syndicate of which mention was made some weeks ago.—Gratification continues to be expressed in the newspapers of the empire over the remarkably cordial welcome extended to Emperor William and the Empress during their recent visit in Brussels. Contrary to the expectations of some who gladly would have seen another outcome both king and people

united in warm-hearted demonstrations in honor of the German imperial pair. The plans of the Socialists to organize workmen in opposition to the visit proved a total failure. Unquestionably closer relations of political friendship between the two neighboring peoples will result from the Emperor's trip to Belgium.

The German Budget.—Details of the imperial budget of Germany for 1912, as given out by the *Norddeutsche Allgemeine Zeitung*, show proposed expenditures of \$731,236,284, an increase of approximately \$12,975,545. The estimates include for the army \$203,941,844, an increase of \$2,214,155, of which amount \$1,976,124 is for additions to the peace footing. The navy estimate is \$112,639,849, an increase of \$4,128,582. Press comments call attention to the fact that nearly one-half of the budget is made up of appropriations for the army and navy, and add the significant words: "Germany is thus paying one-seventh of the cost of the insane rivalry in national armament which Lloyd-George has computed at the enormous annual total of \$2,250,000,000."

Hungary.—During the session of the Hungarian delegation in Vienna Premier Graf Khuen Hedevary assured the representatives present that it was his intention to lay before Hungary's parliament promptly at the beginning of next year his bills regarding reform in the elective franchise and in the matter of military criminal procedure.

Greece.—It is a curious fact the political leader in Athens at the present time is a Cretan. The *Bien Public* says that unlike Theseus who went from Athens to Crete to slay the Minotaur, Venizelos went from Crete to Athens to put an end to the public corruption that is destroying Greece. Scarcely named Prime Minister, he found himself without a Parliamentary majority. The difficulty arose from an interpellation as to whether Venizelos had received from the Crown the right to dissolve the Parliament. The claim of his opponents was that the Parliament was invested with the power of revising the constitution and that therefore neither the King nor the Minister had a right to dissolve it. Thereupon Venizelos offered his resignation. The king refused to accept it and told the minister to try again. He secured the needed votes, but only 157 could be regarded as given without reserve, and hence on October 25, with the approval of the King he dissolved the Parliament. It was done in a somewhat Cromwellian fashion. Gendarmes occupied the approaches to the Chamber. The consequence is that Venizelos is denounced as a dictator. All this is disquieting for there are questions clamoring for settlement such as the Cretan trouble, the fate of the Greeks who live in Macedonia or elsewhere under the Turk, the boycotting of Greek merchandise, the threats of the Turks. At any day there may be an upheaval in Turkey.

QUESTIONS OF THE DAY

Thanksgiving Day

From the Massachusetts Bay and Plymouth colonies, the observance of Thanksgiving Day soon spread to other parts of New England. Yet it was not an annual occurrence even in the land of its birth. From the time of its introduction into Connecticut, it was almost a yearly celebration, for with the exception of 1675, the good people of the colony received an annual reminder from the authorities to meet and thank God for His manifold mercies.

Hardly had the machinery of the Federal Government been set in motion when a joint committee of both Houses of Congress requested President Washington "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God;" and in answer to this request Washington issued his first, and only, thanksgiving proclamation. He appointed "Thursday, the 26th day of November next" (1789) and exhorted the people not only to thank God for His blessings but also to "beseech Him to pardon our national and other transgressions, to promote the knowledge and practice of true religion and virtue, and to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best."

The remaining eight years of Washington's administration passed by with no Presidential recognition of Thanksgiving, although the day continued to be observed in New England as before the adoption of the Constitution. It was in 1798, under the first Adams, when the unfriendliness of European powers threatened to plunge the country into war, that the President recommended "Wednesday, the 9th of May next, as a day of solemn humiliation, fasting, and prayer," and that they should be accompanied by "fervent thanksgiving to the Bestower of Every Good Gift for having protected, preserved, and prospered the United States." But the political horizon did not clear. A second proclamation, couched in terms similar to the first, appointed "Thursday, the twenty-fifth of April next," (1799) as a day on which the citizens were to abstain as far as possible from secular occupations and devote themselves to acts of public and private devotion.

Jefferson's two terms brought forth from the Executive no invitation to prayer or penance or thanksgiving; but his disciple and immediate successor, James Madison, issued four proclamations, three of which appointed days of public prayer during the second war with Great Britain and the fourth fixed "the second Thursday of April, 1815," as a day of thanksgiving for the return of peace. All these were issued at the request of Congress.

Towards the end of Madison's administration, the New England practice passed the border and received recog-

nition in New York, where Thanksgiving Day was first officially noticed by the State in 1817. Its observance gradually spread southward, although up to the time of the war between the States it had not gained a foothold in all the Southern States.

On the very eve of the great conflict, President James Buchanan, yielding to "the request of many pious and patriotic associations and citizens and his own sense of duty," designated January 4, 1861, as a day of solemn prayer and fast, but he made no mention of thanksgiving. "His omnipotent arm only can save us from the awful effects of our own crimes and follies—our own ingratitude and guilt toward our Heavenly Father." The whole fabric of the republic was tottering and the aged President realized it only too well.

Acting on the recommendation of Congress, President Lincoln appointed the last Thursday of September, 1861, as a day of prayer for the restoration of peace; but like his predecessor, he struck no note of thanksgiving. He issued similar proclamations in 1863 and 1864.

The success of his troops called forth three thanksgiving proclamations in the course of the war; but his first proclamation of our present Thanksgiving Day appeared in 1863, to be followed by a second in 1864. These were the first thanksgiving days that coincided in date with that proclaimed by President Washington in 1789.

After Lincoln's lamented death, President Johnson named the first Thursday of December, 1865, but returned to the last Thursday of November in 1866. The exordium of his proclamation in 1867 deserves notice: "In conformity with a recent custom that may now be regarded as established on national consent and approval, I, Andrew Johnson, President of the United States, do hereby recommend to my fellow-citizens that Thursday, the twenty-eighth of November next, be set apart and observed throughout the Republic as a day of national thanksgiving and praise to the Almighty Ruler of Nations, with whom are dominion and fear, who maketh peace in his high places."

In the first year of President Grant's administration, the designated day was Thursday, November 18, 1869; in 1870, however, the last Thursday of November was named. Since that year, there has been no change, for the Presidents have invariably selected the day first chosen by Washington, then by Lincoln. The "recent custom," recognized and respected by Johnson and followed by Grant, after his first year in office, is now solidly established in our national life. It is only of late years that the day has received special religious recognition from Catholics. And it is well that their recognition should be more marked as the years roll by; for, although the day is very generally kept as a holiday throughout the Republic, gratitude to God is not nowadays the keynote of the celebration.

The President's proclamation affects Federal officials, the army and navy, and, in general, those citizens directly subject to the Federal authority, as in the Territories and

the District of Columbia. That State officials may close their departments and join in the celebration, the several governors, following the President's action, concur in his proclamation and proclaim the holiday.

II. J. S.

"The Quest of the Ultimate"

An editorial article, under the above heading, in a recent issue of the *New York Evening Post*, is interesting from the fact that it gives deliberate and careful expression to a point of view concerning religion, which, we fear, is shared in these topsy-turvy times by a numerous class of so-called "intellectuals." It begins by aiming gentle ridicule at those recent publications which undertake to construct the "religion of the future" and to outline the final form of religious belief. In this we agree perfectly with the writer; but we are poles apart from him when he comes to explanation.

According to him religion is a science; and, because it is a science, any attempt to restate its conclusions can only be provisional and, at most, merely another step forward, but never the perfect attainment of all religious truth. The infinite expanse of knowledge always stretches still beyond the wavering and halting advances of the finite mind in whatsoever field of science it may chance to be exploring. It is only in art, says this writer, that man in his restless quest of the unattainable can find repose. While science looks to the future for its victories, art looks to the past. "In his unavoidable quest of the ultimate, man must go for absolute satisfaction, not to the crucible or the study, but to the impassioned music of Wagner, the tragic failure of Hamlet, the columned majesty of the Parthenon, and the swinging hexameters in which the gods live."

It will be observed by the reader that the teachings of Christ are not even dismissed by the writer as a possibly final expression of religious truth: they are not so much as referred to. With sublime insouciance they are completely ignored as if every one agreed at present that their days of usefulness were over, that they had become an obsolete formula, that the progress of man up the spiritual heights has been so rapid in these latter days that Christ had ceased to be a leader and other guides are necessary to chart the dizzy altitudes in which we live and move.

Fortunately the day has not yet arrived when it is necessary to refute seriously the utter falsehood involved in such an intellectual attitude. The bare statement of it carries its own condemnation in the eyes of every thoughtful inquirer. Putting the matter on a purely natural basis, what student of human nature and its spiritual yearnings will place the science of religion, as Christ taught it, below the vague and inconsequent attempts of modern doctrinaires to state man's relations to himself and to society and the duties arising therefrom? The kernel of truth that may lie amid the bushels of chaff in

the foolhardy essays of modern religionists is sure to have been stolen from the Christianity they affect to despise. Whatever dignity they manage temporarily to cast about themselves in the eyes of their disciples is due immediately or remotely to the traces of a religion which they have not yet succeeded in entirely flinging off. So true is it that

"Somehow, no one ever plucked

A rag, even, from the Body of the Lord,
To wear and mock with, but, despite himself,
He looked the greater and was the better."

The writer in the *Evening Post* is quite correct in maintaining that no finite mind can give us finality of attainment in any field of knowledge. The reason why the greatest intellects of all time have found the repose of the ultimate in Christ's presentment of religion is precisely because it is the pronouncement of an Infinite Mind. Such a pronouncement will never have its comprehensibility exhausted by finite intellects; its depths of significance will still remain unfathomable no matter how deep the plunge of man's reason and intuition into its ocean of truth. But it is always an ocean of truth and not of error or of turbid speculative conjecture. It is quite definite and circumscribed in its aloofness and separation from falsehood and surmise. It is a perfectly articulated system of knowledge which in the nature of its Deviser and Teacher, admits of no improvement or readjustment, no, not even if man were to continue to be born and to live and to die on this planet for a hundred million years. The religious spirit of man will always be able to discover new beauties, new facets of truth, new significances and latent grandeurs, springing up before his eyes owing to some shaft of sudden light flung on Christ's message by a divine grace or the sore personal need of the hour, or owing to the impact of that message upon some new form of human error. But the inherent limitations of a mind that is merely human forbid it to presume to add to, or alter, or mutilate what must forever remain the ultimate and complete expression of man's religious knowledge.

These views, we are afraid, would not be entertained for a moment by the writer whose editorial we are discussing. And so, in the concluding portion of his article, we find him taking refuge in art, that melancholy asylum of disillusionment without faith or hope. He speaks confidently enough of the "durable satisfactions of the human spirit" in "the glory that was Greece and Florence and Weimar and Stratford." And he must be very young and inexperienced to be so confident and so sanguine. It was, we venture to fancy, an older man than he who once wrote: "I like books—I was born and bred among them and have the easy feeling, when I get into their presence, that a stable-boy has among horses. I don't think I undervalue them either as companions or instructors;" and after thus giving us his credentials as a judge in the matter, he goes on to state that "there are times in which every active mind feels itself above any

and all books. When a man can read, his paroxysm of feeling is passing. *Sometimes I hate the very sight of a book.*"

We respectfully submit this description of a universal experience to the *Post's* contributor. In the light of it let him take another good look at the hope he is hugging to his breast. Happy man if he never finds out that his swinging hexameters and his Greek temples and his thundering music and his prodigies of Stratford and Weimar do not fail him and turn into boring annoyances just when he needs them most. For religion—and there is only one true form of it—begins to exert its most powerful effects just where all art stops, viz., in moments of calamity and of moral crises.

In conclusion we shall delay only long enough to declare our surprise that the writer, enumerating the great final triumphs of literary art, makes no mention of the Bible. This is astonishing when we reflect that perhaps no great modern master of language ever lived who would not, for literary considerations alone, sacrifice, were it necessary to choose, even the great Shakespeare himself in order to retain his copy of the Bible. We shall be excused, therefore, if we yield to the suspicion that the writer in the evening newspaper has not followed the best traditions in our literature by making himself familiar with the rich treasures of our greatest Book. A study of it would doubtless open to him fields of thought and speculation which he would find extremely interesting. He might, for instance, care to test the theory of Cardinal Newman that the matter and form of the Bible, when it is free from misinterpretation, belong to such superhuman heights that in them the parallels of science and poetry meet at a common point. That would explain very well why the written Word of God is at one and the same time the highest type of poetry and the most adequate written expression of the religious spirit. It is the ultimate of art and, rightly understood, of the science of religion. To seek this latter ultimate elsewhere is to search for sunlight at midday with closed eyes.

JAMES J. DALY, S.J.

Socialist Press Propaganda in the United States

The press, Socialist writers assure us, is the first power in the world. To destroy by every effort and at every cost the capitalistic press and to advance the progress of their own, was the counsel Liebnicht left his followers. Bounds of country and difference of language were to constitute no reason for denying mutual support towards this great purpose. "Already the Belgian Socialist party," wrote the *Call* in reference to the foundation of a Spanish daily paper, "remembering the financial aid received by it from the German Socialist party in the beginning of its struggle, has opened a subscription to help found a Spanish daily."

In 1906 there was in the United States not one Social-

ist daily in the English language. To-day there are three, thoroughly organized and solidly established; while for the millions of English speaking Catholics there is not one. All this has been accomplished by men without means, without political influence, but by dint of united effort and most obstinate perseverance. The *Call* in its struggle for existence opened a wage fund for contributions, and these soon came pouring in from every quarter. Now it was a poor working girl who gave one of the six hard-earned dollars of her weekly wages. Again it was a laborer who sent the first fruits of a new employment, with an almost religious enthusiasm. Realizing that gratitude was due somewhere he bestowed it upon that press which was soon, in all probability, to efface from his heart whatever vestige of faith he might still possess. The notes, too, accompanying these donations, were often well nigh pathetic. "At the last minute I send you a mite. I am so proud of your fight, I wish I could afford to help you in the struggle. The day that you said you were discouraged it tore my heart." Such gifts of money, together with the largely gratuitous services of those engaged, as long as such assistance was required, have already made both the Chicago and New York dailies mighty factors in the great industrial crisis of our day, while the Jewish daily, *Forward*, is said to sell nearly 100,000 copies a day.

Opposed to our two Catholic German and several Polish and Bohemian dailies, there are now in all six Socialistic daily papers. In the report of the Socialist Party of the United States to the International Socialist Congress at Copenhagen, 1910, we read: "Within the last year the number of strictly Socialist publications (in the United States) has increased to almost seventy. Of these over one-half are periodicals in the English language, three are daily papers, twelve are monthly magazines and the rest are weeklies. Twenty-nine Socialist periodicals are printed in foreign languages, as follows: seven in German (of this number three are daily newspapers); three each in Finnish, Slavonic and Jewish; two each in Polish, Bohemian and Lettish; and one each in the following languages: French, Italian, Danish, Hungarian, Russian, Swedish and Norwegian." Both the *Appeal to Reason* and *Wilshire's Magazine* have each a circulation of about 250,000 copies. Do we realize what an influence is represented by the statistics I have quoted? Are we fully aware of what is stirring about us in the dark, and are we prepared to meet it and to guard our own? How many of these papers are read by those who once were Catholics?

How has all this been brought about! By ceaseless watchfulness and labor; by those sacrifices which the world constantly demands of her own and as constantly receives. Calls that become almost distressing are often made upon Socialist subscribers, asking for help, contributions, personal exertions. Socialist unions often enter joint subscriptions for one or other periodical. Socialist pamphleteers and propagandists at times obtain the same

results from local trades unions that are not entirely Socialistic. State conventions themselves are canvassed by the restless agents. At the Wisconsin State Federation of Labor a recommendation was proposed that unions and individuals subscribe for the official Socialistic organ published at Milwaukee. Although it was evident that the delegates favorable to Socialism held the convention at their mercy, yet it was thought prudent not to force the matter. "A number of delegates jumped to their feet and declared that while they voted against the recommendation they did not consider it a slap at the official organs." The meeting was content with merely endorsing these!

Another outlet of Socialist activity is the spread of campaign literature. "Long experience has proved beyond doubt," writes the *International Socialist Review*, "that the campaign work bringing the biggest returns in proportion to the labor and expense required is the scattering of literature. Speeches are effective, especially open air speeches, but these need to be supplemented by the distribution of leaflets or the sale of books and magazines to the people who listen, or more than half the results are lost." Accordingly there follows an incredible output of literature practical for this purpose: the "Pocket Library of Socialism," the "Center-Shot Leaflets," pamphlets and dodgers of every variety. "It is only the lazy lecturer," Arthur M. Lewis instructs the Socialist speakers, "who imagines that his duties to his audience end with the peroration." It is the sale of literature bearing upon the lecturer's theme which must do the deadly work. He himself sold in one week an entire edition of his first book. At Sunday meetings it seems nothing unusual, according to his statements, to have a sale of from two to three hundred copies of some book under discussion.

I might continue here with the popular Socialist novels put upon our literary market by men like Jack London and Upton Sinclair, heedlessly read by all classes alike and calling for ever new editions. Like much of the popular Socialist output they may not directly make Socialists of their admirers, but they aid the cause, they serve to surcharge the air, they prepare for the tempest that is brewing. Besides the literature already mentioned, Socialist books of history abound and Socialist school books are being carefully prepared. Moreover, as Socialism is entering more and more deeply into college life and its Intercollegiate Socialist Society is gaining in membership, we may constantly look for new ventures and developments on the part of these "intellectuals."

To show how intimately the Socialistic press enters into even the least concerns of life, I may instance the Socialist playing cards—cards that work while you play, "each pack," according to the grim Socialistic humor, "a punch at the plutes." Andrew Carnegie is the King of Clubs; John D. Rockefeller, the King of Spades. Across the breast of each there runs "a bugle call verse." The Oil King is pictured with a sword, inscribed "Profit

and Interest," in one hand, and a University in the other. The lines read:

"I love to oil the college wheels
And grease the pulpit stairs,
Where workmen learn to scorn the strikes
And trust to Heaven and prayers."

To the remark of the publisher that any workingman who takes up these cards will not lay them down without showing signs of intelligent discontent, a wag in the *Nation* adds, "particularly if the other man holds all the Socialist aces."

Socialist editors and publishers are above all things enterprising and practical. The large and comprehensive set of Socialist classics—if we may dignify them with this name—translated from all languages, is bound in uniform edition and sold at the lowest prices, while we, with all our years of experience and all the grand literature at our disposal, have not yet been able to issue one single, handy, attractive, inexpensive and carefully exclusive set of our own Catholic classics of the world, or even of those of our own language—invaluable as such an edition would be for class-room and library. We have undoubtedly progressed far beyond the methods of earlier years, and there is much, very much, we may justly point to with the utmost satisfaction; yet it may profit to learn an occasional lesson even from our enemies. The children of the world are ever more wise in their generation than the children of light.

And what then is the nature of all this mass of literature we have described? Apart from the falsity of its fundamental principles, what is its attitude towards the Catholic Church? The best we can say in its favor is that at times it approaches to a profession of toleration. The common shibboleth rung in the ears of the unwary is that Socialism has no relations, friendly or hostile, with religion. It is even admitted that when the Socialistic Commonwealth shall have possession of the earth, there may still be found some Catholics existant upon it—an opinion, however, which would be considered temerarious by the most prominent Socialist authorities. Their toleration, when properly understood, is merely an insult fung into our face. Resolved in its ultimate analysis, it is found to be nothing more or less than a condescending pity for the poor benighted Catholic who, through no fault of his own, but by the mere force of circumstances and environments, has been left so far behind in the process of the Social evolution that his mind is still encumbered with the myths and superstitions of a former period. But for this very reason he becomes a fit subject for Socialistic charity, and much may yet be hoped for him if only he will prove himself docile in the hands of his instructors. That this Socialistic optimism will soon be verified in the case of the would-be Catholic Socialist we may readily concede. God does not promise the superabundance of His graces to those who wilfully expose themselves to certain temptation. The poor laborer who

has thus allowed himself to be seduced will soon find that the vast and overwhelming proportion of Socialist literature far from merely promoting religious indifference—a reason sufficient to condemn it—is moreover directly hostile not only to Catholic faith, but to all revealed religion.

Catholics, therefore, have a duty not merely to keep aloof from wells that have thus been poisoned, but likewise to offer to the world the only antidote against the evil. The Catholic press is doing more than was ever done in the past, but Catholics too must do all in their power to increase and spread a deserving Catholic literature, Catholic papers, periodicals and books. We have, it is true, so many demands made upon the generosity of the faithful for the necessary support of Church and school that the interests of the Catholic Press are apt, at times, to receive but scant consideration. Yet it is neither just nor wise to overlook this all-important mission which the Holy Father assures us, can never be over-estimated. To carry on, with something at least of that zeal which our enemies display, this great apostolate of the Press is to safeguard from destruction ourselves and our country, is to spread that fire which Christ came to cast upon the earth, is to answer to that cry which down the centuries comes sounding to us from the Cross: "I thirst!—I thirst for the souls of men!"

JOSEPH HUSSLEIN, S.J.

Religious Training in Schools

But little more than a year ago whilst presiding at the laying of the corner-stone of a new parochial school in a densely populated West Side parish of Manhattan, Archbishop Farley, in a brief address of congratulation to pastor and people, touched a note which strangely thrilled the hearts of those present at the ceremony. Not an old man as yet, the Archbishop has lived through the exciting days of conflict when the mere suggestion of a need of religious instruction in schools stamped the Catholic as an enemy of the Republic, when the building of church schools to safeguard the faith of God's little ones was openly proclaimed to be a dangerous attempt to introduce into the country religious dominancy to the ruin of its free institutions.

No wonder there rang through that warm-hearted talk of the prelate to his people a note of triumph and of victory! Fifty years back Catholic Americans were a destructive leaven in the national life; to-day their persistent efforts to preserve religious instruction as an essential element of the school training of children wins for them the cordial approval of their one time enemies. Old fallacies are forgotten in the better vision that has come to many, enabling them to perceive that the Catholic position implies the presence in the land of a strong conservative force preparing with vigilant care for the combat that threatens, when the one safeguard shall be that respect

for authority and obedience to law which a religious training alone can assure.

Fancy the storm that fifty years back would have loomed black over the heads of an assembly in which even an inferential condemnation of the American public school system was heard. Yet, scarcely a month ago, as the public press reports, something very like such a condemnation was launched during the fourth joint session of the House of Bishops and the House of Deputies of the General Convention of the Protestant Episcopal Church in Cincinnati. The news reports of the discussion on education, to which that session was devoted, tell us that no word was said against the system of training countenanced by the people of the forty-six States, still their significant comment affirmed it to have been made plain by the speakers that they thought education and religious training should go hand in hand.

One is not surprised to learn that many of those in the audience showed themselves not wholly in sympathy with the proposal of a combination of religion and education. It requires years of illuminating experience to destroy the baneful influence of fetiches once held in full honor; and convictions that have been part of one's religious faith almost are not readily shattered. Unfortunately the fancied need of a complete exclusion of religious instruction from the American public school system has been long a ruling fetich in this land. Yet there were strong champions of the right in that all-day discussion in Cincinnati. Rev. Dr. Endicott Peabody, the distinguished head of the Groton School in Massachusetts, pleaded for the establishment of parochial schools in Episcopalian communities, "because they are the best that can be furnished for the children." He argued, even, that, in districts where parochial schools do not or can not exist, parents should have their children excused from their public school rooms for a portion of each day, that religious instruction may be imparted to them in either rooms or buildings apart from the school houses.

Bishop Charles H. Brent, a delegate from Manila, P. I., in discussing the methods which should be used to establish these schools, did not hesitate to utter an expression which in the old days would have pilloried him with the dangerous "un-American Papists." "State education is a menace to the Church of Christ," he affirmed, "unless it be supplemented with religious education." Mayhap the atmosphere of his chosen missionary field has temperamentally favored Bishop Brent, as it has undoubtedly worked salutary influence in the development of his brother-missionary, Bishop Albion W. Knight, who attended the convention as delegate from Havana, Cuba. This latter warmly condemned an educational system which ignores the essential factor of religious training, and said "that until a parochial system is evolved for the Protestant Episcopal Church, and is followed out, the children of the Church will continue to live amid surroundings not at all conducive to their religious well-being."

Nor are the Episcopalians alone in their onward progress towards the Catholic position in regard to the school question. The *New-Church Messenger*, a Swedenborgian journal published in Chicago, contains in a late issue (Oct. 19), an eminently fair plea for religious training in schools. The article asserts that the question is forcing itself with daily growing strength upon the attention of thoughtful men. "There is not amongst us, thus far," says the writer, "any considerable infidel objection as in Continental Europe, to religious education." An optimistic view, no doubt, and one which, if well founded, would make easy the acceptance of the plan the writer ventures to advocate. "In Great Britain, for many years, schools belonging to several religious bodies have received grants of money based on the results attained by the children under government inspection and examination. . . . That is, the State paid these schools for services rendered when they fully deserved recognition and payment. There is no reason why Jewish or Catholic schools here should not receive similar payment; as it is, the Catholics and others pay twice over, first in the support of their own parish schools, then in the support of the public schools which they do not use. If this measure of fairness is realized, there is likely to be less strain between Catholics and Protestants generally."

The *New-Church Messenger* article touches the economic side of our subject, a phase of the question that has aroused among Catholics in the United States a readily understood bitterness of feeling though they have loyally borne the double burden which their strong stand for religious instruction in schools imposes upon them. Patience is the word of exhortation their bishops have urged in the years of their long struggle, wiser counsels will surely come to prevail, and with a recognition of the fallacy of the principles underlying the system of education now in honor in this country, a way will be found to repair the injustice under which Catholics are chafing. Unquestionably wiser counsels are beginning to be manifest among us. Perhaps the horrible stories that are coming to America from lands whose first fruitage of freedom was an edict suppressing religious teaching in the schools, will help to produce a salutary change in the mental poise of our countryman regarding the question. Revolution and anarchy never have been and never will be lightly thought of in this country; and a system of education which fits those trained within its influence to throw off respect for authority and obedience to law will not appeal to Americans once they have allowed themselves to measure its full and natural possibilities.

M. J. O'CONNOR, S.J.

From Eisenach, Saxe-Weimar, the so-called "Cradle of the Reformation," comes the report that a new passion play, under Protestant auspices, will be given there next summer. The new play, which is frankly conceded to

be a contrast to the Catholic version at Oberammergau, will be performed by well-known actors selected from the best stages in Europe. The present plan is to present it eight times during the summer of 1911, and oftener if it prove attractive. The Grand Duke of Saxe-Weimar and the Duke of Saxe-Meiningen are said to be back of the new enterprise, and sufficient capital has already been subscribed to guarantee its financial stability. The version of the life of Jesus to be used is the work of Herr Weiser, stage manager of the Grand Ducal Court Theatre at Weimar, the famous little playhouse in which Goethe's and Schiller's works were first performed. The German press are asking whether the remarkable success of the Oberammergau play this summer has inspired the new project. The Bavarian play was witnessed this year by 280,000 foreign spectators. Of these 80 per cent. were Americans, 15 per cent. British and Irish, while the other countries supplied the remaining 5 per cent.

IN MISSION FIELDS

NATIVE CHINESE PRIESTS.

It was in 1842 that, by direction of Pope Gregory XVI, the Jesuits returned to the Chinese mission field for the first time after the restoration of the Society of Jesus throughout the world. The mission of Kiang-nan was assigned to them. There they found no mission works, as they are called, namely, schools, colleges, hospitals, etc., but as soon as the Chinese Government permitted the erection of such buildings, the work was begun.

Almost the first care of the missionaries was to start a seminary for the formation of a native priesthood. It was in operation before they had been a year in the country. This seminary, which is situated at Zi-ka-wei, near Shanghai, was the home for many years of Father Peter Hoang, a native of Nanking, whose death in 1909 called forth many eulogistic accounts of his long and remarkable career. He was a secular priest, but he had made his home with the Jesuits for so many years that he was identified with them by the public. Father Hoang was a distinguished scholar, the author of several literary works of great value, and a man of wide influence. His long residence at the seminary qualified him in a special manner for the work of writing its history. From the catalogue which he drew up we learn that the seminary has given one hundred and three priests to the Church. Twenty-six of these became Jesuits, fourteen took up mission work in other parts of the empire, and the remaining sixty-three cast their lot with the mission.

The seminary proper now has twenty-seven students, and the preparatory seminary has twenty-one. There are also forty-three aspirants, who are studying Latin with the intention of qualifying for admission into the preparatory seminary.

As is quite to be expected under the circumstances, the defections from the seminary are numerous. In fact, it

is calculated that of thirty who enter the preparatory seminary only one perseveres until he reaches the priesthood. This proves, if proof were needed, that a system of rigorous selection and elimination is in force, and it also explains why the Church so seldom has reason to be ashamed of the life of a Chinese priest. The seminary course extends over a period of ten years, of which four are devoted to Latin, two to philosophy, and four to theology. Latin is the language in use. It is heard in the lectures, in the reading at table and during recreation, the only exception being the great feast days, when the seminarians converse in their native tongue. It is the custom of the Jesuits to have among the seminarians a number of European candidates for the sacred ministry; whose presence and influence are helpful in the formation of the priestly spirit in the natives.

CORRESPONDENCE

How the Portuguese Jesuits Were Driven Out

The following is a copy of a letter sent by a Jesuit scholastic, Mr. Leon Meyer, to another scholastic, Mr. Piental, at Tortosa, Spain:

THEOLOGATE, MURCIA, OCT. 12, 1910.

DEAR BROTHER IN XTO.:—

I am sending you some news which we got from a Theologian who arrived this morning from Oña, having passed through Madrid. There are at present in Madrid Rev. Father Provincial, three other Fathers (Barret, Pinto and Frias), and one scholastic, Comes-Pereira. Some from the Campolide, and all from Barro are prisoners. It is possible at this writing that they have been sent into exile.

It seems that those at S. Fiel had plenty of time to escape. Father Rosario, dressed as a servant, fled to his own home, but being pursued he escaped to La Guardia during the night. I copy from a letter of Mr. Pereira Magalhaes of the Campolide, which came today from Salamanca.

"At one o'clock on the morning of the 4th we were aroused by the discharge of artillery and musketry. When I heard hurried steps in the corridor, and saw men carrying lights, and heard at the same time the noise of the guns, I jumped hurriedly from bed and asked what the matter was. They answered me sorrowfully, 'There is a revolution in Lisbon, and a shell has entered here.' I hurried to the boys' dormitory and awakened Father Cardoso. Some of us went up to the tower; the shots continued, and we heard the shouts and acclamations of the people. We descended to the lower corridor for safety. All were terrified, and some kept calling over the telephone for information. The division commander, Gen. Gorgias, quieted our fears by saying that he hoped to crush the revolt, but he did not succeed. The Revolutionists captured the better positions and killed one in every ten of the Municipal Guard. The street was covered with the corpses of the Municipal Guards, common people and the carcasses of horses. The rattle of musketry was continuous. Father Antunes spoke by telephone with the artillery

barracks. One of the mutineers replied that they had taken the barracks, and that they could not send any one to defend us because the regiment had not yet returned; that the Republican banner flew over the barracks. We concluded that the victory rested with the revolutionists.

"Very early in the morning I heard Father Provincial's Mass in the domestic chapel, and went to Holy Communion, and so prepared myself for whatever the Lord should ordain. At the middle of the Mass as the shots sounded close at hand, Father Provincial turned and asked me to see whether there was immediate danger, and tell him in order that he might consume the Sacred Species at once. Fortunately the shots were not directed against the College, but the fighting was among the soldiers themselves. . . . The consternation was general. Some seemed to be half-crazed. I wasn't so much alarmed because I still thought that the uprising would be quelled—but I shall tell you later on what happened to myself.

"Some began to dress themselves in citizen's clothes. At breakfast, Rev. Father Provincial appointed to each one the place that he should fly to in case of necessity. We were to go two by two if possible. As I seemed not to be very much disturbed, my brother told me to hurry and prepare myself for whatever might happen. Then I put on a pair of trousers belonging to Father Director, and a large mackintosh, leaving on my own vest underneath. I met Father Provincial in the corridor (for he was going continually from one part of the house to the other), and I suggested to him that it would be better for each one to go whenever he could and in the best way he could. He replied 'Yes, of course.' I knew that there was a train leaving for Las Caldas at 12.30, so Brother Wenceslaus and myself said farewell to the others,—what a bitter farewell it was,—and each taking a handbag we left the house.

"We met two boys who agreed to carry our bags, for we were going by advice of Father Rector by way of Pulhava. I gave each of the boys 100 reis. The street of the Campolide was filled with people under arms, going to hunt for priests and royalists. We went cautiously through that neighborhood trusting to Holy Obedience. This I remarked several times to Brother Wenceslaus. As we went along the street some exclaimed, 'Those two are surely in disguise.' At a certain spot we met two soldiers who seemed to be royalists. One of them had a large revolver, and the other a cavalry carbine. I feared that if we were recognized we would be killed. The two boys who were carrying the bags disappeared at the first sight of the soldiers, but we found them after a while, and they asked us whether the soldiers had done us any harm. We told them 'No.'

"When we got into the street that leads to the station, we found that it was filled with people who, on seeing us, began to whisper amongst themselves, and here and there I heard the words, 'They are disguised.' We had taken only a few steps when the children began to shout, 'Kill them, kill them!' following up their shouts with a shower of stones, and some older persons hidden amongst the trees were throwing such large ones that it would surely have been the end of us had we been struck in the head. Brother Wenceslaus received such a blow from one of the stones that the swelling still remains. In order to frighten this rabble, I resorted to a device. I suddenly drew a pocket case, and pointing it threatened to kill some of them. As soon as I pointed it they fled like cats behind the walls, yet they

kept on mocking us and throwing stones from a safe distance. We finally arrived at the station, and there, too, many persons kept looking at us with suspicion.

"We saluted the station-master who was a friend of mine and he, mistrusting the intentions of the crowd outside, led us into his own office to await the arrival of the train. On leaving we gave him our most cordial thanks. He told us that he himself was in fear of some of the employés, and were it not for the train service he also would flee the place. There was nothing new during the journey by train until we reached the town of Caldas de Reiala, where we had to wait four hours for a change of trains. While we were waiting there the people crowded around us, anxious for news from Lisbon. In order that we might not be discovered for what we were I dissimulated and amongst other things concerning the revolution I said: 'The republic is gaining ground and let us see now whether we shall be better off under the new regime,' and so forth. Our hearers uttered a thousand imprecations against the Jesuits and the priests, but they claimed that there were some good priests, namely those that were Liberals. We then went to the hotel to get something to eat. Many a suspicious glance was directed towards us by the crowd; however, we were not harmed.

"I have just been told that we are to leave to-night for Paris and thence go to Enghien, so I shall shorten my narrative.

"Father Farianha has just joined us and Father Joaquin Dias is with him. We are thirteen. Father Barret will go with us. The first two Fathers had been made prisoners and haled before Affonso Costa, who put them through a very searching examination, but the fathers answered with such naturalness that he was quite satisfied, and as they wished to leave the country he released them. Poor Father Machado being out of his mind contradicted himself, whereupon Costa called him liar, knave and so forth and did not release him. All the rest remain prisoners. In the interview with Costa, he said that it would go much harder with the Jesuits, because they had made vigorous warfare upon the Republicans; some of the officers want the Jesuits to be shot. I think that the government fears foreign intervention and so there will not be so many deaths.

"In the fortress of Caxias all from Barro are prisoners, counting novices and juniors, 80 all told; and those from the novitiate of the Franciscans of Barratojo. Twelve from the residence of Quelhas are in prison No. 8. Those of the Campolide are prisoners in the artillery barracks of that place. From Setubal the news comes that our house and church are totally destroyed by fire. Some of ours from Campolide were followed and shot at even in the station. Nothing further is known of Faria, Bilaygue, etc., but it is believed that they are either captured or still in hiding—for all who are not revolutionists defended us and received us with affection." (Here ends Mr. Magalhae's letter).

N. B.—Father Mattos, director of *Portugal*, has not been killed. Val de Rosal is totally destroyed.

Enghien, October 26, 1910.—Messrs Magalhaes and Wenceslaus have arrived at this Theologate. The Bishop of Salamanca has offered to pay the expenses incurred by the Portuguese fathers during their stay at the seminary of that city. Two bands of Portuguese are shortly to leave Europe. One band of twenty goes to California, where there is a colony of 90,000 Portuguese. A band of five, directed by Father Socius, will go to Brazil to

look over the situation. The whereabouts of three fathers is unknown, and it is feared that they have been killed.

The Catholics of Ecuador

I.

PLAYA RICA, ECUADOR, SEPTEMBER 7, 1910.

Your interesting and instructive *AMERICA* is slow in arriving at this remote spot on the globe. Various issues usually arrive in bunches, which has its advantages, but tardy as *AMERICA* is in reaching me, it brings all too soon notice of the calumnious slanders of the Speer brand.

It is now nearly fourteen years since my first arrival in Ecuador and since then I have journeyed up, down and across the country, not once but many times; on foot, in canoe, and on mule and risked my life too on the bit of poorly constructed and wretchedly managed American railway, which has cost Ecuador \$15,000,000 U. S. gold and disgraced us. It probably is safe to say that Ecuadorians will grant that no one is more familiar with this country than I. At leisure times I have gone into Colombia to the north of here, journeying likewise over the country, twice have I spent weeks in crossing from the Pacific to the Atlantic in a canoe up one stream and down another the entire distance except for the short and low divide separating the two waters, which one covers on foot in an hour's time, coming out at Carthagena, the centre of the field of labors of St. Peter Claver, whose bones may be seen under the high altar in the Jesuit church in that city. In Bogota, the capital of Colombia, the president, in discussing with me certain regions of Colombia, once remarked that he knew of no other man more familiar with Colombian territory, especially the remote and outlying parts. Now I hope I may be pardoned for this personal reference, which is only to show that I know the two countries to which I refer.

I should like to pay my humble but sincere tribute of respect to the priesthood of Ecuador and Colombia. I have met them everywhere—in the spacious cathedrals, officiating with all the ceremonious pomp the Church uses on certain occasions, and in the lonely wooded wilds on their missions with probably only a barefooted Indian, or negro boy server for companion, and I can truthfully say of them, I do not know one who has discredited himself or his sacred calling. I am proud of them. They are indeed *curas* in every sense; spiritually and bodily they care for their people. One important thing I observed particularly. I have never seen a Mass completed here under thirty minutes. In Manhattan Island, in a magnificent temple, too, I have been present when the Mass was said in much less time; such unbecoming haste is not edifying, especially to the public. Here the Mass is a sacrifice, not a recitation.

Unfortunately for us both at home and here, many, indeed most, Americans who come to the west coast of South America, are of the pioneer adventurous type. This applies to Protestant missionaries quite as much as to people in other employment, for, after all, the Protestant missionary down here is an employe. This, of course, is why many of them are here—to gain a salary and probably they have to tell some tall stories to hold their posts. Evidently the American people still delight in being humbugged. The loafers about towns in South America seem to know what it is that many Americans desire and with, and oftentimes without, the slightest encouragement will slander the priesthood on the chance of receiving a *peseta* or less with which to buy a drink. This

unfortunate class of people we know are to be found in all countries.

And then there is the other type of maligner, the Radical politician. He is often more pleasing to look upon and to listen to, but his sting is charged with the same venom; it may enter deeper and is meant to be more deadly, for he is most likely against all religion. This is a most important feature which the Protestant missionary appear not to regard. I have asked of more than one of my Radical official friends: "If you are not satisfied with the Catholic religion why not take up some other form or creed, but have a religion?" and in every case have I received the same answer in substance: "No, if the Catholic religion does not satisfy, none other will."

Some have told me they had gone to the Protestant services and listened to the sermons and been disgusted. The Radical government of Ecuador is doing to-day precisely what England initiated in Ireland exactly 150 years ago. They appear to have yet to learn that the way to strengthen a religion is to persecute it. All foreign priests are prohibited by law from entering Ecuadorian territory. Protestant missionaries may come in as many as choose, and they do come, but the Radicals, hoping that they may destroy Catholicism, do not fear them, knowing full well that Protestantism will not grow on Ecuadorian soil. I have no hesitancy in challenging Protestantism to produce one single mature individual native Ecuadorian or Colombian man or woman who can be claimed as theirs. I have met many of these missionaries, men and women, and as a rule they are a rude, ignorant and illiterate lot, drafted mostly from the small towns of the Central West, and I can name some men amongst them of whom worse things might be said without fear of contradiction.

From a religious point of view, having in mind the twelve ignorant fishermen, one might overlook ignorance and illiteracy, but as an American it is not agreeable to be stopped in the street in a foreign land by a fellow countryman, an entire stranger, a very ordinary individual, and asked to go with him to his church services. I have had this happen to me. I doubt not the invitations were kindly and well meant, but it is not just what one would call good manners. It appears to me a great mistake that this class of Americans should invite themselves to come to a most polite, well-mannered Christian people and rudely ask them to give up their old and satisfactory creed. To my personal knowledge there is much more urgent need of their most earnest efforts at home. Now, I have never met with a stranger in these parts who will say even when properly introduced to a priest that the latter began "shop talk."

The charge one often hears of ignorance and illiteracy against the priesthood here will not hold—quite the contrary. I have received much knowledge from coming in contact with them, and so have others. On our works here we have employed hundreds of Indians brought down from the Sierras in the interior and nearly without exception they can all read and write. They are moral and industrious and know their religion too, all the result of the labors of the priests. One of our engineers told me of a native boy in his corps who wore a rather large sized picture of St. Anthony under a piece of window glass bound with strips of American tomato can for framework suspended by a stout cord around his neck. It was rather awkward and bulky, too, for the purpose, but it only was in proportion to the boy's faith, which he ably defended. His chief sought to twit him one day—the same old story—"superstitious worshiping of Saints, etc.," and promptly the boy replied: "No, Mister, we do not

worship Saints, we venerate the Saints, you mistake, there is a difference." And my university graduate engineer learned something, and I am pleased to relate he was magnanimous enough to appreciate the peon boy's correction. We agreed to advance Antonio.

Another case of my own experience in favor of the Ecuadorian clergy: A short time back I happened to be the guest for several days of the most prominent preacher in London, and I asked my host to enlighten me on a very important and fundamental dogma of faith. I was not completely satisfied with the explanation. Last Holy Week in Quito I was more than pleased to hear the illustrious Archbishop in one of a course of Lenten sermons explain to my entire satisfaction the particular points which I wished cleared, and it was so simply told that a child might understand. I can truthfully say that I have never heard a word from a pulpit in South America, even in the remotest backwoods, that would not have been creditable, coming from your New York preachers.

I recall with pleasure having listened to a simple little priest, on the headwaters of the San Juan River in Colombia, ten days up in a canoe from the coast, preach sound logic to his yet more simple flock. They were celebrating the feast of the patron of the place, and people had come from afar, according to custom, for devotion, trade and enjoyment. Some had come evidently for trade only from an adjoining province, which in colonial times had been a Spanish penal colony. In the place to which I refer I am quite sure there is not a single pure white resident—all descendants of the black slaves. The act of manumission by the Republic in 1851 left the mine owners without labor, and they retired to the cities leaving the blacks in charge and possession of the field. On the day to which I refer a local merchant had lost about half an ounce of platinum dust, valued at about ten dollars, which he immediately reported to the *cura*, who, in turn, at the Mass that day, spoke of the matter from the altar.

He first told of the pain it caused him to know that a theft had been committed in his parish and especially on their patron's festival; until that packet of platinum was restored to its owner the parish was in disgrace, etc., and he then made himself more emphatic, explaining in the simplest and most direct manner possible that any having knowledge of who had taken the platinum or where it then was were in duty bound to acquaint him or the owner, else they, as accomplices, were equally guilty with the thief, and could not hope for absolution until the platinum was restored to its owner or restitution made.

He took the pains to explain most carefully to those simple minds why and how they might be accomplices. He preached not only good Christian Doctrine, good philosophy and good theology, but good sound logic and common sense. Therefore they would all kneel and unite in imploring the intercession of the Blessed Virgin to aid in removing the blot from the good name of the parish by asking her Divine Son, Our Lord Jesus Christ, to bring to repentance the guilty ones. Hymns cannot accomplish what all this will.

D. C. STAPLETON.

Students of Gaelic owe a debt of gratitude for the revival of interest in it, to the Germans. The names of Zeuss, Ebel, Zimmer, Windisch and Thurneysen are known to every Gael. Professor Kuno Meyer, of Liverpool University, has just published a collection of hitherto unedited ancient Irish tales and poems, dating from the seventh to the fourteenth century, illustrative of the gradual growth of the old Gaelic Saga centering round Finn and the Finna.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, NOVEMBER 19, 1910.

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Our Jails

Modern science seems very often like a game of ten-pins. Many of its theories have little to stand on, and are apparently set up only to be upset. Very often they are knocked over, just to sweep the alley. Thus, for instance, biology was busy telling us that man, both body and soul, was merely a mechanism; that he was absolutely the creature of his environment; that he had no soul, no mind, no will; that his thoughts and desires and acts were only the results of an initial impulse imparted long ago in the uncalculable eons of time; that the moral law was a fabrication; that sin was a myth, and that crime would be dealt with by surgery and so on. Now all this nonsense is contemptuously tossed aside, not professionally, but merely as a preliminary to what he had to say, by the distinguished President of the International Prison Commission, Sir Evelyn Ruggles-Brise, K. C. B., who tells us that this materialistic idea of the nature of man, instead of being scientific, "has been the greatest obstacle of our day to true progress." He informed the Congress of Penologists which met at Washington recently, that he and his associates had examined three thousand of the worst specimens of English convicts, men sentenced to penal servitude and guilty of every form of crime. "With regard to each, we have," he says, "tabulated no less than ninety-six statements, that is measurements, family history, mental and bodily characteristics, etc.; and we are able to say that, so far, no evidence whatever has emerged from this investigation of criminal types such as Lombroso and his disciples have declared to exist. As a matter of fact," he continues, "both with regard to measurements and the presence of physical anomalies in criminals, these statistics present a startling conformity with similar statistics of the law-abiding classes. The results of this investigation will be per-

haps what most of us would have anticipated, but as scientific data they will serve to break down the vulgar superstition or tradition that criminals are a special type and as such beyond the reach of reform."

"Vulgar superstition"! and "scientific investigation impeding progress," forsooth! We thought that the first was a label reserved for the advocates of the rights of religion, and that superstition and science were necessarily irreconcilable opposites. The truth is that there is really no conflict between science and religion, and never can be. The clash occurs only between the counterfeits of one or the other.

The International Prison Congress before which these important pronouncements were made is no mean body. It was organized in London forty years ago at the suggestion of an American, Dr. E. C. Wines, and meets quinquennially. It is essentially diplomatic, and its delegates make official reports to their governments. At the Budapest Congress of 1905 an invitation was given them by President Roosevelt to meet in this country, and on October 2 of this year, President Taft welcomed them to Washington.

In the opening address, the President of the Commission, after making it clear that the worst criminal was capable of being influenced by the ministrations of religion, insisted that although prisons should have a penal and deterrent purpose in view, sentimentalists to the contrary notwithstanding, their main object should be reformation. In that respect, says the Report of the Congress, published in the *Survey* of November 5, Americans have little to be proud of in their penal institutions. "In less than half our American States is there any real reformatory work done among prisoners." By our methods of dealing with them we are breeding and confirming them as criminals. In the iron-barred cells—menageries the Europeans called them—there were found the physical antithesis of the reformatory ideals for which Americans stood. The visitors saw abuses which most of the governments of Europe would not tolerate for a day. The Secretary of the Howard Association of London said "the great conviction which thrust itself upon the mind of every foreign delegate with whom I have spoken was the extraordinary qualities of the reformatories and the extraordinary defects of the town and county jails. Every jail I saw ought to be wiped off the face of the earth." The herding together of criminals of all classes, the enforced idleness or useless occupations, the frightfully unhygienic conditions, so fruitful of tuberculosis, the relinquishment of prison management to venal politicians, the extravagant size of the jails in which thousands are incarcerated, and other things beside, not only sink our jail population of 100,000 able-bodied men and women deeper in crime, but result in sending them out after their term of imprisonment to wreak vengeance upon the nation at large, only to have them return again to become worse than before.

Is there not a lesson in all this for those who scoff

at religion; and also an exhortation for religious people, priests and laity alike, to take up a work in which so much can be done for the nation and for humanity at large?

Socialism

The new Congress, elected November 8, counts as one of its members-elect Victor Berger of Milwaukee, the first representative to be chosen to our country's lower legislative house as a Socialist and on a Socialist platform. Press reports chronicle certain other details of this same election which seem to lend a measure of assurance to the claim made by Charles Edward Russell, Socialist author and Socialist candidate for Governor of New York on that fateful Tuesday. For years the Socialist vote has been steadily increasing. Unfavorable conditions, it is true, here in the United States have not made the progress of the party as smooth as that enjoyed by it in other lands, and its fight has been a hard, uphill one. But the election returns of November 8 show it to be in every State in the Union, with the possible exception of Vermont, the third strongest political party in the nation, and one has to go back but to 1896 to find its forces thought scarcely worth considering. In that year the Socialists were the sixth national party in order of strength.

Mr. Russell may have yielded to an impulsive enthusiasm when he affirmed: "From now on the Socialistic party is going to wage a winning fight." Still he seems to have a keener appreciation of the situation than his party associates usually show when he confesses that this year's increase in the Socialistic vote was not due entirely to a genuine growth of party strength. The existing economic conditions bringing about an intolerable increase in the cost of living, have been eagerly seized upon by professing Socialists as offering an opportunity to exploit projects of reform which no more belong to Socialism as such than they do to the teachings of Confucius. Shrewdly harping upon these reforms they have been successful in gaining an audience for Socialism. Heretofore the average working man was fairly prosperous and comfortable and his native common sense forbade him to give heed to Socialist theories. Now that he has been allured by the glitter of reform in economic conditions held out to him by Socialist speakers, will the American workingman who cast his last ballot for the party remain loyal to its principles?

Mr. Russell assures us that he will and that his brothers, still true to old idols, will follow his example and seek the remedy for adverse economic conditions in Socialism. Neither of the leading parties, he affirms, will be able to break away from the policy that has prevailed. The Republicans have already evinced their inability to work reform and relief from extortionate taxation. The Democrats, to whom a long-suffering people appear to be turning with a prayer for economy and justice and peace, will prove equally unfitted for the house cleaning which years

of corrupt practices make imperative—and then, so argues Mr. Russell, Socialism's day of triumph will dawn.

There might be reason to dread the forecast which Mr. Russell's optimism so confidently utters, were one not aware that a motive entirely distinct from that assigned by him has played a weighty part in the recent elections. There is discontent in the camps of the old parties, and disunion. And in the bitterness of factional strife there has been a breaking of political party ties such as the nation has not witnessed in years. As a result many voted for the Socialist candidates in every district in the country simply because they wished to emphasize their dissatisfaction with both the old parties. But out of the struggle there have come new leaders and brave leaders and clean, strong leaders who will know how to work out the problems facing us to-day and to organize economy, efficiency and progress in administration without reverting to the fallacies of Socialism. Economic and social reform there must be, of course, but not a reform that will spell the ruin of national life and the throttling of national spirit and energy.

Well Paid Apostles

We are indebted to a friend for the *Monthly Magazine* of the New York City Missions and Tract Society. We find it most improving reading. First, it corrects the idea of some discontented people, that our charities are mismanaged, and that we have a lot to learn in this matter from Protestants. The report of the Society's Treasurer shows the expenditure for September to have been \$2,612.53, of which \$589.08, more than 22 per cent., went for administration. What an outcry there would be if 22 per cent. of the outlay of St. Vincent de Paul's Society went for administration! For work among the Italians, very dear to the subscribers since it means the robbing them of their faith, only \$671.72 was spent, exceeding expenses of administration by only a little more than \$80; and as no details of expenditure are given, one may presume that the workers get the lion's share of it. One does not need a very vivid imagination to realize what our Catholic workers among the Italians would be able to show for a monthly revenue of about \$700.

Second, it shows how pleasant a thing it is to be connected with the New York City Mission. The first article is an account of eight months' European travel by one who seems to be a pillar. Perhaps he paid his own expenses: perhaps he did not. His fervent gratitude to the directors for his leave of absence, makes one suspect the latter to be the case. He is a doctor of divinity, and tells how it was his "privilege" to be in Rome at the time of the Roosevelt episode. What particular privilege there was about it, is not comprehended easily. Perhaps he is now writing that it is his "privilege" to be in New York during the Roosevelt collapse. He tells his readers how Cardinal Merry del Val is a blunderer and the Pope, a "puppet;" he talks of Cardi-

nal "Rampollo," the "German Encyclical," and shows himself generally to have in a remarkable degree the minister's capacity of getting misinformed. He then had another "privilege," that of seeing in Constantinople how superior is Islamism under the Young Turks to Christianity in Rome.

Third, it shows how such societies are still supported by a deft trading on the horror of popery still to be found in Protestant minds. The second article expatiates on Jesuits, monks, nuns, telling how they have been expelled from Portugal, which is not true, for not a few are in prison; and how in the case of the Jesuits their fate is due to their "malignant and persistent political scheming." It ends with the benevolent hope that the Jesuits in this country will behave themselves and not compel the Republic, which is the peculiar possession of the New York City Mission, to use similar severe measures. And so the money rolls in.

Miss Petre and the "Times"

We all know the old story of the bull in the corn-field. When Mr. A. thought it was his bull in Mr. B.'s field he was quite unconcerned, did not see what could be done, and had no doubt that fences out of repair had let the bull in. When he was made to understand that the case was just the reverse, that the field was his and the bull Mr. B.'s, his view of it was also changed. It became clear to him that Mr. B. must be held responsible for all the damage.

When the anti-Catholic bull is rioting in the Catholic field the public press is undisturbed. Priests may be murdered, nuns may be insulted, religious of both sexes may be imprisoned, and the newspapers' verdict is: "It serves them right. Are they not corrupt? Have they not subterraneous passages and dungeons? Are they not enemies of the new régime?" And it turns to chronicle aviation meets and other topics of interest. Should a Ferrer meet after fair trial the punishment of his crimes against the State and social order, columns of agony appear day after day, for there is one law for the anti-Catholic bull in the field, and another for the Catholic bull in the anti-Catholic field.

The London *Times* gave currency lately to the statement that the Jesuits in Portugal had practised all illegal "monasterial intrigues and seclusions," whatever these may be. The assertion was challenged and proofs of it demanded by a well-known Jesuit, but he got no satisfaction. Miss Maud Petre is refused the Sacraments until she gives a required assurance that she has given up the Modernism with which she has been dallying so long, and the *Times* prints an open letter from her on the subject and rushes to her defence in a leader more than a column in length. And yet this is a purely domestic question. Miss Petre does not seem distressed over it, and certainly the leader writer of the *Times* has no appreciation of sacraments he has lived and will die without. But the

Catholic bull is busy and it behooves the *Times* to belabor it.

"The agents of the Vatican who excommunicated the Abbé Loisy and drove Father Tyrrell into his grave are not yet satisfied. Father Tyrrell's friends must suffer too." It is absolutely safe to say that this bumptious writer knows nothing of Loisy's views regarding our Divine Lord, which put him necessarily outside the Church, nor could he give a decent résumé of Tyrrell's Modernism. Neither the Vatican nor its agents punish friendship. The lady who has forced herself upon public notice is a notorious co-operator in Tyrrell's heresy, his defender now that he is dead. Co-operation in guilt is recognized by all law as deserving punishment, and one cannot escape the consequences of his co-operation by calling it friendship.

The *Times* writer complains that the merits of Miss Petre's family in the past, have not been allowed to weigh against her offence. Suppose they had been allowed to do so, could not the *Times* have brought up the stale old charge that the Church has one law for the great, another for the lowly, and said: "Had Miss Petre been a mere Miss Smith, she could not have got off so easily"? But there is little use in expostulating when it has been determined to put us in the wrong. Pius X gets his rebuke, the customary allusion to Galileo is dragged in, the *Times* writer drops a bitter tear over the blunders of the Curia and closes his thumping of the Catholic bull, resonantly.

What French Catholics Demand

The campaign of falsehood is still being waged against Catholics by the rationalist free-thinkers of France. Speaking in parliament some months ago, M. Doumergue, Minister of Instruction in the Briand Cabinet, made the astonishing assertion that the Catholics of France claimed the right to force Catholic instruction upon every child in the land. "Their ultimate purpose," he added, "is to use the opportunity this training of the children would give them to acquire a dominant power in the country thus to rule the State and foist upon the people Church influence to the detriment of their free Republic."

The malicious untruth was splendidly answered by Senator de Lamarzelle in a gathering of Catholic lawyers, who were present at the thirty-fourth Congress of the Catholic Bar Association, which convened in Valence on October 26. The entire session of the Congress was devoted to the consideration of the School Question. Senator de Lamarzelle, in a striking address, defined clearly the platform on which the Catholics of France stand in their demand for freedom of instruction. "The Church does not ask what M. Doumergue has falsely charged," he said. "What she does demand, and what she will never cease to insist upon enjoying, is the absolute right to train her own children in Catholic ways—a right respected in every genuinely free land. The State not only

should not attempt to interfere with her in the exercise of this right, but it should render her the needed assistance and support to enable her to fulfil this duty. What the Church demands is justice for her children, only justice—the justice dealt to her in England, in Holland and in Germany. Grant her justice and peace will reign and the Church will live in that same harmony with the State which rules in England, in Holland and in Germany.”

On All Saints' Day, the chapel of the Castle of Count Holstein-Ledreborg was blessed by Pastor Kirchhoff—superior of the Congregation founded by the Blessed Grignen de Montfort—in Roskilde, Denmark. The last time this chapel was dedicated was in the eighteenth century to Lutheranism, in the presence of King Christian VI. By permission of the present King of Denmark, and on the payment of an indemnity to the parish, Count Holstein is enabled to have this chapel for Catholic service. It was remarked, as showing a change in the times, that at this solemn and interesting service—the return of the first church edifice to the Catholic religion—the American Minister and Mrs. Egan, occupied the place of honor. They were the only guests, outside the family present.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

A PROCLAMATION.

This year of 1910 is drawing to a close. The records of population and harvests, which are the index of progress, show vigorous National growth and the health and wellbeing of our communities throughout this land and in our possessions beyond the seas. These blessings have not descended upon us in restricted measure, but overflow and abound. They are the blessings and bounty of God.

We continue to be at peace with the rest of the world. In all essential matters our relations with other peoples are harmonious, with an evergrowing reality of friendliness and depth of recognition of mutual dependence. It is especially to be noted that during the past year great progress has been achieved in the cause of arbitration and the peaceful settlement of international disputes.

Now, therefore, I, William Howard Taft, President of the United States of America, in accordance with the wise custom of the Civil Magistrate since the first settlements in this land and with the rule established from the foundation of this Government, do appoint Thursday, November 24, 1910, as a day of National thanksgiving and prayer, enjoining the people upon that day to meet in their churches for the praise of Almighty God and to return heartfelt thanks to Him for all His goodness and loving kindness.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this 5th day of November, in the year of our Lord, 1910, and of the independence of the United States, the one hundred and thirty-fifth.

WILLIAM H. TAFT.

By the President: Alvey A. Adee, Acting Secretary of State.

SOME FRIENDS OF MINE.

I.

THE PATRIARCH.

Old and gray and bent is he with the snows of many a year. He has voyaged forth on numberless nights in rain and cold, like Peter, intent on his fishing. He is seventy-nine now, and though we are all more or less coated with brine and soaked in sea-lore, no one in the village ever presumes to give him points about a dory, the laying of a lobster pot or the nasty spots of the channel. Forty odd years of rowing up and down the river give a man an expert knowledge of the changeful waters. Even now on a pleasant day you may see the old gentleman rowing out for a few fish or a lobster or two for a friend, for the Patriarch has a large following among our summer residents, who declare that the lobsters lured to his pots are the choicest ever eaten, that no one can bake clams like him, and that the fish he catches are worthy to grace the table of the King of All Ireland.

His principal place of resort is our local Agora or Forum, vulgarly known as "the square." There you may behold the venerables of the place solemnly considering matters of State. The Patriarch is the chairman of all such sessions; his word is final and his fiat establishes a precedent. He has a positive genius for picking out the sunniest spot in winter and the shadiest one in summer, where like "the old man eloquent" he relates his stirring tales of flood and storm.

The Patriarch is a Celt, and he tells a story, as of old the bards of his native land chanted of battles and love, in the court of the chieftain. His narrative has all the rush and color of a sage; in fact, it may be said of him, as Newman said of the great author, that he has in a large sense the faculty of expression. Such a wonderful vocabulary has the old man, such an unerring eye for the weak point of an argument, such an array of proofs and instances, and finally such a rapier-like sarcasm when no other weapon will avail him! Woe betide the man who enters the lists against him, for if the Patriarch feels himself worsted in the fray, he calls to his aid Irish wit and spits his adversary like a skilled fencer. I have known many sons of Erin who have seen little of schools and have been compelled to a life of drudgery, and as I listen to their natural eloquence and appreciate the crude intellectual power behind their rugged brows, I fancy sometimes what an Irish senate might have been had the Emerald Isle been permitted these five centuries past to keep her place among the nations. What a pity it is that these treasures of intelligence and wit have been wasted while their possessors were condemned to the hardest manual labor!

Everybody knows the Patriarch. He is as much a landmark as the steeple of the Congregational meeting-house, which may be seen for miles around. You may discern him from afar, his back bent almost double by age and accident. Always he carries his trusty cane, useful alike for support and emphasis. In wet weather he fares forth in an enormous pair of rubber boots, and in winter his visored cap and red mittens are like the helmet of Navarre. The Doctor, the Notary and the Captain are all village notables, but the Patriarch is an Institution.

He came from Ireland more years ago than one cares to number, when one of his race and creed was as welcome in the village as a Borneo head-hunter at a sewing-circle. He was straight and strong in those days, ever ready to fight for Ireland, or the Pope, or both, with the help of God! And fight he did with tongue and arms, as if he were the sole representative of his people in a hostile land and their honor depended on the quality of his courage. Others might palter or shuffle, but none of such methods for him. Like MacMahon

at the battle of Sebastopol, his motto was: "Here I am and here I stay."

In those gloomy days that tried the souls of men, the sight of a priest was like that of a white blackbird and his visits to the village like those of angels, few and far between. But when he did come it was to the Patriarch's house, and there Mass was celebrated and the Father entertained with good hospitality and heartiness. A humble abode, that low, gable-roofed structure overhanging the river, but even in old age it possesses like its owner, a dignity all its own.

The years have been heavy upon him of late. He has been tried like Job. His children have been taken away and sorrow has been piled upon sorrow. His aged arms cannot bend to the oars as of yore and his means are scanty. But withal his keen, blue eye is not dimmed or his strong voice weakened. The spirit of the ancient is stronger than the flesh, and he faces life and death alike fearlessly.

We of the younger generation, irrespective of race or creed, are proud of the Patriarch, as if he were some century-old oak or antique mansion built in Revolutionary times, but I fear we fail to appreciate the stark courage and unalloyed faith of the man in the grim years that are past. We listen to the stories of his battles with stormy sea and bitter hate as we do to the breakers some wild night, while we are safe and warm before the fire, but we do not know what it was to pass through those experiences. We villagers are sad gossips, I fear. The smallest rumor started at the Post Office travels up the street like wild-fire and speedily assumes gigantic proportions. In this way a cloud of tradition has grown up about the Patriarch. While some of these legends would lead one to believe him to have been "a man of his hands," I fail to recall one that show him to have been a weakling.

He even lives in the realms of Art, like Rembrandt's noted models, for a celebrated painter who has sojourned so long among us that we consider him one of our own, has limned the Patriarch in many a canvas. You may light on his weather-beaten visage as you stroll through some great gallery, sketched to the life as the fisherman returning from the deep counting the results of the night's venture.

In the winter time we take life easily, for there is little to do, but in the summer you would never recognize the village, so transfigured is it with the crowds of wealthy folk who have learned to love our rocks and sands, and the song of the sea so well, that they come thousands of miles to enjoy them. These people pay assiduous court to the Patriarch, and hardly a day passes when he is not entertaining a group at his doorstep or riding about in a motor car or trim cart, as perfectly at home as if he were lecturing his cronies in the square, or going down the river in his dory. They take great delight in the old man's wit and racy conversation, and also in his terrible memory that preserves the exact history of all who have lived here, or visited here, these four decades gone. It is an ill-day for the upstart who boasts about his forebears in the presence of the Patriarch; he will have his genealogy relentlessly laid bare for the daws to peck at. Not that the old gentleman is a scandal-monger or takes pleasure in exposing family skeletons, but he has an abiding hatred for sham and pretence and cannot contain himself when they are paraded before him.

Somewhat pathetic is the old-bent figure trudging painfully along the road, carrying on his back the heavy load of years and trouble. As I look at him and think of the hardships he has endured, the buffeting of waves and the strokes of adversity, I realize with a new meaning that expression: "There were giants in those days." What a frame of steel, what a heart of oak he must have had to survive them all and still be among us with faculties so little impaired and a gaiety as constant as the bubbling of a mountain spring.

My other friends I hope will fare well when they cross the Bar and meet the Pilot face to face, but I have no fears for the Patriarch. I feel sure that Peter will take him by the hand and know him for a dauntless old fighter for the Faith and a fellow-fisherman. I cannot help feeling that the great Apostle, who like the Patriarch, was quick of temper and warm of heart, will say to him: "Come old friend to salute the Captain. I bid you a hearty and eternal Welcome Home."

CHAS. W. COLLINS.

LITERATURE

The Green Patch. By BETTINA VON HUTTEN. New York: Frederick A. Stokes Co.

In this story of to-day there are mainly seven characters—two that are merely lay figures—and five that stand out in clear relief. Mrs. Christopher Lambe, the conventional English matron, and Hugh Gunning, the conventional English gentleman, are the lay figures. The other five are all marked by the note of unconventionality—and they are interesting in so far as they fly in the face of accepted conventions. Christopher Lambe tires of his wife, his foggy English home and his three daughters. Here is the way in which he informs his wife of the resolution:

"You wouldn't mind very much if I went away for good, would you?"

"If you went away for good?"

"Yes."

"You mean leave home and children?"

"Again he said 'yes,' watching her with a mild degree of anxiety that would to another look extremely disproportionate to the situation."

So will it seem disproportionate to the reader: which is precisely the effect intended by the author. Throughout the story there is a want of proportion between the conduct of the protagonists and the circumstances in which they act. This is the secret of the Countess Von Hutten's success with "Pam" and "Pam Decides."

The three daughters present a startling variety. Sylvia is as beautiful as she is stupid; beauty and stupidity could no farther go. She is generally discovered falling asleep, unless, indeed, she is just waking up. Susan, the second daughter, only a little less beautiful, is spiteful and Machiavellian. The heroine of the story is the youngest daughter, Daphne. She is homely; the author cannot quite get over that fact and worries about it with persistent iteration. None of these girls seems to have the slightest appreciation of the moral law. They have the refinement of pagans, like their worthy father, and the morality of degraded savages—not savages, mind you, but *degraded* savages. Their absolute irresponsibility coupled with their state of twentieth century civilization makes them startling figures.

Thus it is that without the least compunction Susan breaks her troth with Gunning on the eve of her wedding day, and at once marries a romantic "Glaour," whom she hardly knows by sight. That a woman should break her engagement and marry another man is neither strange nor startling whether in fiction or in life. But that she should do this with the insouciance of a woman changing her hat is the touch that startles and confounds. Daphne, the heroine,—a liar and a thief in her teens—consoles the rejected Gunning. After all, as she reflects, she has to marry somebody. The happy pair, duly married, go to Ceylon, and there Daphne meets her "affinity," as the newspapers would say. Here is the description of the rascal:

"In another generation I should perforce describe him as being like a Greek God. His head, set on a strong neck, was small and well-shaped, his fair hair curled closely around it,

and his pellucid violet gray eyes were twice as large as most people's, although the smooth, long lids were lazily heavy. . . . A magnificent face, noble and strong."

In hinting at his being a Greek God, the baroness must have surely been thinking of the ox-eyed Juno. A man with a small head and with eyes "twice as large as most people's" justifies the opinion that in all exceptional beauty there must be some irregularity.

For the sake of the story, let us accept the wondrous beauty of this creature with the excessive eyes. Daffy concludes that he is the one man for her.

"It's too bad I shall have to be divorced," she told herself, "but that won't matter." Daphne thought it was "quaint" to give up poor Gunning, just as her sister had given him up, for a handsomer man. The fact of his being married was to her only a detail.

It is thus that this "chip of the old block" breaks the news to her husband: "I know that you will not mind, so I can tell you in a few words. I want to marry Mr. Skene, Hughie; so will you please divorce me?"

This casual way of dealing with the most serious situations leads us to think that what we took to be American humor in the following lines may be really the composition of some writer in the Pam school of fiction.

"Little Archibald McBeth
Burned his nice mamma to death.
Archibald is full of tricks;
Ain't he cute! he's only six."

Daphne does not get a divorce. The practical Gunning buys off the the ox-eyed Skene for a round sum. Why should not civilized people buy their wives too?

Also, the Greek God—alas poor Ouida of "another generation"—loses an eye; but wearing a green patch he remains beautiful to the last.

The book presents pictures of life as it never was, as it never will be, and as, under no conceivable circumstance, it ought to be.

FRANCIS J. FINN, S.J.

Max. By KATHERINE CECIL THURSTON. New York and London: Harper Brothers.

This is fifth on the list of the *Bookman's* six best sellers, regarding which an evening contemporary remarks: "For very shame the fact should no longer be made so prominent that the great American public generally does not know how to distinguish between good books and bad. In this list there is not one good book. Three at least of the novels are utter rubbish." We would not pronounce "Max" utter rubbish, but it is safe to assert that it is not in any sense a good book. The hero or heroine—she is usually "he"—is a Russian princess masquerading as a boy artist in Paris, in order apparently to enable the author to feed the tastes of the prurient with descriptions of the haunts and habits of Bohemia. She is long, if not strong, on description, magnifying things the most trivial with a grandiose solemnity. It takes pages to get Max up or down stairs and chapters to fix him in his room or let him look through the window. There is little plot, the action consisting in roaming through cafés and dancing-halls in search of what is called life, but which is always some phase of more or less sickly eroticism. Blake, an Irishman, who is conveniently blind to Max's obvious disguise, conducts the quest to the last chapter, when Max, now revealed as Maxine, ends the Odyssey by electing to accompany her guide to "the white sky and the opal sea and the sea-weed that smells like violets"—in County Clare. This, she says, is Life; which may be true, but the Maxines would hardly find it so.

The writer has the literary knack, the shell of style, but lacks the soul of it, sincerity. The book is not artistically so good nor

morally so bad as it might have been, for much the same reason that debarred Blake from feeling at home in Bohemia: "It is not for nothing I have countless God-fearing generations behind me."

M. K.

Voices from Erin and Other Poems. By DENIS A. MCCARTHY. New edition, revised and enlarged. Boston: Little, Brown & Company. Price, \$1.00, net.

As the title indicates the author sings in this volume with special reference to an Irish audience. But the Celtic airs are interspersed freely with lyrics on purely Catholic themes and on subjects that transcend national sentiment. This little book of verses, therefore, ought to be welcomed by all who enjoy the lilt of a good song and are interested in the work and progress of a living singer. Especially, however, should this welcome come from Irishmen and their descendants and from Catholics. For Mr. McCarthy has lit the flame of his inspiration at Catholic altars. He seems to have followed the advice of the early Christian poet, Paulinus Petrocorius:

"Castalias poscant lymphatica pectora lymphas:
Altera pocla decent homines Jordane renatos."

And the remarkable feature in these poems to us is that we prefer the devotional lyrics to the others. This is not usually the case; for devotional verse, while it may be unexceptionable in its sentiment, is very often wanting in the essential conditions of a good poem. It too frequently falls back upon the trite phrase and epithet, or is snarled with ugly inversions, or simpers in a conventional cant that is libellous of the religious spirit in man. The personal note of sincerity in Mr. McCarthy's religious verses, especially in his "Eve of All Souls," "Day and Night," and "O Little Lamp," does not urge him so often as in his Irish songs into commonplace expressions and stock rhythms. The songs themselves are delightful and as specimens of a class are admirable. They have the true lyric quality of literally singing themselves and supplying their own music. But they have been composed for simple ears and have been cast in a mould that is somewhat outworn. If they suffer in comparison with Mr. McCarthy's religious verses it is because we seem to see in the latter a more fastidious and delicate apprehension of the attributes which belong to good poetry.

The author appears to be conscious of the difference in his "The Minor Poet:"

"Oh, not for him the laurel wreath,
And not for him the poet's crown;
But his the fine, free air to breathe,
Untainted of the town!
And his to comfort broken lives
And spirits over-wrought with wrong,
And bring to men and weans and wives
The solace of a song!"

We are reluctant to accept this *pièce justificative*, and we question whether Mr. McCarthy intends it to be taken seriously. Careless rapture and unpremeditated art connote freedom, indeed; but there is a higher freedom that is won through toilsome effort and vigorous discipline. Apart from all considerations of personal glory, the laurel wreath and the poet's crown, verses, wrought in the freedom achieved by labor, stand a better chance of comforting "broken lives" than the hurried improvisation which aims at a general effect and is indeliberate and easy in details.

JAMES J. DALY, S.J.

Mr. Ingleside. By E. V. LUCAS. New York: The Macmillan Company. Price, \$1.35, net.

Mr. Lucas enjoys the reputation of being the literary heir, with modern modifications, of Charles Lamb. The association,

of course, cannot but be flattering to Mr. Lucas; but it has disadvantages in suggesting a comparison and tempting critics to judge the contemporary writer relatively to an acknowledged classic of the past instead of to possible classics of the future. A new prophet in literature had better weave his own mantle: that of a great predecessor is always a misfit, being generally by far too large.

If we forget that Mr. Lucas is the shadow of a great name and judge him on his own merits, or with only those exactions that inevitable comparison with living writers demands, we shall find him pleasant enough. He is discursive, well informed in certain lines, and urbane. He has a mild interest in all the social, political, economic and religious movements that are stirring in English society, and writes about them in a spirit of detachment that helps him to preserve unflinching smoothness and a drawing-room neutrality of manner. He is Mr. Shaw, or Mr. Chesterton, or Mr. Belloc without conviction, which is the strongest way of affirming that he is not any of them at all. But, like them, he takes up the intricacies of popular problems and finds a pleasure in trailing their sinuosities; however, whereas the three writers mentioned above endeavor to reach the end of their threads and tie them together, Mr. Lucas allows them to hang loose in the outer darkness. He is not so serious as they; and, although his desultory airs may be reminiscent of a classic essayist, we are inclined to the belief that he is not the gainer from a literary point of view.

"Mr. Ingleside" was not intended to be a novel. It contains just the measure of narrative and description necessary to introduce in a natural way a variety of topics for discussion among a group of men of differing characters and walks of life, drawn together by some subtle bond of sympathy. They are pleasant enough persons, intellectually mediocre, and reflecting in their views the peculiar experiences and environment of their lives. They pose as observers and philosophers, but they are only amateurs at best with the amateur's fatal facility for covering up great voids of ignorance with a bright sally of cleverness. In reading a book like this we ask ourselves why the author takes it for granted that religious conviction of a definite kind is incompatible with intellectual force. With names like those of Gladstone, Hope-Scott, the Marquis of Ripon, and of many others still fresh in our memory, not to mention the living, we are unable to explain why so many English authors write as if England were a kind of Cooper Institute on a Ferrer anniversary. This is a serious reflection on the social and intellectual standing of the authors involved. Miss Edgeworth would have advised them to improve their company by improving their minds. We should like Mr. Lucas, in his next book, to hint at the existence of a class of men of whom Mr. Belloc, Lord Halifax and Mr. Balfour may be chosen at random as fair representatives

J. J. D.

Pietro of Siena. A Drama. By STEPHEN PHILLIPS. New York: The Macmillan Company. Price, \$1.00, net.

The latest play by Mr. Phillips does not enhance his reputation as a poet. He deserves credit for his endeavors to perpetuate the literary quality in English drama and to maintain classic standards in a branch of art that has practically surrendered distinction and dignity for the sake of indiscriminate applause. But his early promise seems to be doomed to unfulfilment. He has not become an influence and a force in a revival of letters. His earliest work remains his best, and he has not grown from more to more. He may be industrious, but he is not inspired; and, if this be so, his verse will at its best achieve a certain degree of mechanical perfection, but shall always lack the surprises and intuitions of an art that is not all premeditated.

"Pietro of Siena" is smooth and flawless in its pentameters. The requirements of the stage and the best traditions of the literary theatre are carefully observed in the speeches, exits and entrances, the procession of scenes, and the division into acts. But the whole play is unreal. The story is unreal; the characters are unreal,—so many gaudily dressed puppets; the action is unreal; the speeches unreal. The bow of the Elizabethans cannot be bent by Mr. Phillips. His efforts to perform the feat are laudable; but he succeeds only in catching their mannerisms, their confident strut, their obeisances and flourishes, their lordly and arrogant airs; but, when it comes to shooting the arrow, performance waits vainly upon all these boastful preliminaries. "Pietro of Siena" is a good academic "exercise." Its plot is hackneyed and, as it is unfolded here, does not improve in the hands of the playwright. Some of the verse has the merit of possessing more than ordinary music and beauty of imagery; but such lines as thus attract our attention are just as likely as not to come from the lips of a character, or in the midst of a situation, where their very beauty is an incongruity and a blemish. J. J. D.

Flamsted Quarries. By MARY E. WALLER. Boston: Little, Brown & Co.

The same clean sentiment, the same sympathy for the poor and the afflicted, the same kindly humor are to be found in Mrs. Waller's latest story as characterize her previous books. A Catholic priest is much in evidence throughout the volume, and he is the one heroic person of the story. Mrs. Waller deserves well of us for treating matters Catholic so kindly; though many of our faith will be somewhat disappointed in the melodramatic surroundings of the good priest's death. Somehow it does not ring true. The story, all in all, is wholesome, although at times the sentiment is forced. While the plot grows in interest to the very end, it seems to lack something of the spontaneous charm which one finds in "The Wood Carver of 'Lympos." It is hard indeed for the best writer to "recapture the first fine careless rapture." F. J. F.

Gardens Near the Sea. By ALICE LOUNSBERRY. New York: Frederick A. Stokes Company. Pp. XIII, 274. Illustrated. Price, \$4.20, net.

Wind-swept, sandy shores, however inviting from other points of view, are not the chosen retreat for all the members of the floral kingdom; yet, if the home grounds are to have more of the air of stability than a tent city wears, the cunning of the gardener must devise a way of coaxing perennials to brave the winter, contend successfully with the winds, and contribute their indispensable aid to the adornment of the seaside residence. What time, outlay and experience have taught others is here brought together, not in a callous commercial spirit, but with the sympathetic glow of an artist's soul, alive to the beautiful, rejoicing in it, and eager to share that joy with others. We have to admit, in strict confidence, of course, that we anticipated a good deal of "special pleading," as it were, that a garden near the sea is beautiful, whether it can be or not. But now we have learned, thanks to the enlightening letter-press and especially to the "speaking" illustrations, of what actually has been accomplished near the sea. Eight of these illustrations are in color, but the remaining sixty-four are so well executed that they hardly suffer by comparison. Shrubs, vines, bulbs, all come in for honorable mention, for all are willing to contribute, if only invited in due form. We have often marveled why the lily and the iris, to mention only two, receive such scant attention in American gardens, yet here we learn that the seaside garden may enjoy to the full their unrivaled beauties. May the seed fall on good ground. * * *

BOOKS RECEIVED

Persia and Its People. By Ella C. Sykes. New York: The Macmillan Co. Net \$2.50.
 The Silent Isle. By Arthur Christopher Benson. New York: G. P. Putnam's Sons. Price \$1.50.
 Bible Symbols. Designed and Arranged to Familiarize the Child with the Great Events of Bible History, and to Stimulate Interest in Holy Writ. Arranged by Rev. Thomas C. Gaffney, Ph.D., D.D. Drawings by Max Bihn and others. Boston and Chicago: The John A. Hertel Co. Price \$2.00.
 Sermons of St. Bernard. On Advent and Christmas. Compiled and Translated at St. Mary's Convent, York, from the Edition (1508) in Black-letter, of St. Bernard's Sermons and Letters. Introduction by Rt. Rev. J. C. Hedley, O.S.B. New York: Benziger Bros. Net 75 cents.
 The Old Mill on the Withrose. By Rev. Henry S. Spalding, S.J. New York: Benziger Bros. Net 85 cents.
 Ned Rieder. A Parochial School Story. By Rev. John A. Weiss. New York: Benziger Bros. Net 85 cents.
 Freddy Carr and His Friends. A Day-School Story. By Rev. R. P. Garrold, S.J. New York: Benziger Bros. Net 85 cents.
 Eric, or The Black Finger. By Mary T. Waggonman. Philadelphia: H. L. Kilner & Co. Net 75 cents.
 Rosemary, or Life and Death. By J. Vincent Huntington. A Reprint. New York: P. J. Kenedy & Sons.

Spanish Publications:

El Convite Eucarístico. Manual para la Comunión Frecuente. Entresacado de los Principales Autores que Han Escrito sobre esta Materia. Por el Padre Jesus Cornejo. St. Louis: B. Herder. Net \$1.00.
 Los Martires de Uganda. Por un Padre de la Compañia de Jesus. St. Louis: B. Herder.

EDUCATION

The growth of the college classes in Holy Cross College, Worcester, Mass., in the past three years, is so remarkable that it would seem to merit special notice. The number in attendance early in October in the four college years was 414. On the corresponding date last year the number was 357, and in 1908 it was 300. The college proper, therefore, shows a growth of more than a hundred students or more than 25 per cent. in two years. It is gratifying to note that the students of Philosophy alone, in the Senior and Junior years, number 140, and the Freshman class, including students who are called "College Specials," already numbered, on October 1, 160. These "College Specials," it should be said, are High School graduates who lack something of the classical requirements for entrance to the Latin or Greek courses of Holy Cross Freshman year, but who have at least the majority of their hours in Freshman courses and can easily make up, before graduation, their deficiency in Latin or Greek. They might be called "conditioned" Freshmen. Of the total attendance at Holy Cross, which, on October was 506, the boarders or resident students number 391, and the day-scholars or non-resident students number 115. These figures surpass all previous records, and it should be remembered that the previous maximum in the school was reached at a time when Holy Cross had two more preparatory classes than it has at present. The growth in the college department and its crowding out of

the "Prep" school, which now numbers only 92, has changed the whole life of the institution. This may be better appreciated when it is noted that 180 private rooms for students are all occupied, and all except about a dozen have two tenants each, in other words about 330 of the resident students of Holy Cross are room-boarders.

The class of students graduated from this great Jesuit institution also made a new record for the college, and in fact all Catholic colleges in the country. It numbered 67. All of these had successfully completed the classical course, including Greek. For, as is known, only the classical course is maintained at Holy Cross, and all who receive the degree of Bachelor of Arts must complete the Greek, as well as the Latin course. Judging by obtainable statistics, there is no classical department in American non-Catholic colleges or universities, in which there are as many students following the "old-fashioned" Latin and Greek courses. We doubt if there are as many even in their Latin departments.

The *Marquette University News Letter*, a manner of chronicle, published semi-monthly by the Marquette University, Milwaukee, Wisconsin, gives the following interesting items in one of its October issues. In the new School of Journalism, which the University College of Economics opened on October 1, two courses are offered—one of four years, and one of two. In the former a degree will be granted, and a diploma or certificate will be awarded in the latter. Much attention will be given to theoretical and practical knowledge of newspaper work in its multiform phases. The elements of newspaper writing, reporting and correspondence, newsgathering and newswriting, newspaper editing, editorial writing, and special and feature work are some of the numerous subjects pertaining to journalism which will be treated in the new school.

A new and useful line of activity has been started in the School of Business Administration, also attached to the College of Economics. It is a Student's Employment Bureau. The bureau is intended to help students in such kind of work as is not incompatible with studies, and thus enable many to work their way through a course. The bureau will have a carefully systematized office equipment for the purpose of securing positions for as many students as require them. Three sets of cards will be distributed to hotels, business men, and private persons, for the purpose of knowing what positions are available. Another set of cards will be filed by students showing what sort of employment they need and what they can do.

SOCIOLOGY

There is a notion abroad among Protestants that the business of Christianity to-day is with social service rather than with dogma. This is of course the logical consequence of Protestantism, by way of the principle, it is no matter what a man believes, provided his life be right. Christianity is to be lowered to the level of a merely natural well doing, which is entirely contrary to the true Christian doctrine that natural well doing is to be lifted up to the supernatural order in Christ. According, therefore, to this truth, the true social work is to make men and women better Christians. Certain methods, apparently unconnected with spiritual agencies may be introduced for certain definite ends. But the non-connection must be only apparent, otherwise either failure or the weakening of faith must result. Hence the absolute social value of sodalities, confraternities, pious works, all of which have for their object the making of our Christian faith more and more practical in our daily lives. Among those one of the most popular and useful is The Holy Name Society, provided its constitution and rules be carefully observed. From time to time we are called upon to notice some splendid demonstration of its members. The latest was held in Washington. Six thousand members marched in procession on Sunday, Nov. 6 through Pennsylvania Avenue before the Papal Delegate. Six thousand men formed to a daily Christian life, are a power. While others are talking and dreaming let us get to work. As *AMERICA* pointed out a short time ago, we have the machinery, as good as can be desired, and do not need to take up the fads of Rationalism.

The ministers of various religious denominations of St. Louis met recently to consider plans for providing a better system of city parks. Responding to an invitation to address the meeting, the Rev. Francis J. O'Boyle, S.J., of St. Louis University, pointed out the healthy condition of the poorer classes in cities like Vienna and Munich, where ample parks are provided, as compared with the prevalence of disease and deformity among the poor in Liverpool, Dublin and other cities not properly equipped with open-air places of public recreation.

In an address before the Associated Charities of Boston last week, Archbishop O'Connell went on record as favoring imprisonment for parents who neglect their children. "The laws upon the statute books relating to abandoned

children are many," said the distinguished Catholic Churchman of Boston, "but there is a singular absence of adequate legislation compelling parents to perform the natural duties which they owe to their offspring. A special house of labor for delinquent and neglectful parents, the profits to go for the support of the family, might prove to be a step in the right direction to bring many parents to a sense of their lawful obligations."

ECONOMICS

The commissioners of the United States are now in Ottawa discussing proposals for reciprocity with Canada. Whether the negotiations will come to anything is doubtful, as there is a strong feeling against it in most parts of Canada on both economic and national grounds. Besides, it touches the imperial question very closely, since reciprocity would mean a drawing towards the United States and a proportional loosening of the ties with the British Empire. This may have something to do with the desire of the United States for the change of trade relations, but such a motive is at most, only remote. The immediate motive on the part of the United States is the need of introducing Canadian food products and raw material into this country in greater abundance, and to open a wider field for American manufacturers. Things have changed greatly in thirty years. Once it was Canada that came to the United States asking for reciprocity, only to be repelled. Now the United States is asking it from Canada. All this confirms the great economic change that is coming over this country. It is no longer a producer for the rest of the world. It cannot produce enough for its own needs. Conservation may remedy this in part; but in future the United States must be reckoned among the manufacturing countries, of which it may become for a time the chief. For how long it is impossible to say, as the awakening of Asia must be reckoned with.

The Welland Canal from Port Dalhousie on Lake Ontario to Port Colborne on Lake Erie, has outlived its usefulness. It was constructed to accommodate vessels 150 feet long and was improved to receive vessels 270 feet in length. Such vessels are disappearing from the carrying trade of the great lakes and a new canal is necessary. One capable of receiving ships 800 feet long is proposed, from Jordan Harbor on Lake Ontario to Morgan Point on Lake Erie. Its line will lie about 20 to 30 miles to the west of the existing canal, and will be 5 miles shorter, being only 27 miles in length. Lake Erie is 326 feet above the level of

Lake Ontario; the magnitude of the lock work in the proposed canal is therefore apparent. The cost of it will be some 30 million dollars. Moreover, its construction will make necessary the reconstruction of the canals along the St. Lawrence from Prescott to Montreal.

ECCLESIASTICAL ITEMS

Press cables from Rome state that Mgr. Sbaretti, Apostolic Delegate to the Dominion of Canada, has been appointed Secretary of the Congregation of Religious, and that he will be succeeded in Canada by Mgr. Stagni, Archbishop of Aquila. Mgr. Sbaretti left here for Rome early in the summer, and it was understood in Canada that he would not return in his official capacity. Archbishop Pellegrino Francesco Stagni is a Servite, born April 2, 1852, at Badrio, Diocese of Bologna. He was professed June 22, 1875; ordained priest Sept. 24, 1881; elected Prior General of the Servites July 23, 1901. He was consecrated May 28, 1907, and has been a Consultor of the Sacred Office since 1908. Mgr. Sbaretti, who succeeds in the Congregation of Religious the Abbot Janssens, O.S.B., was for several years auditor of the Apostolic Delegation at Washington, then Bishop of Havana for two years, and for the last eight years he has been Apostolic Delegate in Canada.

The ninth volume of the Catholic Encyclopedia, a great Church enterprise undertaken in 1905, as a result of repeated and urgent suggestion of the most thoughtful men in the Church in America, has just been published. Its editors, to keep in touch with the subscribers already receiving the work and to arouse the interest of many others who should recognize that the work will accomplish all that has been hoped for by the most ardent of its projectors and promoters, have issued a capital sketch of the progress of the publication up to date.

One is glad to note that they have wisely determined to make clear reference to a point that hitherto has not been appreciated as it should be. "It is," says one paragraph of the sketch, "in no sense an ordinary publisher's enterprise, as the Company issuing it has been organized for the sole purpose of publishing the Encyclopedia. The tone, policy, and the entire contents and make-up of the work are controlled absolutely by the Editors, who are also members of the Board of Directors of the Company. The other Directors were selected as practical men of affairs, and the entire board administers the business affairs of the Company through its regular meetings and those of the Executive Committee—composed entirely of Directors. As Directors they serve absolutely without

remuneration—the editors and business management working together with the central idea of making the Encyclopedia a work that will command the pride of all Catholics and the respect of all non-Catholics. At the same time their aim is to conduct the affairs of the Company in a progressive manner, so that the work will be self-supporting and properly circulated throughout the world—thus realizing the purpose of its projectors."

The miraculously preserved body of St. Francis Xavier, the Apostle of the Indies, is treasured in the cathedral of Goa, Portuguese India, where, once in ten years, it is exposed for the veneration of the faithful. Preparations had been made long since to celebrate a Eucharistic Congress of the Bishops of the Far East in connection with the solemn decennial exposition of the saint's sacred body, which takes place in this month of November; but it remains to be seen what will be the attitude of the new Portuguese government towards Church functions. His Excellency, the Most Reverend Ladislaus M. Zaleski, Delegate Apostolic of the East Indies, and His Excellency, the Most Reverend Matthew d'Oliveira Xavier, Patriarch of the East Indies, were to attend. The imposing ceremonies were to have been concluded on November 25, that day being the four hundredth anniversary of the conquest of Goa from the Mohammedans.

It's an ill-wind that blows nobody some good. When Mayor Gaynor was shot he was taken to St. Mary's Hospital, Hoboken, which is in charge of the Sisters of the Poor of St. Francis. Much of the rapidity of his convalescence was due to the care with which the Sisters looked after his case. When he left the hospital he asked for his bill, and was told there was no charge. A number of prominent New York citizens without distinction of creed have now united to present the Sisters with a Thanksgiving offering in recognition of their services to the Mayor during his critical illness.

Eighteen Jesuits (six priests, two scholastics and ten lay-brothers), exiles from Portugal, arrived in New York, on Nov. 4. They confirm the accounts already printed in AMERICA of the treatment of the religious in Lisbon by the revolutionists. Ten of the group will go to California, two to Missouri, five to Canada, and one remains in New York.

The national convention of the American Federation of Catholic Societies opened on Sunday in New Orleans, with a Pontifical Mass at the Cathedral, celebrated by Arch-

bishop Falconio, the Apostolic delegate. Bishop Morris, of Little Rock, preached the sermon. In the afternoon the cornerstone of the new Marquette University was laid by Archbishop Blenk, and Bishop McFaul, of Trenton, spoke. A mass meeting was held in the evening.

The Standing Committee of the Catholic Clerical managers of the National Schools in Ireland have once more communicated with the Chief Secretary, Mr. Birrell, regarding the unsatisfactory state of many of the school buildings and the reluctance of the Government to assist in remedying the defects. "Promises of help from the Treasury," they say, "are not kept, and Irish education in its financial aspect is being scandalously treated."

PULPIT, PRESS AND PLATFORM

According to dispatches from Washington the State Department has received a cablegram from Henry T. Gage, United States Minister to Portugal, stating that Great Britain, Italy, France and Spain had notified the provisional government of Portugal that they were ready to transact business with it. Mr. Gage added that these countries had not recognized the republic formally, but merely had accepted the provisional government as being in de facto control. This, it is declared at the State Department, is exactly what the American Government has done.

A clever journalist, however, Francis McCulloch, the special correspondent in Lisbon of the *Westminster Gazette*, of London, and the *New York Evening Post*, had recognized the real "Republic of Portugal" for sober-minded thinkers before this. Writing on October 21, of an interview he had with President Braga, he says:

"He has no more influence over the course of events than the weathercock on the Necessidades Palace. A pathetic figurehead, he is not even consulted by the Secret Society, which now rules the country. Interviews with him are, I am told, cut down and mutilated by the censor at the telegraph office. His own subordinates do not pay the slightest respect to him in his own presence."

Among a variety of interesting views of the situation in Lisbon, Mr. McCulloch says of his interview with Braga:

"Finally our turn comes. We are introduced to the President. We speak to him, or, rather, we listen. We listen for hours and hours to a stream of babble covered by a driftwood of technical socialistic and pseudo-philosophic terms. After two solid hours the thing ceases to be a joke. It becomes a positive torture. Imagine having turned on to you an old German Social-Democrat arm-chair professor endowed with the philosophic minuteness and detail

of the north, combined with the inexhaustible linguistic facility of the south! Imagine being waylaid by a savant who has committed to memory all the superannuated works of the French *philosophes* and scores of the other voluminous writers of the same school of thought, not to mention the contents of all the extreme republican newspapers and pamphlets that have appeared in Europe for the last fifty years. Imagine being waylaid by a gentleman who, having accomplished this feat, has (not unnaturally) gone mad and become afflicted by a garrulity that is extreme, overwhelming, superhuman.

"I have a strong personal regard for the President and I know that he would be the first to recognize the truths of the above remarks if he ever had time to see them in print or to hear about them. Of course he never will have time. A man who talks uninterruptedly for twenty hours a day could not possibly have time. Besides, the old professor-President has now reached that stage when a man closes up as it were, becomes introspective, gets absorbed in his own theories, and no longer pays any attention to what goes on in the outer world. He is certainly aware that the revolution has taken place and that he is President of the republic, but I am doubtful if he knows much beyond that. He pours forth his description of an ideal world which exists only in his own imagination, a world in which there are no priests, no religion, no funeral services, no baptisms, no prisons, no poor, no ambassadors, no soldiers, no policemen, no capitalists, no kings. Of the present, the actual, he seems to take little note.

"I am convinced that if his two secretaries were to suddenly stand on their heads on his writing table and all the other patriots in the room were to simultaneously dance the cake-walk, he would pay no attention whatever to their proceedings, but would continue to elaborate whatever wild theory he happened at the moment to be engaged upon.

* * * * *

"As to the drift of this nightmare interview I can only say that the President promises every reform that ever was dreamed of since the world began. He will abolish all the legations and replace the ministers by *chargés d'affaires*. He will, of course, abolish the legation to the Pope. He will bring to an end in the colonies the reign of the militarist and the official. He will have manhood suffrage, but is not yet quite certain whether or not he will give the vote to women this year. He says that the women of the country are still dazzled by the new light that has broken in in Portugal, probably meaning that the majority of them are clericalist and reactionary. Of course, it does not matter in the least what he says."

SCIENCE

PROFESSOR SEE'S CAPTURE THEORY AND LIFE IN OTHER WORLDS.

An address by T. J. J. See on "Some Recent Discoveries in Cosmical Evolution," is reprinted in *Popular Astronomy* for November, as well as the *Scientific American* Supplement of October 29. It aims to be a popular presentation of his Capture Theory, to which we adverted in AMERICA, I, 24 and III, 18. In the course of it he says:

"The discoveries made during the last two years have enabled me to reduce cosmogony to a new basis, by which it now becomes an exact science. The development of a new science is always of profound interest. In this connection I will merely point out how remarkably every part of the new Nebular hypothesis, or Capture Theory, supports every other part; so that the whole work is knit together into a harmonious whole of such irresistible strength that it cannot be overthrown."

The founder seems to be very sure of his new theory. No astronomer of note that we know of has yet committed himself to it, nor have we seen his answer to Brodetsky's objections in the *Astronomische Nachrichten* No. 4,408.

The concluding paragraph of the address shows how certain the professor is in his utterances:

"I will add just one more concluding announcement, namely, that the planets now shown to revolve about the fixed stars are inhabited by some kind of intelligent beings, so that life is unquestionably a general phenomenon of the universe. It is well known that the late Professor Newcomb expressed similar views in an address delivered at the dedication of the Flower Observatory, Philadelphia, in 1897. The proof is now much more complete than ever before; and men of science will have to admit life to be general on the countless worlds revolving about the fixed stars, or else concede that life upon the earth is an accident and a mistake, existing for hundreds of millions of years in direct violation of the laws of nature, which no philosopher could possibly admit; for this would be a *reductio ad absurdum* more convincing than those developed in the science of geometry and taught in the best schools and universities of the world. The life flourishing on the earth and believed to exist also on Mars and Venus is but a drop in the Pacific Ocean compared to that flourishing on the thousands of billions of habitable worlds now definitely proved to revolve about the fixed stars."

The whole paragraph evidently tries to make up in declamation and positive assertion what is wanting in argument. We should think that if the proof he speaks of

was so convincing, it would be worth presenting, at least in outline. But there is no hint of it anywhere.

WILLIAM F. RIGGE, S.J.

The unearthing of supposedly rich uranium ores at Wodgina, in Western Australia, gives the promise of more moderate-priced salts of radium. Two specimens have been found in a regmatite ore of a tantalite lode within a foot of the surface. The State geologist is of opinion that pitch blend will be discovered below water level, as the conditions prevailing at Wodgina, where crystallized granite dykes are common, are identical with the geological occurrences in other parts of the globe where radium ores are found.

Personal observations of Prof. R. Fuchs and Dr. Deimler, conducted on Monte Rosa, have established that the oxygen consumption of the human body during work is noticeably increased at altitudes above 3-4 kilometers (1.9-2.5 miles); also that the respiratory quotient drops to the exceedingly low figure of 0.53 after work, while the resting value is only 0.6-0.7 at the same elevation. It is suggested either that glycogen is built out of fat and protein in the body, or that substances are not completely combusted in the body, but are thrown off as lactic acid.

F. TONDORF, S.J.

PERSONAL

Professor James C. Monaghan was stricken with apoplexy while lecturing at Portage, Wis., on November 4. His right side was completely paralyzed. Overwork is given as the cause.

When Cardinal Logue got back to Armagh from New York the priests and nuns of his diocese presented him, on Oct. 27, with an address of welcome and a handsome automobile.

The heroic bronze portrait bust of General James Shields, erected by Congress over his grave in St. Mary's cemetery, Carrollton, Mo., was unveiled on November 12. The bust is the work of James Connor and surmounts a polished granite pedestal ten feet high, bearing the insignia of the United States on the face of the die and the following inscriptions:

Gen. James Shields,

Born in County Tyrone, Ireland,
May 10, 1810;

Died in Ottumwa, Iowa, 1879.

On each side of the die are carved the names of the principal battles in which General Shields took part in the Mexican and Civil wars, and on the back appears a bronze tablet containing the seals of the States of Illinois, Minnesota and Missouri,

which the General represented in the Senate of the United States.

Florence Nightingale left an estate valued at \$178,000. By her will she gave \$1,250 and a number of books to Mother Stanislaus, head of the Hospital Sisters in London, and \$1,250 to the Mother Superior of the Devonport Sisters of Mercy.

The Brownson Memorial Committee, the Rt. Rev. M. J. Lavelle presiding, have completed arrangements for the unveiling of the Brownson Monument in Riverside Park, at One Hundred and Fourth street, on the morning of Thanksgiving Day, November 24.

OBITUARY

The Reverend Hermann J. Goller, S.J., Provincial of California, died November 5, in Spokane, Wash., at the early age of forty-three. Born in Germany, he came to this country twenty-four years ago to enter the Jesuit Mission of the Rocky Mountains, in which, after completing his studies he held important offices, his last charge being that of Rector of Gonzaga College, Spokane. When the Missions of California and the Rocky Mountains were united a year ago to form the Province of California, Father Goller was appointed the first Provincial. He soon began to show signs of heart disease; but managed to preside over the Provincial Congregation which was held last July. Shortly after this was ended his condition became alarming, but he rallied, and there were good hopes of his recovery until about three weeks ago, when he again became seriously ill. Father Goller was a nephew of Monsignor Goller of St. Louis, whose death we had to record recently.

LETTERS TO THE EDITOR

NEW YORK AND PORTUGAL.

To the Editor of AMERICA:

On Sunday, November 20, old St. Peter's Church, Barclay Street, New York, it is announced, will celebrate the one hundred and twenty-fifth anniversary of its incorporation. The occasion may serve in the light of current events to recall some traditional relations between New York and Portugal. The first pastor of this, the oldest congregation in New York, was the Irish Capuchin, Father Charles Whelan, who came here in the fleet of Admiral De Grasse, and remained to act as the chaplain of the Portuguese merchant, Jose Roiz Silva, who lived at No. 9 Beaver Street, and later at 28 William Street. It was on his advice that Father Whelan bought from the Trinity corporation the lease

of the five lots at Barclay and Church Streets on which St. Peter's was built, and he was a member of the first board of its trustees, formally incorporated as such June 10, 1784.

Silva was a merchant and importer of foreign goods, of considerable fortune, and was on the high-way to further prosperity when he died of yellow fever during the epidemic of 1798. His warehouse was at Cruger's Wharf, corner of Old Slip.

It is curious also to recall in this connection the large part as shown by the records that Spain and France had in the beginning of St. Peter's. The money, one thousand pounds, which was needed to buy the lots was advanced by the Spanish Consul, Don Tomas Stoughton and his partner Dominick Lynch; and the corner stone of the church was laid, on October 5, 1785, by the Spanish Minister, Don Diego Gardoqui, who lived at No. 1 Broadway. The most active spirit in organizing the then little band of resident Catholics into a congregation was that strange character, Hector St. John de Crèvecoeur, the French Consul General, who was also one of the first Board of Trustees and incorporators. He had, previous to the proposal to build St. Peter's, asked the city authorities for permission to have Mass said for the people in the old Merchant's Exchange at Broad and Water Streets, a sort of public forum, the arches of which were a favorite resort for itinerant preachers, but consent was refused.

Here, therefore, the record shows us Portugal, Spain, France and Ireland joining forces to found old St. Peter's. Times have changed and men with them in these days of Braga, Canalejas and Briand.

T. F. M.

New York, Nov. 12.

FRANKLIN'S BENEVOLENCE.

To the Editor of AMERICA:

Though A. D. C. thinks Benjamin Franklin gave Rev. John Thayer "a curt refusal" of his request to be appointed Chaplain, yet it is possible that the curtness of the refusal was modified by Franklin's "benevolence," which Thayer on December 20th, 1781, expressed to Franklin as "not one whit exaggerated" in the accounts he had heard of it. He had experienced that "benevolence" and expressed the most enthusiastic gratitude.

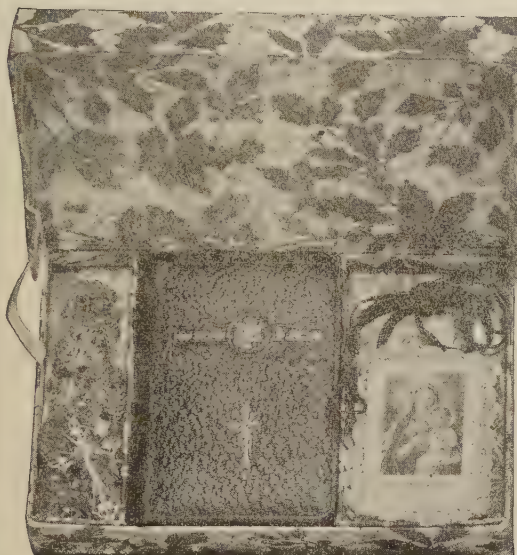
Thayer had gone to France with an introduction to Franklin from Jane Collas, of Cambridge, Mass., dated June 6, 1781. These letters are among Franklin's 13,800 Papers in the possession of the American Philosophical Society, at Philadelphia.

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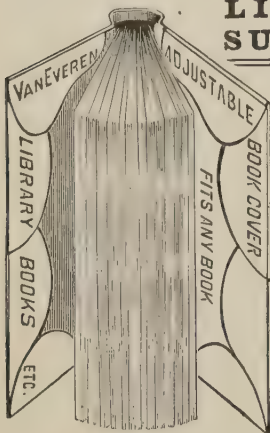


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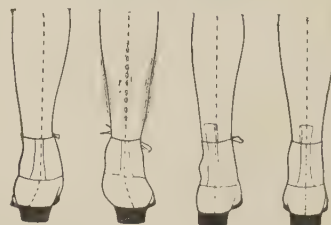
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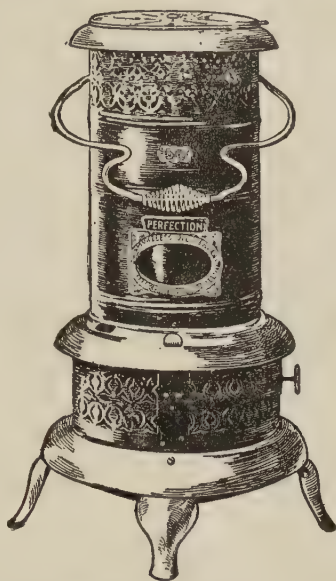
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CHRONICLE

President Visits Panama.—For the fifth time President Taft visited the Isthmus of Panama and went over every part of the work on the canal. It is nearly two years since he was last there, and in that time the progress made has been most satisfactory. The extent to which Gatun Dam and the locks have been completed satisfied the President of the wisdom of the judgment of Congress in having adopted a lock type canal instead of a sea level. The landslides in Culebra cut can easily be removed, which would not be the case if the canal in Culebra had to be sunk to a depth of eighty feet below the present proposed level. This additional excavation, the President believes, would lengthen the time of construction, weary the patience of Americans, and leave it exceedingly doubtful whether, with the difficulty presented by the Chagres River, such a canal would be possible at all. The work is so far advanced, that in the opinion of the President the time has come for the discussion of plans for the management and maintenance of the canal. The government of Panama is enjoying prosperity and a period of political calm. The authorities in charge maintain every disposition to assist the United States in the construction of the canal and to conform to every detail of the obligations imposed by the treaty.

Possible Trade War.—The refusal of the German Government to consider the proposals of interested Americans and the consequent serious loss to these latter through the settlement of the "potash controversy,"

as chronicled last week, have been made matter of official report to Washington. Pending the return of President Taft statisticians are figuring how much American trade would be damaged if he should determine to apply the 25 per cent. maximum tariff in retaliation to Germany's action. The latest return of the trade of the United States with Germany gives for one year \$140,000,000 in imports and \$235,000,000 in exports. Should the President decide to apply the maximum rate to German imports, the German Government probably would impose at once its maximum, and a trade of \$250,000,000 would be seriously damaged.

The Pension List.—Pension Commissioner Davenport records that forty-five years after Appomattox there are still 602,180 soldiers and sailors drawing pensions, in addition to 318,461 widows and dependents and 442 nurses, who, together receive annually no less than \$158,332,-391.82—a sum exceeded but three times in our pension history, though it is four millions less than last year's expenditures.

Although there was a decrease in the number of pensioners of 25,111, the slight net reduction in the expenditures is plainly disappointing, from the taxpayer's point of view. The average annual pension is now \$171.90, as against \$138.18 in 1906; it increased only \$2.08 over that of 1908-1909, but that increase added \$1,915,852.64 to the total expenditure. These larger outlays were due to increased rates authorized by Congress, applications for larger pensions, and 3,015 special pensions granted by separate acts of Congress—the worst abuse of all. It is

not, however, merely the growing size of the pension which is ominous. The number of widows of soldiers of the civil war increased by 9,045, despite the ravages of death among the 211,781 who drew pay last year for their husbands' services forty-five years ago. It will amaze most people to hear that there are already no less than 27,889 pensioners of our brief war with Spain and the Philippine insurrection. There were not 27,000 soldiers in the regular army early in 1908, and, Gen. Shafter's force at Santiago was not over 18,000 men. Yet within twelve years of that brief struggle there are on the rolls 22,783 invalid soldiers, 1,183 widows, and 330 minor children, 3,072 mothers of soldiers and 512 fathers, 7 brothers and sisters, and 2 helpless children. Already the Spanish war veterans and dependents have received \$30,191,725.72.

Labor Unions Hostile to Militia.—The annual report of Col. E. M. Weaver, chief of the division of militia, to the army Chief of Staff in Washington, reflects the pessimistic feelings of the officers of the National Guard created by the generally hostile attitude of the labor unions towards the state militia. These officers claim that it is almost hopeless to expect any relief from the present conditions by the enactment of state laws or through any national law that would restrain the unions from their unfriendly attitude. The preaching of patriotism appears to have no effect, even where it is shown that the sole purpose of the militia is the maintenance of law and order, and Col. Weaver states it to be his opinion that the only solution lies in the creation by states of a state constabulary on the model of Pennsylvania's strong troop.

Peace Shaft Dedicated.—On the summit of Lookout Mountain, in Tennessee, the beautiful monument to "Peace," erected by the State of New York, was dedicated on Nov. 15. Addresses were made by Gen. Daniel E. Sickles, who presented the monument to the United States, and Maj. W. J. Colburn, secretary of the Chickamauga Park Commission, who accepted it.

Employees to Pay Fines.—The Department of Justice issued a statement reviewing the action of the Federal Court at Pittsburg in imposing small fines on the "window glass trust" and its officers and directors.

The statement was based on a despatch from Pittsburg to the effect that the corporations combined in the trust had served notice on their employees that a reduction of 30 per cent. in wages was the only condition under which the factories could continue to work. The reduction of wages was attributed directly to the successful prosecution of the combination and the imposition of fines. "If the rumored action should prove to be substantiated by fact," concludes Attorney-General Wickersham, "it would indicate a very mistaken leniency on the

part of the Court in imposing sentence, which it is hoped would not be followed on any other similar occasion."

Canada.—Parliament has reassembled. It is thought that the reciprocity negotiations will be discussed in the debate on the address to the throne, but the chances of them coming to anything seem to grow less daily.—A second-class dry dock is to be constructed at Vancouver. It will cost about one and a quarter million dollars. The government guarantees three and one-half per cent. per annum on the investment for 25 years, and will have prior rights for its ships and for those of the British navy.—A syndicate of London and Paris capitalists has bought a large tract of land in the Peace River country, including 200 square miles of coal lands and 200,000 acres of agricultural land. Individual Americans have made large purchases of unirrigated lands in Alberta, amounting to 35,000 acres.—The steamer *Wolverine*, with a crew of fourteen and sixty-six passengers, is reported to be lost in Lake Winnipeg.—A despatch from Edmonton announces that a railway from Vancouver to a point on Hudson Bay, 150 miles north of Fort Churchill, has been planned. Its promoters are determined to leave nothing undone to ensure satisfactory climatic conditions. It is to cross the continent between 56 and 61 degrees north latitude, and though the Central Pacific crosses about 20 degrees further south, they have resolved to call it the Southern Central Pacific. The name will be sufficient to drive all ice out of Hudson Bay.—The Emancipation Lodge of Montreal is said to have returned its charter to the Grand Orient of France and disbanded. One may doubt very prudently the statement.—Justice Demers has granted an injunction restraining the Catholic School Commissioners from dismissing teachers because they are Freemasons.—The postmaster-general's report for 1910 shows that 45,705,000 more letters and post cards were carried than in the previous year, the increase being about ten per cent. The department's profit for the year was \$943,210.

Great Britain.—Parliament has reassembled and the Prime Minister stated his policy November 18. The House of Lords Bill will be sent at once to the Upper House, which must make up its mind to accept or reject it, as no amendment will be entertained. While the Lords are engaged in this, the Commons will pass some budget and other necessary matters, and should the Lords reject the Bill for their reform, Parliament will be dissolved November 28. Some members were curious to know whether the Prime Minister had got "guarantees," a euphemism for a promise by the King to create as many peers as may be necessary to carry the Bill. They were told very properly that as the King must not be drawn into politics, the Minister can tell neither the advice he has given nor how it was received. But it must not be forgotten that all the talk about guarantees from the King originated with Mr. Asquith himself. The

King's obvious course would be to tell Mr. Asquith that he is ready to sign any Bill in the matter coming to him in the constitutional way, *i.e.*, after passing both Houses; but that he will not join with the Commons to abolish the Lords any more than he would join with the Lords to abolish the Commons. Mr. Asquith and his friends declare the House of Lords to be a national evil, since it blocks necessary progressive legislation. This, however, is a begging of the question. The *Daily News*, Radical organ, hints at revolution.—The disturbances in the Rhondda Valley collieries were planned carefully. At 4 a.m., November 7, a bugle sounded and immediately strikers took possession of the entrances to the yards and allowed no pitman to enter. The town of Clydach Vale was occupied by 3,000 men, who marched continually through the main streets, sending scouts to every house to see whether any pitman had gone to work. The police were attacked. The strikers seized the surface machinery of the Cambrian Colliery and extinguished the fires, but were driven off before actual damage was done. During the night the police guarding the Geamorgan Colliery were attacked, and next day shops were looted and the police stoned. The rioters failed in their attempt to flood the mines by destroying the pumping machinery. In Aberdare Valley there were similar disturbances.—In the shipyard lockout the masters' proposals which had been rejected by a majority of 1100 in 19,000 votes, were re-submitted and were rejected by a majority of nearly 10,000 in 21,000 votes.—The plague in Suffolk is growing more serious. It was hoped that the infected rats were confined to the triangle between the rivers Stour and Orwell. They have now been found at Hollesley, fifteen miles north of the latter river.—The King and Queen propose to go to India in 1912 for a Coronation Durbar. They will probably visit Australia, New Zealand and Canada on their way home.

Ireland.—The near approach of the New Year will bring forward, it is expected, many additional claims for Old Age Pensions in Ireland, in consequence of the removal of the poor-law relief barrier. Since the Pension Act came into force two years ago 8,312 claims for admission to its privilege have been made in Dublin. The recent withdrawal of the pauper disqualification will result, it is thought, in 40,000 claims in all Ireland, and it is interesting to note that nearly 22,000 claims are in arrears in the country because of the insufficiency of the staff of pension officers to investigate the claims. No fewer than 37,876 claims for pensions were granted in Ireland in the year ended March 31 last; 38,495 claims were rejected, and of these 26,675 were rejected on the question of age.—Mr. T. P. O'Connor's "Devolution" speeches during his tour in Canada threaten to bring about a deplorable split in the Nationalist party. The *Irish Independent* makes this editorial comment: "When Mr. T. P. O'Connor began his strange crusade in Canada we foresaw what its effect would be on the

Liberals. Our apprehensions of the damage which his speeches were calculated to do to the Irish Cause already have been more than realized. It is deplorable to see that one of the prominent leaders of the Irish Party should thus have weakened the Irish position without a word of remonstrance from the party or the country. One of the latest declarations by Mr. Redmond in America was that Home Rule on Parnell's lines was inevitable, and that there has been and would be no lowering of the flag by him. That, in our opinion, is the correct line to take at this juncture; but why has Mr. O'Connor been allowed to take an entirely different course, to put England, Scotland and Wales on the same basis as Ireland?"—The sudden death of Sir Clifton Robinson in New York was a matter of regret for the entire community of Dublin. The "Tramway King," as he was called, was the pioneer in Dublin of the very excellent system of electric tramways the city now enjoys.—The total emigration from Ireland during the month of October was 3,322, being an increase of 525 as compared with the October of 1909. The total emigration from Ireland for the first ten months of the year was 30,911, being an increase of 4,045 as compared with the corresponding period in 1909.—The reports of the Judges under the Small Farm Prize Scheme in Cork show that admirable work has been done throughout the country, and that tenants who have purchased have, with zeal and energy, pursued an improved system of husbandry. Gratifying evidence is found in the reports of a proportional improvement in the condition of the small farmers throughout Cork. There was only one drawback in this year's competition—the entries were not as numerous as on former occasions.—Interviewed immediately after Mr. Asquith's announcement of a dissolution of Parliament on November 28, in case the House of Lords rejects the Veto Bill, Mr. John Redmond said: "I consider that everything is now on a satisfactory basis. The fight will now go on as all progressive reformers have thought from the first to be the better, indeed the only way to bring it to a triumphant conclusion. In Ireland we are perfectly prepared for the fight. We shall give a good account of ourselves despite any attempts of factionists to harass and divide the national forces."

Italy.—Italy is threatened with serious financial depression this winter. One of the reasons given is that the cholera kept most of the American tourists away last summer and hence the shopkeepers and hotel men failed to reap their usual harvest. A high official says Italy has lost 400,000,000 francs (\$80,000,000) in the last seven months. The fruit crop was almost a total failure and the wine output was exactly half the usual amount.

Belgium.—The King, in his speech from the throne opening parliament, dwelt specially upon the welcome given by the Belgian people to the German Sovereigns.

Mention was made of the agreements recently concluded with Great Britain, France and Germany regarding the African colonial boundaries as showing the excellent relations of the country with the Powers. His Majesty held the brilliant participation of the nations in the Brussels Exhibition to be evidence of the esteem in which Belgium was held abroad. Parliament was urged in the address to push forward with zeal the great public works, especially the completion of the port at Antwerp, and finally assurance was given of the Government's purpose to safeguard the future of the Belgian-Congo by completing without delay its economic equipment.—On entering the chamber the Queen was received with enthusiastic cheers. A few cries of "Long live universal suffrage" were heard, and altercations ensued between Socialists and members of the Right. The King was greeted by the Catholics and Liberals with cries of "Vive le Roi," but the Socialists, who remained seated, flung slips of paper into the hall and raised cheers for universal suffrage and dissolution. Press despatches state that the Socialists threw compressed paper at the King as he was on his way to Parliament, and sang the "Carmagnole" and the "Internationale." The King ignored the demonstrations and continued to acknowledge the cheering of the crowd.

Cheaper Meat in Germany.—As the Socialists are making political capital out of the prevailing famine price for meat, the Government has found it advisable to cheapen the meat supply before the general elections. Unofficial announcements early last week made known the Imperial Government's purpose of soon opening the frontiers for the importation of foreign live-stock for immediate slaughter. Chancellor von Bethmann-Hollweg has already given Baden and Alsace-Lorraine permission to import a considerable weekly quota of animals from France. The Bavarian Government also intends to admit French live-stock, and will appeal to the Berlin authorities to modify the restrictions now binding on the Danish frontier. Baron Schorlemer, Prussian Minister of Agriculture, is considering a proposal to open all frontiers except the Russian.

American Vines for Germany.—The Home Secretary in Berlin has allowed the importing of 100,000 American vines. This concession is a step in the direction strongly advised by the specialists who have been charged with the task of assisting German owners of vineyards in the straits that threaten them. As is known, these latter have had but poor vintages for some years back. Other dispositions will have to follow if the most picturesque districts of the fatherland are to be saved from poverty. The wine district of the middle Rhine country, and more especially the red-wine region about Andernach and along the lower Ahr seems to be in a desperate plight. For the past six years the average vintage in these

neighborhoods has been far below the normal. The introduction of American vines has been long warmly recommended as a saving measure, and individual attempts to better conditions through the planting of American vines have had the happiest results.

Trust Fever in Germany.—The *Frankfurter Zeitung* says in a recent issue: "One feature of this year has been the great development in concentration, fusions, understandings in one form or another. With us in Germany in the last few years the cartels and syndicates in the chemical, the electrical, the ocean and river shipping companies have been remarkable. The latest trust is that in the book trade, which practically puts an end to competition. The bourse regards such developments sympathetically, believing that the abrupt ups and downs in trade competition will be less pronounced."

Prince Luitpold of Bavaria.—On March 12 next, Prince-Regent Luitpold will have completed his ninety-fourth year. The Bavarian people have been planning a grand national demonstration to honor the occasion, but in a letter to his Ministers for Home Affairs the Prince makes the request that the day be kept only in the simplest manner. His wish will be respected, and, in lieu of the festivities that were being arranged, a great national fund is to be collected and presented to the Regent. The aged Prince has shown marked interest in the charitable and benevolent enterprises flourishing in his kingdom, and the purpose of his people will be to enable him, through a birthday fund, to aid notably certain institutions for the care of young people and veteran soldiers, which have been special objects of his solicitude.

Bohemia.—The attempts to remove the obstacles to necessary legislation in the forthcoming meeting of the Reichsrath in Vienna, due to conflict between the German and Czech parties, appears to be hopeless. The chronicle has already referred to the Compromise Commission, in session for some time back in Prague. The mutual understanding hoped for from its deliberations has not come about. Many now propose the appointment of a Permanent Commission, to which all matters in dispute between the two peoples in Bohemia shall be referred for final settlement. This proposal is not acceptable to the Czechs, who refuse to agree to it until the tax measures now before the Bohemian Landtag will have been finally settled. As the Germans claim to find in the taxation question the one obstructive weapon still left to them, they are not inclined to concede this demand. To add to a difficult situation the City Council of Prague has just entered unanimous protest against the requirement of the use of German, as well as Bohemian in all official proceedings. The meeting of the Reichsrath in Vienna, which had been fixed for November 20, is in consequence deferred.

QUESTIONS OF THE DAY

Lafargeville

The death of John La Farge recalls the story of the efforts to establish New York's pioneer ecclesiastical seminary. The first two bishops who ruled the see realized at once that its fundamental need was a corps of priests trained at home and thoroughly alive to local conditions. Bishop Connolly had so much to do organizing the diocese that he could not attempt anything in this direction. Bishop Dubois, however, during a visit to Rome in 1829, dwelt so vigorously on his need of priests that the Propaganda authorities agreed to help him.

On his return to New York he bought, in 1832, with the assistance thus procured, a building site near Nyack, Rockland County, twenty miles from New York. To get to Nyack in those days you had to cross the river to Hoboken and then drive to Nyack. The bishop had collected about \$18,000 for a building fund, and with this he began the new seminary, the chapel of which was dedicated August 10, 1834. Father John McCloskey, later archbishop and cardinal, was appointed director of the new seminary, but just as the building was finished and ready to be opened it was destroyed by fire.

Cornelius Heeney, the Brooklyn philanthropist, next offered Bishop Dubois the site of the present St. Paul's Church, on Court street, for the seminary. He was tinged with the prevailing spirit of trusteeism, however, and wanted to tie a string to his gift, so it was refused, although some of the unused building material had been transferred to Brooklyn from Nyack.

No further move in the project was made until early in 1838, when Bishop Dubois bought the property owned by John La Farge's father, at Lafargeville, Jefferson County, New York. The price paid for it was \$20,000, and there, on September 20, 1838, the seminary and college of St. Vincent de Paul was opened, with the Rev. Francis Guth as president, and Fathers Moran and Haes with three lay tutors as his assistants. In theory the location was admirable; in fact impossible. It could be reached only after several days of weary travel. There were eight students at the opening, and the next year saw no increase. "Yesterday we opened our class again with a handful of children," wrote Father Guth, in September, 1839. "We might be compared to a big stage coach, drawn by four horses, but with no passengers." So it was evident that the La Farge place would not do; St. Vincent's was closed, and the idea of locating there given up.

Lafargeville is a village, 18 miles from Watertown; 197 from Albany and 339 from New York. What could have induced Bishop Dubois to select such a remote site for his seminary in 1838? The records include a curious and seemingly unknown chapter in the ecclesiastical history of New York.

After the Revolution the State of New York undertook to open up the old Indian tribal lands to settlers, and this brought about speculation and exploiting by adroit manipulators, much the same as we see being done to-day by the development companies who turn suburban farms into city lots at big profit. With the Indian lands in Jefferson and Lewis Counties, which belonged to the Oneidas, much of this exploiting was done abroad. Gouverneur Morris, for instance, was largely instrumental in organizing what was known as the Antwerp Company, which took 680,000 florins of the savings of the simple Dutch people for 450,000 acres of this then wilderness. Of course the investors lost their money. Among the New York speculators were such well-known men of the last century as Francis Depau—who built the famous "Depau Row" in Bleeker street, where the Mills Hotel now stands. He owned the most popular line of packet ships to Havre and was married to Sylvie de Grasse, daughter of Admiral de Grasse, of our French allies. Others were Herman Le Roy, William Bayard and James McEvers. In January, 1796, they acquired the section of the Oneida lands known as Penet's Square—a ten-mile tract along Oneida Lake.

French capital was also interested in this Black River country as early as 1760. In 1793 Louis Chassnais purchased 800,000 acres there with the intention of selling it in small farms to the refugees who were forced to leave France through the excesses of the Revolution. Along the St. Lawrence, and in this section these *émigrés* were expected to find congenial homes. Here came, in 1805, from France, James Le Ray de Chaumont, and invested some of the money he brought with him, settling down to live in almost feudal style in the part of the county called the township of Orleans, and in his honor soon subtitled Leraysville, about ten miles east of Watertown. In 1808 he commenced to build the finest mansion west of the Hudson, a stone building 60 by 60, so lavish in its appointments that it was not completed until 1827. He used to drive about the country in a four-horse coach with postillions and out-riders.

Other French investors attracted there by him were Joseph Bonaparte, the ex-king of Spain, then living here as the Count de Sourville, the Duc de Vincennes, Marshal Grouchy of Waterloo fame, Murat's son Joachim, Count Real, who was Napoleon's Chief of Paris Police, and John La Farge, who had been a merchant in Havre in association with one Joseph Russell. Joseph Bonaparte, in exchange for diamonds, said to belong to the crown-jewels of Spain, and valued at \$120,000, got 150,000 acres of the Antwerp Company property in 1818, and built a mansion on it. Joachim Murat started the first grist mill in the section, but as the clearing of the land dried up his water power, the mill failed to work. The others settled in more or less splendor throughout the town of Orleans and at Cape Vincent until the restoration of Napoleon and political changes in France enabled them to return. The opening of the Erie Canal so al-

tered New York conditions that James Le Ray failed in 1825 and lost most of his property. He returned to France in 1836 where he died in his 80th year, on December 31, 1840.

John La Farge invested largely in the Joseph Bonaparte property which the ex-king was soon glad to sell him, and settled down to live there. In 1823 the name of this precise spot, which had up to then been known as "Log Mills," was changed to Lafargeville, in his honor. Owing to the strict way in which he exacted the terms of the deeds he gave with the lands he sold he became unpopular and had much trouble adjusting the disputes that arose. The big house he occupied was on his hands, and when his fellow countryman, the good Bishop Dubois, came along looking for a seminary site, it was transferred to him. The Bishop, with his experiences at Emmitsburg, thought that a remote country site was the best for a seminary. The extant picture of the La Farge mansion shows it as an attractive three-story colonial building, with two substantial wings, one of which La Farge had used as a land office.

"The most noted historical landmark in the town of Orleans," says Haddock, in his "History of Jefferson County, New York, from 1793-1894," p. 645, "is the old La Farge mansion, about a mile south of the village. In its day this was a most elaborate structure, in its general appearance, much like the chateaux erected by all the wealthy French settlers in Jefferson and Lewis Counties. The dwelling was richly furnished throughout, and the great land-holding merchant of Havre occupied it in princely style, entertaining royally whenever he could get anyone to entertain. It is notorious, however, that the distinguished Frenchmen who settled at Cape Vincent were not on terms of intimacy with La Farge, nor was he numbered among the distinguished guests who, from time to time assembled at the Le Ray mansion or the chateau of Joseph Bonaparte. Whether it was a difference of politics or society, the writer does not happen to know.

The grounds around the mansion were tastefully laid out and walled with cut stone; the whole demesne being arranged regardless of expense. . . . To-day the mansion is fast crumbling to ruin. The ruins were long ago stripped of their elegant adornments and some of the elaborate walls have fallen down, and an air of general decay pervades the whole surroundings."

The solitary Hibernian name of James J. Murphy appears in the list of the early pioneers, and it draws attention to a notable fact. Here was a colony of educated, prosperous French Catholics, but the Church and religion made no progress in this region under their direct or indirect influence. How different from the story of the other part of the State where the Irish Devereuxs, McCarthys, Kernans and their associates went into similar big land schemes. There churches and congregations were founded at once and multiplied with the steady material growth of the enterprise. At Lafargeville, when the

seminary project failed, a little wooden church, called St. John's, seating about 100 people, was put up in 1846 to supply the needs of the Catholics. In 1850 Lafargeville had, all told, about 300 inhabitants—61 families in 50 houses; to-day the population of the village is given at about the same figures. John La Farge, Senior, left there in 1840 and came to live in New York.

THOMAS F. MEEHAN.

Democracy's First Great Triumph

At the time of the ratification of the Constitution of the United States, the suffrage was very much restricted. No bill of rights hinted at voting as one of the prerogatives of a citizen, nor in any State had a citizen, as such, the power of expressing his will or preference at the polls. In five States, namely, New Hampshire, Massachusetts, New York, New Jersey and North Carolina (strange to say) all free native-born inhabitants, even though descended from African slaves, were citizens and, if they had the qualifications determined by those States, were voters. But in general, so few citizens, either white or colored, fulfilled the many requirements of the various States that a presidential election aroused no widespread interest, although then, as now, hand-bills, pamphlets, and letters to editors assured the people that the permanence of free institutions and the safety of the Republic absolutely depended on the support of this or that ticket, or the defeat of this or that candidate for office.

The Republicans were early in the field, well captained and well organized for the presidential campaign of 1800. The days of party platforms and party nominations had not yet dawned, but Jefferson's letter in 1799 to Elbridge Gerry, of Massachusetts, was in itself a platform, for in it the recognized party chief clearly stated his position: States' rights, economical administration, a navy for coast defence only, no standing army, and freedom of the press. This last was a pass at the Sedition Act, but the Alien and Naturalization Acts received no notice. Jefferson considered them experiments upon the public mind and conscience, to see whether an open violation of the Constitution would be tolerated. If they proved successful, the next move would be to make Adams President for life, fix the succession in his family, and give a life tenure to the senatorial office.

When the electoral votes came to be counted, sixty-three were for Adams and seventy-three for Jefferson, the southern States with their daughters Kentucky and Tennessee having cast a solid vote for the Republican candidates. In ten of the sixteen States that participated in the election the legislatures had chosen the electors.

Adams was defeated, but no President had been elected, for Jefferson and Aaron Burr had each received seventy-three votes. The choice of a President, therefore, devolved upon the House of Representatives. Thereupon,

the Federalists, who controlled the House, began to study how they could profit most by their peculiar position. Hamilton, the most influential man in the party, though personally unfriendly to Jefferson, was outspoken in his favor. "I cannot remain with a party," he said, "which so degrades itself as to elect Burr," whom he denounced as ambitious, selfish, and decidedly profligate. Burr was the son of a preacher and a grandson of the famous New England divine, Jonathan Edwards. During the campaign of 1800 which resulted in Jefferson's election, the ministers of New England took an important part. They proclaimed from the house tops that Jefferson's success would be the signal for breaking down pulpits and burning Bibles, and when the contest had reached the House of Representatives, they stigmatized his religious views as so atheistical that he ought not to be the favored candidate.

As each State had but one vote in the choice of a President by the House, Virginia, with her nineteen representatives had no more influence on the result than Delaware with only one. There being sixteen States, the successful candidate must have at least nine votes. In their first caucus, the Federalists decided to elect Burr, but when the House had assembled and the formal balloting took place, they lacked one vote to bring him in. Just one more vote was needed, but as ballot after ballot was taken that vote was not forthcoming. Finally, on the thirty-sixth ballot, taken only two weeks before the day set for the inauguration, Jefferson received ten of the sixteen possible votes. On that occasion Matthew Lyon of Vermont cast the vote of his State for the successful candidate.

The Federalist party as an important factor in politics was dead. Social standing, talent, wealth, and learning had supported it, but it was the party of caste. It had ruled energetically, even despotically; it had been the party of paternalism; better, perhaps, it had been the party in which a select few had played the part of a *padrone* by embracing the theory that the common people were to be herded, not heard. By birth and breeding Jefferson was an aristocrat; years and study had made him a believer in the people.

Washington's second inauguration, which took place in Philadelphia, was almost painfully quiet and unobtrusive. When John Adams took the oath of office in the same city, the imposing spectacle, as he wrote to his wife, was, in the opinion of all, "the sublimest thing ever exhibited in America." During the last year of his administration, the Government offices were removed to the permanent capital, amid the heavily wooded swamps on the banks of the Potomac. Early in the morning of the day of Jefferson's inauguration, John Adams' carriage drove rapidly out of Washington, and in it rode a disappointed and embittered man.

With an escort of Virginia artillery, Jefferson went to the capitol, where he was received by Vice-President Burr. There he delivered his inaugural address which

was conciliatory and full of hope and confidence. "If there be any among us," he said, "who would wish to dissolve this Union or change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated when reason is left free to combat it." Chief Justice Marshall then administered the oath of office.

That simplicity which has become proverbially Jeffersonian speedily displaced the ceremonious etiquette that had prevailed in the president's "palace," as it was then styled. Washington and Adams, following the English precedent, had been accustomed to go in state to the capitol and there deliver orally their annual addresses on the condition of the country. Jefferson introduced the practice, invariably followed since his time, of sending a written message containing his views on public questions.

One of the new President's first official acts was to pardon all who were then in prison under the provisions of the Sedition Law. He made few removals from office, and these were chiefly for "active and bitter opposition to the order of things which the public will had established." It is now called "offensive partisanship."

The Federalists contemptuously dubbed the Jeffersonians "Democrats," a word which the President would not recognize. The appellation "Democratic Republicans" gradually became fixed upon them, while the scattered and battered remnants of their opponents were known as "Republican Federalists."

As during Adams' administration the Republican legislatures of Kentucky and Tennessee had passed resolutions attacking the Alien and Sedition Acts and hinting broadly at nullification, so in Jefferson's first term, some New England Federalists, thinking that with their loss of power the country was lost, began to hatch a plot to separate New England, New York and New Jersey from the Republic and form, with Nova Scotia and other British provinces, a new union in which Federalist principles should be securely entrenched. Although apprised of the plot, Jefferson lost none of his serenity. The truth was that he had very loose notions about maintaining the territorial integrity of the Republic, for he wrote to Doctor Joseph Priestly, under date of January 29, 1804, "Whether we remain in one confederacy, or form into Atlantic and Mississippi confederacies, I believe not very important to either part."

Jefferson's first nomination to the Supreme Court was made in 1804, when William Johnson of South Carolina, the first Republican justice, broke in upon the Federalist exclusiveness of that branch of the Government. The same year saw the adoption of the twelfth amendment to the Constitution, which directs the electors to vote separately for President and Vice-President, thus preventing the recurrence of the circumstances which almost placed Aaron Burr at the head of the Government.

The practice of selecting presidential candidates at a congressional caucus of the party had already been followed privately, but as the election of 1804 approached,

the Republicans in Congress gave public notice of a caucus to name a candidate for the Vice-Presidency; for although Burr had not yet fully revealed his true nature, it was understood that he was to be dropped. Nominations by publicly announced congressional caucus continued to be made until 1824, when William H. Crawford, the "regular" nominee of the caucus was defeated for the Presidency.

Jefferson's first term had been peaceful, popular and prosperous. The Louisiana Purchase, for which there was less warrant in the Constitution than for anything that the Federalists had done, was so generally approved that any defect in the transaction was made good by common acquiescence and consent. The Federalists had no issue for the campaign, but they nominated Rufus King, of New York, and went down to defeat with fourteen electoral votes in their favor against 162 for Jefferson. The people were with him.

Not the least notable event of the presidential election of 1800 was the first entrance into the field of politics of a benevolent organization founded in New York in 1789, and known as the Tammany Society.

D. P. SULLIVAN.

Missionary Efforts of the Protestants

The *Stimmen Aus Maria-Laach*, edited by H. A. Krose, who is himself an authority on Catholic missionary statistics, give under the above title a condensed report of The World Missionary Conference, held June 14 to 23 in Edinburgh. As will be recalled, this Conference assembled in pursuance of a resolution passed ten years ago by a similar though much smaller meeting in New York. By the latter, eight international commissions of from twenty to twenty-three members each were appointed to prepare the material for this year's meeting. The result of their labors based on first hand information from missionaries and other experts, was laid before the congress in Edinburgh in eight volumes, which will, it is said, be shortly published for the general public. They will form, as far as they go, a work of permanent value. A "Statistical Atlas of Christian Missions" has already appeared. By "Christian" missions Protestant missions, are, of course, meant. Only one map gives some information about the extent of Roman Catholic and Russian missionary efforts.

The congress was well attended. There were 1,200 delegates of churches and missionary societies, and besides about 3,000 other visitors, both men and women, and mostly of high social standing. Prominent among these visitors were the Archbishops of Canterbury and York and several other English bishops, hundreds of active missionaries, white and colored, and a goodly number of university professors. Naturally the Anglo-Saxon element was the best represented. However, a certain universality, as far as Protestantism can be universal, was one of the great features of the congress. In fact

the speakers did not hesitate to declare that this was an assembly without an equal in the history of all countries, "a truly ecumenical council," and the phrase regularly evoked a storm of applause. The assembly appeared entirely heedless of the fact that this universality excluded two-thirds of all Christians, the Catholics, and that the seeming unity had been brought about by rigorously excluding all questions relating to doctrine.

The congress was strictly Protestant. Missions, meant Protestant missions throughout the whole meeting, Christianity was Protestantism. Catholic missions were very rarely mentioned. Missionary activity in China, it was said, had begun only a hundred years ago and there were now 260,000 "Christians" in that country. Yet China has scarcely ever been without Catholic missionaries since the middle of the sixteenth century, and, with its dependencies, it counts now about two million Catholics among its inhabitants (see Krose, Missionsstatistik).

According to the Conference program, which was strictly adhered to, a very large number of short addresses were made. Again and again it was repeated, that now is the best time to act for the great cause to gain all the world for Christ. During the next ten years or never! The whole East is awakening to new life, all the nations of India are in a ferment. The old is going, there is everywhere a craving for new ideas. As long as the nations are susceptible, the missionary must work under high pressure. All the achievements of modern times must be pressed into service. Too much stress cannot be laid on the education of the missionaries, who must above all be able men, not necessarily of first-rate talents, but pious and self-sacrificing souls, who know how to gain the confidence of the heathen. A Catholic marks with surprise, however, that more was said about the necessity of excellent missionary physicians than about the missionaries themselves. It is a fact that the influence of the former is very great in the Protestant missions.

The millions required for all this will be found. Western Christianity must finally shake off its lethargy and begin to understand its duty. Missionary societies must include all ages and ranks in an active propaganda. Pulpit and press must rouse the interest of high and low; an elementary knowledge of the missions must form part of the catechetical instruction of the young.

In a truly Protestant way the congress determined what kind of Christianity was to be taught, namely, a "pure simple Religion," the same, no doubt, which the members professed from June 14 to June 23. The differences of creed are not to be transplanted into the East. The aim of the missionaries must be to found "national Churches." As soon as a nation shall have been tolerably well supplied with native ministers it may be left to itself, to develop that system, which will be best adapted to its peculiarities. In regard to morality, the second commission had reported that according to the verdict of experts a "milder view" was justified in certain matters; for

example, it was believed polygamists should be admitted to baptism, if they could not be otherwise won over to Christianity; they should, however, be told that this was no Christian condition. Missionaries from South Africa protested against this decision, but the matter was not followed up any further.

The most difficult question was, how unity was to be preserved among the missionaries. It was stated with confusion and shame, that the disunion among Christians was the sole reason why only one-third of mankind belongs to the religion of Christ; regretful allusions to the unfortunate splitting up of Protestantism were heard in the speeches of the delegates from the beginning of the Congress to its termination. In any case, it was insisted, the non-Christians must not be allowed to perceive the differences which separate denominations. Let only those truths be named and preached which are common to all. Let the territory also be divided up between the emissaries of the various sects and societies. Every kind of competition would be treason to the Lord. The presence of delegates from the Philippines and other Catholic countries showed, be it remarked, that competition with Catholics was not to be deemed an evidence of such treason!

The following figures taken from the "Statistical Atlas" will give some idea of the extent of the Protestant missions and of the pecuniary means at their disposal: Missionary societies, 788; revenues of one year, £5,071,225 (\$25,356,125); "ordained" missionaries, Westerners, 5,522; natives, 5,045; mission helpers (teachers, physicians, women), Westerners, 13,785; natives, 92,918; stations, main and secondary, 35,487; Sunday schools, 24,982; children and teachers in them, 1,198,602. The Atlas declares that there are 81 university colleges with 7,991 students; 489 seminaries and normal schools with 12,543 students; 1,594 high schools with 155,522 students; 28,901 elementary schools with 1,165,212 children; 550 hospitals with 164,245 patients in one year, in which, too, medicine was given gratis 4,231,635 times. The increase of communicants during 1907 is set down as 127,875; the whole number of communicants, as 1,925,205; the whole number of baptized as 3,006,373.

These figures offer powerful testimony to the activity of Protestants in foreign mission fields. Happily, as Father Krose shows in a booklet recently published on missionary statistics, even the published records of Catholic mission work compare very favorably with the tale of Protestant labors. As is well known one reason or another prevents the story of Catholic missions from being fully recounted to the general public. Father Krose instances an admirable example. The record of pecuniary sacrifices made by non-Catholics seems to far overbalance that of Catholic missionary offerings. Yet who is not aware that most of the Catholic missionaries and mission helpers belong to religious orders and freely donate their service to the sacred cause for which they labor. An enormous contribution, surely, when one re-

calls the large salaries paid by Protestant mission societies to those sent out by them to toil in the mission fields. And it is a contribution due to the generosity of the poor of Christ, whose record is not kept in published reports but in the memory of the Master for whose sake the missionaries have given up all things that they may follow Him.

F. S. BETTEN, S.J.

How Official Liquidation is Managed in France

The laws in regard to the liquidation of the properties of the Congregations suppressed in France require the Minister of Justice to make an elaborate annual report containing all the transactions of the liquidators, or as we should call them, receivers, during the preceding year. This annual report (*Memoire*) is transmitted also to each senator and deputy, not because any parliamentary sanction is required for it, but so that they may be furnished with information enabling any of them to request an interpellation as to irregularities or obscurities, and to require more precise data upon given points if deemed necessary.

M. Barthou is said to have devoted a good part of his vacation time to the preparation of his report, and on the eve of the reassembling of parliament he has managed to complete his work.

This is the fourth report of the kind which has been prepared, and it is not less interesting than its predecessors, proving that in spite of the prosecution of Duez and of Martin Gauthier, as well as the sword of Damocles which hangs over the heads of Menage and Lecouturier, the liquidators have not mended their ways, but go on with their operations in same good old grafting way.

M. Barthou begins by giving the general statement of liquidations in charge. These reached the number of 507 at the beginning of the year 1908, and in the course of that year some 101 were disposed of. There remained consequently on January 1, 1909, 406 pending liquidations, and of these 88 were concluded by December 31, 1909, thus leaving 318 unfinished on the first of January, 1910.

The total gross amount produced by these 88 liquidations reached 20,880,672.03 francs (notice the exactness of the .03 centimes), which was a striking shrinkage from the total gross amount produced in the preceding year, when it reached the total of 27,266,483.84 francs, thus making a difference of 6,385,811.81 francs. But from this gross sum there must be subtracted the total expense of the liquidations, amounting to the sum of 15,633,541.27 francs. In other words it cost 75 cents to collect each dollar of the amount realized from the sale of the properties in the hands of the liquidators. The French treasury department received only the sum of 5,247,130.76 francs, or one-quarter of the total amount realized. Imagine what would be said about an American receivership run on those lines!

The expenses of the legal proceedings absorbed about

1,973,848 francs, the special allowances of the liquidators (apart from their percentage commissions) used up 202,261 francs, lawyers' fees in the courts of the first instance, 211,386 francs, in the appellate courts and before the *Conseil d'Etat*, 487,615 francs, leaving out the centimes in each case.

On the other hand, the assistance doled out the decrepit and infirm members of the Congregations, that is the ones who were robbed, the real owners of the properties which were sold, came to but little more than half a million francs (out of the more than twenty millions realized by the sale of *their* property) and it was doled out so parsimoniously that there were Congregations which in one case received all told for its invalid aged membership the magnificent sum of 50 francs (\$10), and another the sum of 31 francs (\$6.20), and still another 25 francs (\$5). Besides this, in a very large number of dissolved Congregations the liabilities exceeded the assets realized, and the French government therefore had to put its hand into the pockets of the other Congregations and indemnify by such addition of other people's money the poor overworked liquidators for their deficiency, and to pay their lawyers' fees and charges, especially those who practiced in the higher courts at Paris and elsewhere. As an example of the Parisian lawyers, we may cite the case of M. Sarrante, who got for one case 20,000 francs, and M. Faure, who received 40,000 francs for another one.

M. Barthou observes in his report that he has corrected two of the shortcomings pointed out by his predecessors in their reports, namely, the extreme length of time it took the liquidators before they would deposit in the official depositories the cash realized on their sales, all the while retaining it under their own control for several months at a time, even at times when the government had to advance payments to cover cases where there was a deficiency. The deposits, he says, have been made in 1909 *almost normally*, and with greater regularity than in preceding years, and also adds that as to the advances which the government has had to make in the cases where deficiencies occurred, amounting to the sum of 1,650,225 francs, the liquidators received the greater part of such advances, or to be exact, the sum of 995,827.82 francs. Why they did not make it a round million of francs we do not know.

It is well to bear in mind that in reality this sum has been exceeded, for in the preceding year the government advanced to the liquidators, on account of deficiencies, the sum of 359,067 francs, so that in reality the deficiency funds advanced to the liquidators approximate nearly a million and a half of francs.

Towards the end of his report M. Barthou calls attention to the fact that the accounts of the government and the accounts of the liquidators do not agree by some 62,827 francs, that sum according to the government accounts having been advanced to the liquidators in various deficiency matters, while the liquidators energeti-

cally deny ever having received that sum. M. Barthou, however, avoids making trouble for anyone by a most diplomatic proposal, and that is that the sum in question be charged off the government books to profit and loss.

The four reports so far published and the annual ones yet to follow will show a most remarkable chapter in the history of France, because the funds already received will be used to pay deficiencies in future cases, and eventually nothing will be received either for the state, for the aged and infirm members of the Congregations or for the socialistic crew who were to benefit by the confiscation of such property through the means of the promised old age pension system which was to be inaugurated from the proceeds. The whole property of the Congregations was taken from them to be given to official liquidators, their lawyers and their hangers-on.

ANDREW J. SHIPMAN.

Augustus Muller, S.J.

On the Feast of All Saints the Very Rev. Joseph Hanselman, Provincial of the Maryland New York Province of the Society of Jesus, received a letter from India written by the Rev. Augustus Muller, S.J., a missionary in the Far East; the same day, a few hours later, he received a cablegram from India announcing the Father's death. The name of Augustus Muller is known perhaps to few Americans, yet it is familiar to millions of Christians and Pagans in Europe and the Orient. In the annals of the missions for the past thirty years, his work among the lepers and the sick forms a resplendent chapter, while his heroic sacrifices recall to many the saintly Damien of Molokai.

Father Muller was an American, at least by adoption. He was born in Germany in 1841, and at the age of twenty entered the Jesuit novitiate of the New York and Canada Mission near Montreal, Canada. He taught several years at St. John's College, Fordham, New York, and made his higher studies in the Seminary at Woodstock, Md. Little did he dream when he first offered himself for the missions in the East that a great career of usefulness was opening before him. He was of a practical turn of mind and believed that he might minister to the bodily as well as to the spiritual ailments of the people with whom he was to cast his lot. At his arrival in 1879 in Mangalore, India, as a professor of St. Aloysius' College, he was the possessor of a small box of homœopathic medicines, which he had obtained in Paris. With this meagre supply of remedies he treated the sick among the students of the college and the poor who applied to him. The success of his treatment induced friends to help him to add to his stock of medicines and to open the Homœopathic Poor Dispensary in 1880. He next undertook to aid the lepers, and at great sacrifice he built an Asylum for them. Then came the Hospital for general diseases, as well as a Poor House and Plague Hospital.

The list of the institutions he founded and single-handed conducted during thirty years displays the enormous activity and the consuming zeal of the man of God. In the year 1891, Father Muller erected a large dispensary at Kankanady, to which a new wing was added in 1905, and another in the following year. Every day he received applications for advice from patients from all parts of India, Ceylon and Burma, for whom he prescribed gratis. People of every class, rich and poor, came for consultation to the out-patients' Department of the Dispensary in charge of his assistant, Dr. Fernandes, and two of the Hospital attendants. The poor were given advice and supplied with medicine free of charge. The number of out-patients treated daily was nearly 100. According to the report for 1908, forty clerks were kept busy in the dispensary, while ten carpenters were regularly employed in preparing cases or chests for the distribution of medicines.

St. Joseph's Leper Asylum came under Father Muller's management in 1890. His first care was to select a more suitable site of ten acres for a new building, to which the lepers were removed in 1892. The asylum contained 10 rooms, equally divided among men and women. The grounds were neatly laid out, and in 1896 a chapel was erected for the spiritual consolation of the afflicted inmates. Since then the building has been much enlarged to meet the increase of the number of lepers, which in 1908 amounted to 47. The Leper Asylum has been open to all castes and creeds, and its kindly shelter has been a welcome boon to those afflicted with this dread disease. The number cared for would be larger were it not for an ordinance of the District Board barring admittance to patients from outside the District.

Father Muller opened a small hospital for the relief of the poor Catholics of Mangalore and its suburbs in 1895. The hospital, consisting of two large wards and a chapel, was made possible by contributions raised in the town of Mangalore and a donation from Count Cæsar Mattei, of Bologna. The two wards accommodate 36 patients. So many of the sick poor applied for admission that, in 1901, Father Muller resolved to put up a new building, and to that end sought and received contributions from all parts of India. The cost of the new structure was 12,000 rupees, of which 5,425 rupees were given by the general public.

In the year 1902, the bubonic plague made its appearance in Mangalore, and its rapid progress created a panic among the people. The Catholics appealed to Father Muller and aided him substantially by subscribing the sum of nearly 5,000 rupees for another hospital. Within 27 days a building 75 by 45 feet was planned and erected on a site commanding a most charming view of distant hills and interlying rice fields. The Hospital is a durable structure of laterite stone, and has four well-ventilated wards with rooms for 24 patients. The number of plague patients treated in the hospital during the first five years after its establishment was 118.

But this is not all. For several years Mangalore had been free from the ravages of cholera epidemics, though sporadic cases were not unfrequent. In November, 1907, however, the town, and in fact the whole district of South Canara, were startled by a violent epidemic of the dreadful pestilence. As several cases were brought to the Kankanady Hospital, Father Muller opened a cholera camp, using also for want of a special building, the Bubonic Plague Hospital, which had been fortunately without patients for some time. Within a year 150 cases were treated, of which number 115 were restored to permanent health.

This short résumé of the works under the supervision of Father Muller, especially when we consider their arduous character, will make good the claim that he should be recognized as a man of heroic stature. Youthful vigor, energy of soul and pure love of humanity might, under exceptional circumstances, accomplish quite as much; but that a man tottering under the weight of years—for Father Muller had reached the three score and ten when he died—in the midst of hardships and difficulties of every kind, should have done all this, entitles him anew to the veneration of Christians throughout the world.

It is pleasing to note that Father Muller's labors were not without recognition during his lifetime. On Nov. 4, 1907, His Excellency, Sir Arthur Lawley, representing King Edward VII, Emperor of India, presented the K. I. H. Medal to Father Muller, after expressing feelingly his appreciation of the Father's work.

"Rev. Father Muller," said his Excellency in the public address he delivered on the occasion, "I take it that the purpose in view when the bestowal of the Kaisar-i-Hind Medal is determined on is to make known as widely as possible the recognition of services of exceptional merit rendered to India and her peoples. I feel that the phrase which I have used of exceptional merit is a most inadequate description of the work which you have done in this District. The Church to which you belong has, decade after decade, been a practical and living exposition of the teaching of Christ—self-sacrifice, self-obliteration, self-devotion to the welfare of others, and, ladies and gentlemen, no exponent of those doctrines has been more faithful, more consistent, more conspicuous than Father Muller. To restrain and to push back the encroachments of ignorance, poverty and sin, to do battle with the forces of disease, plague, leprosy and the other evils which flesh is heir to—this has been the noble task of his life. His way of life may seem to have fallen into the sere and yellow leaf, but age cannot wither his infinite enthusiasm, his patient devotion to duty, his overflowing love for his fellow-men. I hope that to him and to the gallant band enrolled under his banner the present moment may help in some degree to bring home the fact that his labor is not in vain, that we do realize how splendid has been the effort of his life, how rich the fruit of his work, and earnestly we hope and pray that

God may prosper the labor of his hands. Sir, in pinning this Medal on your breast, I offer you my sincere congratulation, and express the hope that for many a year to come you may wear this decoration, and that it may cheer you and others who with you are climbing the steep and rugged path of duty."

Next morning Their Excellencies visited Father Muller's charitable institutions. A few hours after, His Excellency sent Father Muller the following letter:

MANGALORE, NOV. 5, 1907.

DEAR FATHER MULLER:

Together with a report of my speech, I send you a cheque for Rs. 100, which Lady Lawley and I beg you to accept, towards the funds of the Hospital.

It was a great pleasure to us both to see something of your splendid work, in which indeed, I wish you well.

Yours sincerely

ARTHUR LAWLEY.

But the most precious favor in the esteem of this apostle of the poor, the suffering and the outcast, was the following letter which our Holy Father, Pius X, sent with his photograph to the aged missionary in 1905.

To our beloved Son, Father Muller, of the Society of Jesus, and Dr. Laurence Fernandes, who have both well merited by the foundation of the hospital for poor lepers in Mangalore, and to all equally beloved benefactors, who help in this favorite work of charity, and to all the sick, praying for resignation from Heaven in their sufferings, we impart with all our heart the Apostolic Benediction.

From the Vatican, Oct. 14, 1905.

PIUS PP. X.

In the death of Father Muller the Church of Mangalore, and of the remote East in general, has lost the invaluable services of a devoted friend of the poor and the afflicted. The record of his work is the highest tribute to his worth and should be an inspiration to his fellow laborers in the mission field.

EDWARD SPILLANE, S.J.

CORRESPONDENCE

The Catholics of Ecuador

II.

PLAYA RICA, ECUADOR.

If anyone doubts a Living Christ in South America, let him visit on any day a chapel of the Blessed Sacrament. There may be seen men and women in adoration, and with such serious devotion as to convince the coldest heretic of their ardent and comforting faith. It is a common sight to see a father and son enter. They kneel together, bolt upright, on the hard paved floor, the father close up behind the son, who extends his arms full length forward with palms wide open and upward. The father reaches forward and in a manner embracing the son he clasps the latter's arms above the elbows and thus united, with faces radiant with hope turned upward

to the Host in the ostensorium their prayers go out to Him living and present before them.

But a really thrilling sight comes to one who follows from the street a disciple of The Poor Man of Assisi on any afternoon, let us say, into the Dominican Church at Benediction. We say the Dominican Church because these two fraternize intimately, although we might behold a similar scene in any other church. After aspersing himself the poor humble friar goes forward to find a place amongst the people; putting down his basket he kneels, as nearly all worshipers do, on the cold pavement. There are no benches; a few fine ladies will have had their servants bring from their homes priedieus for their comfort, but the humble Franciscan is on the cold hard pavement,—and how gracefully all of these people do kneel. There is nothing for them to lean or rest against for support. They do not sit on their heels. Their feet are not screwed about in all sorts of untidy positions, but holding their feet well together and their bodies erect, as good manners exact, they are in becoming and proper devotional attitude. Having most humbly made his reverence, the friar loosens his habit at the throat band and bares his breast; his hands then go out and up. The wide sleeves of his habit fall back beyond the elbows. Oh those skinny arms give proof, if proof were necessary, of vigils and a rigorous ascetic life. The clean shaved head, save alone for the crown of hair two inches wide left circling above the ears, is thrown back with lips parted; from their cavernous depths two imploring brilliant eyes, illuminated by the fire of faith, are fixed on a Living Christ.

"Far off the noises of the world retreat"

We know his thoughts and desires

"Come Creator Spirit blest

And in our souls take up Thy rest

Come with Thy grace and heavenly aid

To fill the hearts which Thou hast made."

This is but a very poor portrayal of his attitude from the time the Host is placed in the ostensorium until it is returned to the tabernacle. Then his arms fall crossed over his breast and his head is bowed low, holding close to his heart, one might think, that which he has received. Arising he takes his basket and goes forth again out into the world. Receiving from those who can give, he simply says, "God will pay you;" and those to whom he speaks say, "Thanks be to God." All from God, all for God, is their teaching.

Visiting one of the convents in Quito a short time ago, I was told by the superior that they had fed at dinner that day 137 poor and infirm. Right then, one assents, was Lacordaire when he said: "The art and the heart of man never went further than in the creation of a convent."

A decade and more ago one could witness a scene in Quito that showed clearly the faith of the people. During the daily high Mass in the cathedral at the moment of Consecration, at about 8.30, the large bell in the campanile struck once. All were expecting it, everyone within hearing and within sight stood still in reverence at the tremendous moment of transubstantiation. The policemen stood uncovered at the street crossing. The coachman reined his horses and uncovered. The cargo mule train entering or leaving Quito was stopped one of the *aricos* running forward would draw off his poncho and throwing it over the head of the bellmare, blindfold her, and thus keep her and the entire pack still, and all the other *aricos* along the roadway out of sound of the bell seeing understood and did likewise.

In the market place, which by custom for centuries was in the plaza of San Francisco, the buzz of bartering about this time of the morning was fast and furious, but at the sound of that bell, which all knew and understood, all was hushed. All hats were removed, and if men did not kneel on the bare ground, the head was bared. Mistress and servant making purchases, like the stall keeper, would kneel. Woe to the man who through ignorance or otherwise failed in properly observing the customs. It was not uncommon to see men and women on their knees in the streets all over the city and, of course, in the shops off the streets, proprietors and customers were sure to fittingly reverence the moment. The barber preparing to shave one, by chance may have filled one's nose with soap-suds, and down on his knees he went. But the touching sight was to see the meek and lowly Indians, men and women, coming to market heavily burdened with packs fastened on their backs—a pig or a sheep, or a full sack of wheat, potatoes or maize, or even a coop of chickens or a pack of large adobe brick. The woman's hands busily engaged spinning out wool or cotton into yarn, one hand working out material into thread from a bundle fastened in her belt, the other swiftly twirling the spindle; the men with a wild cane flute or pipes of reed, trying to make a plaintive sad music, which kept alive in memory the sad history of their race and the hope they all cherish, that some day they will come into their own again—all their music is mournful and distinctly different from the lively music of the negro—as they trot along the highway thus occupied they hear the bell, they remove their hats, fall on their knees and bow their heads. One sincerely hopes that their faith will bring them to a much happier lot in the next world. All Quito stood still at this great moment and revered a Living Christ until the third stroke of the bell, when all went into action again. Anyone who will witness these sights—and all may witness them—and still say there is no Living Christ in South America, is not only devoid of religious feeling, but also of human sympathy.

But the American locomotive has climbed the cordillera and arrived in Quito, and all is changing. The public observance of this beautiful custom is going, as the Angelus has gone from us at home. What a pity! And our Protestant friends are making every effort without gain to themselves to destroy the faith of these simple and contented people.

The late Thomas Nast, while American Consul General in Guayaquil, on more than one Sunday evening accompanied me to the church while the people were at their evening devotions. Sometimes the rosary only, other times rosary, sermon and Benediction, and he never failed to remark when we came out how evidently comforting the religion and faith of those people were to them. It had been the faith of his own fathers which he himself had lost; let us hope that before his life was cut short by malignant yellow fever it came to him again.

The custom of the people of these countries of keeping the crucifix, or even a bare cross before them and in their minds, is oftentimes objected to and indeed sometimes ridiculed by those who do not understand them, or are not in sympathy with them. They do venerate the Cross. Upon awakening in the morning patron and peon alike bending the forefinger of the right hand under the thumb forms a cross, which he first kisses and then marks a cross on the forehead, across the lips and over the heart, saying, "By the sign of Thy holy Cross from our enemies, O Lord, deliver us," and this he asks while

making the sign of the larger cross in the name of The Father and of The Son and of The Holy Ghost. During the day, if he passes a church, if he does not enter and kneel, he will at least raise his hat when in front of the door, and say, "We adore You O Lord Jesus Christ here and in all Your churches all over the earth, and bless You for having redeemed the world by Your Holy Cross." Should he be called to make oath on any occasion he does so by kissing the cross formed by the forefinger and thumb of the right hand. This is the most solemn form of oath here, and punishable in the severest manner if one should swear falsely.

Idle boys mark the cross on dead walls, lamp posts, telegraph line posts and houses. If an engineering outfit is at work cutting a line through the forest, when at mid-day they halt for luncheon, some one of the party is sure to fell a sapling and to strip it of branches. Then splitting the stick down from the top an opening is made into which they drop a cross-piece and thus a cross is made, which is stuck in the ground. Others may blaze a tree or two and with crayons mark a cross on the face. Canoe up any stream you please, and in turning every bend the first thing viewed will be a cross planted on the bank. Crowning the gables to the humble dwellings along the stream is sure to be a wood cross, oftentimes three. At night the canoeman whose turn it is to remain with the canoe, as you tie up for the night, to guard against floating debris and the perils of sudden freshets coming down from up-country, will be certain to have gotten out from his little bundle of change of clothing, pillow and sheet for bedding, which they all carry, a crucifix or cross, which he hangs above him in the rancho of the canoe. Journeying on any trail or roadway on foot, by mule, or in coach, one is sure to find a cross by the wayside at the top of every hill—if it should be the crest of a cordillera or the divide of important water-shed there will be three crosses. In the homes of the people the cross is still more in evidence from the time one passes the gateway. All day long the cross is before them and in their minds. One oftentimes thinks if he could but see their hearts he would find them branded with the cross. D. C. STAPLETON.

Death of an Interesting Character

To the Editor of AMERICA:

"The Patriarch," Mr. Thomas Casey, notice of whom appeared in your last issue, had been a resident of this little seaside village fifty-six years. He had fought for the Church like a Berserker. He gave no quarter to the enemy, routed him in argument and then punched his head. But he was so square and steadfast, so witty and infectious in good humor, that everybody loved him. His little home was literally filled with flowers from all over the country, and the day of the funeral there were people in the church by the score, who had never thought of entering a Mass-house. One man, a famous Boston artist, who has painted Casey a dozen times and made him a celebrity, cried like a girl when he saw his old friend dead. He would not order a wreath from a florist. "I would not get hot-house flowers for Tom, they are not good enough for him," said he. So he went to his own garden and took the leaves and berries that the old man especially liked and made of them an anchor and brought it down himself. The old man's life was really a rugged epic. It is a singular coincidence that the very day you wrote me and took the sketch, was the day he died.

C. W. C.

A M E R I C A

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An Economic Contradiction

The political agitators of the world never vary through the ages in their monotonous sing-song about the propensity of the Church to increase its possessions for ecclesiastical purposes; but they never utter a sound about the incurable habit of kings and princes and business men in adding house to house, and acre to acre, for luxury or display, or the advancement of commerce and industry. It is true that the new and menacing power of Socialism proposes to reform both these conditions, but to all appearances it will not only be unsuccessful, but will adopt the same methods that are now so offensive to them. We have a striking example of it in bustling little Belgium, which is often spoken of as the Socialists' Paradise.

In the city of Ghent there is a popular Socialist paper called the *Vooruit*, which, like its namesakes in other countries, the *Avanti*, the *Forward*, the *Vorwärts*, etc., exercises an immense influence by its assaults on capital, its advocacy of the rights of workingmen, its schemes of social reform and the like. Its practice, however, does not keep pace with its protestations. It accumulates property; it avails itself of the unearned increment; it speculates in real estate, it absorbs minor industries; it crowds out small shopkeepers and has always a large amount of money available for its schemes. Thus it has recently purchased a piece of property on the banks of the Scheldt which consists of a splendid mansion surrounded by a garden and with outlying grounds stretching down to the river, where the keen eye of the *Vooruit's* business managers foresees an excellent opportunity for commercial and industrial plants. This fine estate was purchased at public auction for 115,000 francs. Nor had the money to be borrowed. It was paid on the spot plus the costs of the sale.

This, however, is only one of the many holdings of the enterprising journal. For besides the well-known establishment of the *Ons Huis* and its annexes, it owns a number of other valuable properties. For instance, it has purchased the historic buildings which formerly belonged to the Choral Society on Baguette street. It has a cooperative bakery, a printing house on Haut Port street, the factories and shipyard at the Industrie dock; coal pockets, a carpet mill, a brewery, a country house at Meirelbecke, and to end this incomplete enumeration, it has several branch offices, depots, pharmacies, liquor stores or estaminets, which are so many schools of Socialism scattered here and there in the suburbs and the thickly-settled quarters of the city proper.

We borrow this list from the *Bien Public* of Ghent, a sturdy Catholic daily, which is worried about its rival's prosperity and puzzled to account for the inconsistency between its professions and its practice. Here is a Socialistic paper working along precisely the same lines and in precisely the same manner as any capitalistic enterprise. One naturally asks why all this wealth remains in the hands of a privileged few who enjoy most of its advantages? Why are not the profits of these multiplied industries divided up among the poverty-stricken proletariat whose subscriptions and contributions, which are given to the journal with almost a religious zeal, have made these vast operations possible? The answer is obvious. If the money were divided the *Vooruit* would go out of business; its propaganda could not be carried on for another moment. It is unavoidable, for such is the way in which all human society must be constituted. The mass of mankind will always be workers and a few "intellectuals" will direct the concern, occupy its mansions, enjoy its country-houses, own its autos, make trips on its yachts, etc. There is nothing to be done in the premises but to check and correct the abuses.

Why then should Socialists, above all men, display such rage against religious communities which more than any other human institutions are so purely socialistic in their character? Indeed they are the highest and only possible realizations of socialistic ideals, while at the same time they are absolutely free from the abuses which irreligious or unreligious socialism must always labor under. A number of holy and devoted women live together in the same house, wear the same dress, eat the same food and enjoy no distinctive personal privilege, the highest and the humblest member of the household conforming absolutely to the same rule. Moreover, their object is not to make money but to care for the sick, the poor, the old and the abandoned. Both they and their charges make use of the common purse. Nor are these dependents pauperized, for by methods which are only supernaturally explainable these refined and cultured women succeed in making the people whom they care for almost imagine they are doing the Sisters a favor in accepting the bounty so lavishly bestowed. Nor can any dreamer ever conceive that the Socialist dream will ever

be realized of having in the new conditions of society no dependent classes. There will always be sick people and old people and orphans, and heart-broken wretches who will need a Sister's care and affection.

Yet, strange to say, it is these communities that are first to suffer in the convulsions that are now agitating the world. The nuns are driven out on the street, their houses are confiscated; and the poor are left to shift for themselves. It is an economic contradiction indeed, but is there not back of it religious antagonism?

Germany's Future

The United States is not the only nation which is permitting itself a measure of self-gratulation just now, because of the evidence its latest census affords of the national vigor and wide-spread growth of its people. Official figures just published in Berlin lead enthusiasts of the Vaterland to indulge in roseate pictures of what the future has in store for the empire. They affirm that the national wealth of Germany is increasing at so rapid a rate that by 1950 it will be more than double the estimated present wealth of the whole British Empire, and that the population of their country will have grown to 96,000,000 within the same period. That they do not deem their forecast at all visionary appears certain, since they assure us that the army and navy are being expanded with these figures in view.

Do the official figures bear them out in their claims? It is true that the German Empire is now growing in population at the rate of little less than a million a year, and that the excess of births over deaths in Germany in the last twelve months was almost 880,000. Meantime, however, the birth rate has declined in all the States of the Empire and in all parts of the country in the last ten years. It now stands at 33 per 1,000 of the population, while the death rate has risen from 18.98 to 19.01 per 1,000 of the inhabitants. The decreased birth rate has been especially rapid in Saxony, which is a great manufacturing State. A markedly low rate is reported from Hamburg, Mecklenburg-Schwerin, Brunswick, Alsace-Lorraine, Mecklenburg-Strelitz and Reuss. The highest birth rates are in Posen, Westphalia, West Prussia, Silesia, the Palatinate, the Rhine provinces and Bavaria.

This year's reports show, too, that while the decline in the nation's death rate has been checked for the first time in many years, yet there has been an increase in infant mortality—375,022, as compared with 351,046 in the previous year. Immigration into Germany was 30,713 less than in 1906, which was a high year, and emigration from Germany was 25,000, which is 6,000 more than in the year before.

Other features of the nation's reports are calculated to shake an American's faith in the optimism of German forecasts of the Empire's future glory. The German army now costs \$5 a year for every inhabitant of the Empire—a total of from \$200,000,000 to \$250,000,000—

a fearful burden to be carried in the arduous march to national wealth and greatness. Its peace strength exceeds 620,000 men and 120,000 horses. There are more than 1,000,000 men under arms at one time or another under the reservist plan. More than 435,000 men, the very flower of the 1,200,000 recruits, examined every year under the compulsory military service laws of the country, are incorporated into one or other branch of the military establishment. About one-half of these are twenty years of age, and the rest twenty-one or twenty-two. It is no very difficult problem one sets himself when he begins to calculate the tremendous sapping of national energy contained in a system which thus disposes of the youth of the land.

One may not deny the progressiveness of the German Empire, or the sturdy character of the people who have made its onward strides so notably evident in recent history, but there are features of its policy that make one hesitate to admit the glowing forecasts which enthusiastic statisticians sketch of its approaching splendor.

Apostles without Pay

We had occasion last week to ask what Catholics would say if, like some non-Catholic charitable organization, the Society of St. Vincent de Paul were to spend more than 22 per cent. of its revenues in administration. We have since received the fifty-fifth annual report of the Particular Council of Brooklyn, from which we learn that the total disbursements were \$49,962.32, and the expenses of administration were less than \$3,000, that is, less than 6 per cent. of the money paid out. This society cannot show a list of wealthy patrons. Its chief source of revenue is the poor-box in each church where a conference is established, that is to say the small contribution, averaging about ten cents, of the poor. Of its total receipts, \$30,354.48 was obtained in this way from 53 churches. Special donations came to \$5,037.48; unclassified income, to about the same, the personal contributions of 937 members at their meetings came to \$3,087.50, and St. Anthony's Bread realized \$5,885.65.

It must be observed that the administration of the Society is in the hands of the members of the conferences. These, therefore, by their personal contributions, given in addition to their services as visitors, etc., practically defray all the administrative expenses, so that whatever comes from other sources goes exclusively to charity. This is an admirable showing, worthy of being noted most carefully by those who have the means and the wish to help the poor.

The Brooklyn Council of the Society of St. Vincent de Paul has the distinction of being one of the very first organizations to take up outings for children during the hot weather, twenty years ago. It also conducts a summer home at Freeport, L. I., where some 1,100 children enjoy a fortnight's country life under the care of the Sisters. This is supported in great measure by the collec-

tion and sale of old newspapers and magazines, a work which, moreover, gives employment to some forty men. The Society also supports a probation officer in the Children's Court. It has a Woman's Auxiliary, which gives it much help.

Socialism

The convention of the American Federation of Labor which, on November 14, began its sessions in St. Louis is announced to have been the largest meeting in the history of that body. One is very glad to learn this, since the fact emphasizes the success which came to President Samuel Gompers in his determination to head off the plan of the Socialists led by Victor Berger, Congressman-elect from Milwaukee, to obtain an endorsement of Socialism by the full convention. True, Mr. Berger, apparently angered at being singled out as a "boss" Socialist in press despatches, has issued a statement denying that he went to St. Louis to lead any such movement. Nevertheless, as their action in previous meetings makes clear, the Socialists have cherished the plan to win the Federation's indorsement at every convention of the body in recent years. Probably Mr. Gompers recognized their purpose better than most of his followers, and thought that the recent election of their first congressman made necessary a definite attack upon their ambitious plan. The labor chief has the courage of his convictions, and without awaiting the expected motion seeking the convention's endorsement, in his report, which he presented to the meeting immediately upon its organization, he boldly referred to Socialism as one of the "played out crazes and social panaceas."

Mr. Berger's denials of a plan to capture the convention made little impression on the delegates present in St. Louis. The labor leaders in attendance and naturally all of the adherents of Mr. Gompers interpreted this statement as evidence of a victory over the Socialists, and as meaning that the attack made by President Gompers in his annual report had had the desired effect of checking the ambitions of Berger and his followers. So sure were the delegates that theirs was the real explanation of the Socialist Congressman's denial that the common talk in the hotel lobbies on the night following the reading of Mr. Gompers's report was: "Gompers by his fearless attack nipped in the bud the plot of the Socialists to capture the convention."

The paragraph of the President's report referring to Socialism ought to make interesting reading for Charles Edward Russell, Socialist author and recently Socialist candidate for the office of Governor of New York, to whose enthusiastic assurance that "from now on the Socialist party will wage a winning fight" editorial reference was made in last week's AMERICA. Mr. Gompers, in his report, assails Socialism with the following only slightly veiled attack: "In going the whole round of the isms, sociological, ethical, legal, political, reform-

atory, played out crazes, and social panaceas, one will hear expressed by the leaders a sentiment that the trade unionists are hidebound conservatives because they declined to rush in a body to take the magic medicine for social ills offered by the particular ism advocated by the critic in each case. It is a fact that trade unionism in America moves on its own set, deliberate way. In so doing it has outlived wave upon wave of hastily conceived broad movements that were to reconstruct society in a single season, and it has sufficiently good cause for continuing on its own reasoned out course."

Methodism and the American State

No sect declaims more fiercely against the union of church and state than Methodism. It is full of suspicions regarding the designs of Catholics in the matter, and is generally on the watch to discover them. Yet Methodists speak and act as if their religion were that of the United States and as if they were the religious guides of the government.

Several Methodist Episcopal bishops visited the November meeting of the Methodist ministers of New York a few days ago, and, if the newspaper account of the proceedings be trustworthy, the language of bishops and ministers was most offensive. As our object is to point out their arrogance rather than their blasphemy, we will not comment upon a bishop's assertion that Our Lord, not Thomas Jefferson, "wrote the Declaration of Independence, because He wanted to make the experiment of creating the biggest, the best, and the grandest nation the world has ever seen." We go on therefore to the following: "We must make good Americans of the foreign born citizens, and making good Methodists is an economical way of accomplishing this." Here are two implications. First, that the Catholic religion is an impediment to good citizenship, something no Methodist bishop has ever proved, nor could prove if he labored till doomsday; and second, that there is such an intimate connection between Methodism and citizenship, that its adoption is a short and easy way by which the foreign born may fit themselves to be worthy Americans.

Another said amid great applause: "After 400 years of Romanism Porto Rico was turned over to the United States with one public school. Under the recent rule and with the advent of Methodism, there are 2,000 public schools, with a membership of 121,000 children." Here there are the following implications. First, that the modern public school is an essential part of the American political system; and, second, that its diffusion throughout Porto Rico is due, not to the public authority of the island, but to the vigilance of Methodism. These evidently contain an insinuation the civil rulers of Porto Rico should attend to, namely, that they would have neglected their duty had the Methodists not kept them up to it. That the *modern* public school is an essential part of the American political system is at least disputable. The

school, public or private, that could teach the view of the authorship of the Declaration of Independence proclaimed by the bishop and welcomed by the ministers, though it might satisfy Methodist ideals, would so outrage Christian feelings as to find no possible place in a national system which respects every reasonable conscience.

SOME FRIENDS OF MINE.

II.

THE DOCTOR.

He is really sixty-two, but as he swings along the road, his long frame as lithe as that of a boy and his eye keen with interest in all that goes on, you would never take him for more than forty-five at the most. Winter and summer he ranges over the country-side dispensing comfort and medicine. His medicine is good, but with all due deference to the pharmacopœia, his comfort is better.

One of the best gifts of a physician is a sympathetic voice, that soothes the fears of the patient and encourages confidence. It is a great factor in obtaining the true history of a case. The doctor in the sick room is an artist. I am sure he would have made a great cross-examiner, so winning is his smile, so kind his intonation. I have known M.D.s who enter the sick room as if they were generals of a conquering army in the camp of the defeated foe. They appear to have as much sympathy for a patient as a lynching party displays for him who is soon to don the hempen neck-tie. How such physicians expect to produce good results is a mystery to me. The Doctor enters the house as if he were the bearer of a pleasant and honorable message from a High Personage. He radiates good humor, he carries optimism in his satchel. When you see him coming in, you know instinctively that the worst is over.

Nor is he any narrow practitioner, contented with his rut. He misses few of the decisive ball games in Boston, and his idea of an autumn vacation is a few weeks at the Harvard Medical School to get in touch with the latest methods of his profession. You may quiz him on the newest moot question and his answer is quick and satisfactory. He takes a broad and human view of the use of spirits and malt liquors. A most abstemious man himself, he makes no hard and fast lines for other men. His fine feeling in this regard recalls to my memory a stalwart old friend of mine who never drinks any intoxicants, but whose great delight is to compound execrable cocktails for his many guests. I think a select committee of such men would be able to solve the eternal liquor question. In fine the Doctor is just such a man as you would like to have as a companion on a long journey or be able to call on in a dangerous crisis.

I have heard in the village that the Doctor is grasping, but I notice that those who make the talk are considered poor pay in the shops. The Doctor has his own grocery account like the rest of us, and while charity is an excellent thing, it is somewhat disgraced by those who have no qualms about routing a man up in the dead of night and then let a doctor's bill run on for two or three years without a word about payment. Twenty years practice in a district like this makes a physician wise in more things than human ills. He accumulates a large and solid experience of human nature, and may be trusted to reach a just decision about deserving cases nine times out of ten. The Doctor tells me he has no objection to treating poor people gratis, but he does hate to be cheated by folks who never pay a bill voluntarily.

I used to think the Doctor had no other voice than the soft and soothing one he uses in the sick room and in conversation,

but one day last summer, he happened to be on the road and his horse, a foolish, young animal, started to cut up capers. He took out the whip and administered a good trouncing, whereat a summer resident who belongs to various humane societies commanded him to desist. Then the Doctor rose in his wrath, and in a voice that might have been heard a mile up and down the river, told her to go to those regions where heat is a drug on the market. The lady retired in high dudgeon and has several times referred to the Doctor as "a profane brute," but he still has plenty to do.

A neighbor of mine who continues to present her husband with annual olive branches and has now almost enough boys to form a domestic ball team, recently informed me that it is never necessary to have the Doctor come to the house. He knows the children so well that all you have to do is to tell him the symptoms and he takes some pills from the cupboard, and when they are given to the child according to directions he is soon well again.

There is no love lost between the Doctor and the Patriarch, and thereby hangs a tale. Some years ago the latter had pneumonia, and the Doctor, not desiring to pile up a bill against the old man, called only when it was necessary. But the Patriarch considered daily visits as only befitting his state and age. When the crisis was over and the old man began to feel himself again he took the Doctor to task and they had a falling out. It ended in a younger doctor being called. He had an easy case and received all the credit. Then there was a battle over the bill with threats of law suits and writs. It ended in the complete dissatisfaction of both parties, and the Patriarch uniformly refers to the Doctor as a "miserly quack."

I once asked the doctor about a popular book and he confessed that he had not read a novel in many years. The medical journals, his many cases and the routine of his work eat up all his time. He delegates literature to his wife, who administers dilute portions at dinner. A very good way it seems to me, to absorb the "best sellers."

I have never talked religion with the Doctor, but I suspect he is no strong churchman. It is strange how many men there are in the village, honest, charitable and true, who have so slight an affiliation with any form of religion. They seem to have evolved a sort of humanitarianism with a vague notion of the Deity, and to have settled down to live according to their lights. I hope however that when the Doctor has finished his last round and another physician is called and his eyes are closed upon this suffering world, the Great Physician will put into the scales against my friend's failings and offences the long, hard days and nights that have been given so gladly to ailing young and old.

CHAS. W. COLLINS.

LITERATURE

La Vie D'Union A Dieu, Par Auguste Saudreau. Paris: Amat, 11, rue Cassette.

L'Etat Mystique, Sa Nature, Ses Phases, Par Auguste Saudreau. Same publisher

Les Faits Extraordinaires de la Vie Spirituelle, Par Auguste Saudreau. Same publisher.

As we close these fascinating volumes, we exclaim: "How wonderful are the ways of God! How marvelous His operations in hearts entirely His!" Canon Saudreau lifts us into the serene atmosphere of another world, where we hear an insistent call to higher things.

Some perhaps will not accept all the learned writer's conclusions. He maintains that as it is not contrary to humility to pray for perfect knowledge and love of God, it cannot be but praiseworthy to pray for that state of holy contemplation and those mystic graces, which, according to him, are the normal

complement and term of the spiritual life. Not a few might answer, that the mystic state, its graces, its acts are extraordinary, like the gift of prophecy or miracles; and as it would be presumption to look for extraordinary favors, so it is more conformable to humanity not to aspire to the Mystic Way.

Everyone, however, will admit the force, the erudition, the extensive acquaintance with the great theologians and mystics which the author brings to bear upon his theme, in addition to his piety and zeal. The matters treated are of the most difficult and delicate nature. It would be easy to go astray, and a false step would be dangerous. But M. l'abbé Saudreau manifests throughout remarkable sanity of thought and sobriety of judgment.

It may not be amiss to remark—the fact is sometimes forgotten—that those who attain to the mystical state and habitually persevere and advance in it, are not erratic, ill-balanced enthusiasts. Sound spiritual sense, stable equilibrium of the faculties are their characteristics. Humility, patience, obedience, abnegation of self, love of the Cross, follow in their train. No wonder; for in that mystical state God works more powerfully, and the action of God can produce only Light, Order and Perfection. On this point the author insists, and rightly. At the end of the "Vie d'Union," he writes, "Let God do with us as He will. We have but one duty—to increase daily more and more in His Love."

In this volume of the "Vie d'Union," even more perhaps than in the others, the erudite canon shows his intimate knowledge of Mystical Theology. Not only has he mastered the doctrine of its great classical writers, such as St. John of the Cross, St. Teresa, St. Thomas, St. Bonaventure, St. Bernard, St. Francis de Sales, Gerson, Hugh and Richard de Saint Victor and Suarez—but he is familiar with Thalassius and Ruysbroeck, Alvarez de Paz, Bona, Brancati de Laurea and Vallgornera. We have in fact in this work a well connected history of Mysticism from the time of Clement of Alexandria to our own day. We do not find, however, any reference to the "Mystic" of Görres.

To the priests and religious, to those whose motto is *Sursum Corda*, lift up your hearts, these volumes will make an eloquent appeal. They will teach unworldliness and the spirit of union with God. Their ideals and purpose cannot be too heartily approved.

JOHN C. REVILLE, S.J.

Siena and Southern Tuscany. By EDWARD HUTTON. With sixteen illustrations in color by O. F. M. Ward and twelve other illustrations. New York: The Macmillan Company. Price, \$2.00.

Why was this beautiful book disfigured by a ribald story about Boccaccio? It is spoiled completely by one page as far as it is intended to be a book for general circulation. If an author suffers from temporary hallucinations concerning the non-existence of such a thing as decency from an artistic point of view, more practical considerations should determine his publishers to persuade him gently, but firmly, that the coarse stories, written when only scholars could read, are not, on the strength of such a precedent, to be inflicted upon a reading public, which includes, perhaps, more young than old, and certainly fewer scholars than persons merely seeking pleasant distraction and recreation.

This flaw in an otherwise admirable and beautiful book is a fatal defect in the eyes of a reviewer who suspects that his unqualified recommendation may be an occasion for shocking and hurting a pure mind and sensitive conscience. If the author of the book scorns such possessions, he cannot find fault with us for warning a class of persons, whom he must despise, away from his book.

The volume is occupied exclusively with one little square

cut out of Italy. A map, arranged most conveniently, aids the text in helping us to follow the author step by step in his rambles through historic and romantic scenes. The history, topography, legend and romance are medieval and Catholic, and are treated by the author in a sympathetic spirit of reverence and sheer delight with the beauty of it all. His sketches of St. Catherine of Siena, St. Margaret of Cortona and the other numerous saints, whose lives brightened the district he has chosen to describe, are just and serious and beautiful to a degree, surprising in the case of a writer who probably is not a Catholic. We feel like shaking him for deliberately putting a big, ugly, malodorous fly into his translucent amber.

J. J. D.

Martyrs of New France. By W. S. HERRINGTON. Toronto: William Briggs.

This book from the pen of a distinguished Protestant lawyer is made up of a dozen sympathetic sketches of some of the heroic missionaries and explorers of early Canada. The author in his preface comments upon the seeming reluctance shown by Canadians of English descent to concede that "our country owes anything to the sturdy sons of France who first planted the fleur de lis upon these shores," and regrets that "it was left for a Protestant bishop of a foreign country to say of the Jesuit Fathers who were the first missionaries to Canada that they 'had shown greater devotion in the cause of Christianity than has ever been seen since the time of the apostles.'" Mr. Herrington, certainly, is not in the number of those who are sparing in praise "of the intrepid Frenchmen who deemed no sacrifice too great for the mighty undertaking they had in hand," for after a thoughtful introductory chapter which places his readers in the atmosphere of the Canadian seventeenth century, he gives a brief, exact but enthusiastic account of the labors and sufferings of De Nouë, Jogues, Daniel, Brebœuf and Marquette, five of those French Jesuits in whom Father Campbell's two excellent volumes, "Pioneer Priests of North America" has awakened our keen interest.

"Martyrs of New France" also embraces sketches of De la Salle, the explorer of the Mississippi, of Daulac, the Saviour of Canada, and finally of a fearless pioneer with whose achievements the general reader is perhaps not so familiar, Gautier de la Verendrye, who, with a Jesuit priest in his party set out in quest of the Pacific. His sons crossed the continent as far as the Rocky Mountains sixty years before Lewis and Clark's expedition.

In touching on the motives animating two great races, the author observes that "England stood for colonization; France for colonization and evangelization." Indeed the pioneers of France are the antithesis of those of England. The latter claims only the solitary John Eliot, who peacefully translated the Scriptures for his praying Indians at Natick, while the French missionaries were thousands of miles away in the wilderness.

Mr. Herrington's little book was intended as a reader for the schools of Ontario. No better theme could have been selected for inspiring young minds with lofty ideals.

WALTER DWIGHT, S.J.

Two Boys in the Tropics. By ELISA HALDEMÁN FIGYEL-MESSY. New York: The Macmillan Company. Price, \$1.35, net.

The joyous season of snow forts and snow men, chilblains and chapped hands, brings with it periods of enforced inactivity, during which mustard plasters, goose oil and vaseline are much in evidence. We should like to see "Two Boys in the Tropics" among the remedies kept in readiness for the benefit of youthful, but not always excessively patient, heroes and victims of winter sports and mishaps, for it must necessarily prove an effective counter irritant. No boy can read it without being fired with eagerness to see and enjoy for himself the delights

of Loys and Halde as they leave the bleak northern winter of Pennsylvania and sail to the land of perpetual summer. There is not a line of "teaching" in the whole book, yet the boy who does not learn from reading it is a hopeless case. It is ostensibly a book for boys and girls, but it will be welcome to older "boys and girls" in whom this workaday world has not dried up the fountains of wholesome enjoyment. The voyage from Baltimore to British Guiana, the natives of the colony, its birds, seafoods and unfamiliar fruits, the games of the children, are some of the chapters that will attract and hold the ever fickle attention. Full-page illustrations are lavishly scattered through the book.

* * *

Persia and Its People. By ELLA C. SYKES. New York: The Macmillan Company. Price \$2.50 net.

There is a feeling of melancholy in contemplating the pitiful remnants of a nation's former glories, which rise spectre-like out of the dim past and place themselves in vivid and painful contrast with the present. Once the proud possessor of an advanced civilization which exercised its ennobling influence over commerce, industry, the arts and sciences and domestic life, Persia now looks out upon a mental and moral waste where the blight of Islam has almost stifled effort if not life. Though nations grow old like a garment, their unlovely decrepitude becomes still more unlovely when compared with what they were in the days of their might. As we follow the author through the dominions of the shah, we are again and again reminded of Persia's proud position in those olden days when even Roman emperors tasted the bitterness of defeat through the skill and valor of Persia's warriors. Now that the chains of absolutism are broken, will there be a resurrection? We think there will be a change, a transformation, wrought not by Persians but by Europeans, and at the cost of Persia's independence.

The Persia of to-day is very graphically set before us, not only as far as government and public life are concerned, but especially in all that regards domestic customs, diversions and superstitions. These chapters are full of life and sparkle. "The Persian Man" is subjected to a searching analysis, and "The Persian Woman" is also examined with the scalpel. We should have been more pleased if in the chapter on religion, the author had gone into more detail about the work of the Christian missionaries, who have certainly not been sparing in toil and expense. Twenty full-page illustrations add to the book's attractiveness. Nothing else is needed to give us a fair knowledge of the Persia of to-day and to arouse regrets for the Persia that was and is not.

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Notes sur la Medecine et le Botanique des Anciens Mexicains. Par A. GERSTE, S.J. Rome: Imprimerie Polyglotte Vaticane.

A residence of ten years in Mexico, during which he delved into the antiquities of that country, furnished the author with a mass of curious information on the healing art as practised by the natives before the coming of the Spaniards and during the colonial days. This he has gathered into a brochure of 188 pages and has thus made generally accessible. As is to be expected in a primitive people, magic rites and superstitious observances entered largely into their system of treating bodily ailments, yet their knowledge of the medicinal properties of plants was anything but meagre. At a time when botanical gardens for the detailed and methodical study of the therapeutic value of members of the vegetable kingdom were unknown in Europe, the Aztec priests were busy with their investigations of the properties of plants which they gathered and cultivated for that special purpose. The Mexican government is now prosecuting a diligent study

of the remedies and simples that have remained among the people from the days of Aztec glory. Father Gerste's work has been crowned by the Institute of France.

* * *

Saint Thomas à Becket. By MONSIGNOR DEMIMUID. Translated by C. W. W. "The Saints" Series. New York: Benziger Bros. \$1.00 net.

The struggle between the spirit of the world and the spirit of Christ is never-ending; for the solemn adjuration, "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's," has often fallen and will continue to fall on deaf ears. Eight hundred years ago that struggle resulted in the tragedy of Canterbury and the glorious death of the Primate of All England, Thomas à Becket. The marks of royal favor which were showered upon him by Henry II, his rise in power and dignity until he became Lord Chancellor and keeper of the king's conscience, his steadfastness in resisting Henry's attempt to enslave the Church, his sacrifice of worldly prospects for the sake of a sacred principle, all make instructive reading in these our days which pine for Catholics who really place God above Cæsar, Catholics whose principles of morality exercise a wholesome influence over them in their business, professional and political relations with their fellow man. St. Thomas gave his life for the right. So great a sacrifice may not be demanded of us, but there remains the duty to put conscience above any temporal advantage and to work for God's approval rather than for the praise that His enemies may be pleased to bestow. The weak-kneed timeserver will not relish the life of St. Thomas; the Catholic whose faith is a strong and living reality will find in it much to encourage him in the present phase of the never-ending struggle.

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The Story of Our Lord's Life Told for Children. By a CARMELITE NUN. New York: The Cathedral Library Association. \$1.00 net.

No book that has been brought to our notice can compare with this Life of Our Lord for children. The story, old yet ever new, related in words accommodated to the understanding of the young hearer or reader, is simply and touchingly told by one who, in the sacred retirement of the cloister, has lived close to Him and has enjoyed that holy intimacy with the Divine Presence which is accorded to those who love Him with an undivided heart. The illustrations are in keeping with the treatment of the theme, for the masterpieces of world-famous artists have been gathered together to adorn the text, which is in itself so delicately beautiful. Happy children who have been so highly favored! Grateful indeed ought they to be to the gentle nun who has made them sharers of the knowledge and love that she has for Him who said, "Suffer the little children to come unto Me, and forbid them not."

* * *

El Convite Eucaristico, Manual para la Comunión Fre-cuente, por el Padre JESUS CORNEJO, Redentorista. St. Louis: B. Herder. Price \$1.00.

This is a compilation for those devout souls who, hearkening to the voice of the Father of Christendom, would frequently refresh themselves at the Eucharistic Banquet. There are six series of seven exercises each, thus furnishing abundant and varied matter for preparation and thanksgiving. One hundred pages are given to the familiar every day devotions and hymns, thus making the book a complete prayer book. It is a spiritual treasure-house for the Spanish-speaking faithful.

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BOOKS RECEIVED

- The Dawn of Modern England. A History of the Reformation (1509-1525). By Carlos B. Lumsden. New York: Longmans, Green & Co. Net \$3.00.
- Cuba. By Irene A. Wright. New York: The Macmillan Co. Net \$2.50.
- Territorial Governors of the Old Northwest. By Dwight G. McCarthy. Iowa City: The State Historical Society of Iowa.
- Modernism. By Cardinal Mercier. Translated from the French by Marian Lindsay. St. Louis: B. Herder. Net 50 cents.
- Christ and the Gospel. Or, Jesus the Messiah and Son of God. By the Rev. Marius Lepin, S.S., D.D. Philadelphia: John Jos. McVey. Net \$2.00.
- Catholic Religion. A Statement of Christian Teaching and History. By the Rev. Charles A. Martin. Illustrated. Cleveland: The Apostolate Publishing Co. Net cloth, \$1.00; paper, 35 cents.
- Back to Holy Church. Experiences and Knowledge Acquired by a Convert. By Dr. Albert Von Ruville. Edited, with a Preface by Rev. Robert Hugh Benson. New York: Longmans, Green & Co. Net \$1.20.
- The Christmas Angel. By Abbie Farwell Brown. Boston: Houghton, Mifflin Co. Net 60 cents.
- Melchior of Boston. By Michael Earls, S.J. New York: Benziger Bros. Net \$1.00.
- As Gold in the Furnace. A College Story: (Sequel to "Shadows Lifted"). By Rev. John E. Copus, S.J. New York: Benziger Bros. Net 85 cents.
- Phoebe and Ernest. By Inez Haynes Gillmore. New York: Henry Holt & Co. Net \$1.50.
- The Mayor of New York. By L. P. Gratacap. New York: G. W. Dillingham Co. Net \$1.50.
- The Land of Living Men. By Ralph Waldo Trine. New York: T. Y. Crowell & Co. Price \$1.25.
- The Centurion. By A. B. Routhier. St. Louis: B. Herder. Net \$1.50.
- Mere Hints: Social and Moral. By Rev. John E. Graham, Baltimore, Md.

Pamphlets:

- The Process of Abstraction. An Experimental Study. By T. V. Moore. Berkeley, Cal.: The University Press.
- Spanish Almanac for 1911. New York: Benziger Bros. Net 20 cents.
- French Almanac for 1911. New York: Benziger Bros. Net 20 cents.
- Italian Almanac for 1911. New York: Benziger Bros. Net 20 cents.
- Einsiedler Kalender for 1911. New York: Benziger Bros. Net 15 cents.
- Marien Kalender for 1911. New York: Benziger Bros. Net 20 cents.

ART

JOHN LA FARGE.

A great artistic individuality disappears in the person of John La Farge, who died at Providence, R. I., on November 14. For many years he had been with Saint Gaudens one of the two best-known figures in the American art world. Both were eminently representative, though infinitely dissimilar. Each held a place that no other can quite fill. Their work will remain. And as La Farge himself expressed it at the close of his famous talk on Hokusai: "The art of the painter is his final abode."

John La Farge was born in New York March 31, 1835, of French parentage. He received his first instruction in drawing from his grandfather, a miniature painter of some note. From Columbia College he went to Europe, 1857, and worked for a while under Couture; after that alone, observing and copying in the galleries. In 1859 he returned home and entered a lawyer's office without wholly giving up his painting. The man to whom he owed

most as an artist was William Hunt, a pupil of Millet; in him he found tastes and aims similar to his own. Excellent landscapes, sincere and wide, and flower pieces that one can only call impressionistic, belong to this period. In 1860 La Farge married Miss Margaret Perry. The illustrations for Enoch Arden and Browning's "Men and Women," are of about the same date. In 1863 came the picture for St. Peter's Church. The "Wolf Charmer," a drawing on wood, was not developed until much later. "New England Pasture" (1866), "The Last Valley" (1867), and "Bishop Berkeley's Rock" (1868), led up to the artist's election to the National Academy. La Farge's subtle understanding and strong love for Japanese art seem to date back to his early days in Paris, where he probably first saw the original Hokusai drawings; his color-sense, always strong, developed continually. The future of American art lay, he said, in mural painting. His friend, H. H. Richardson, commissioned to build Trinity Church in Boston, invited La Farge to decorate the interior, (1876). The following year, in the chancel of St. Thomas' Church, Fifth avenue, he painted "The Three Marys at the Tomb" and "Christ and the Magdalene," unfortunately destroyed by fire; the vast "Ascension" in the church of that name, in New York, is probably La Farge's best religious subject. Large and harmonious in composition, subdued and yet unusually prismatic in color effect, and far more atmospheric than much of his later work.

In the seventies, during a period of convalescence, La Farge amused himself with the experiments of colors and light seen through an opaque glass. The idea grew upon him of what might be done with iridised opalescent material. The invention was purely his own. He got a man to make what is now called "American" glass and devoted himself chiefly henceforth to the production of stained windows, following the process from beginning to end. Exceeding depth of tone, richness, solid quality and vivid beauty of color characterized these windows. The first were leaded; the latter ones show only filaments of metal fused to the glass. A famous example is the "The Peacock Window" in the Worcester Art Museum; the great "Battle Window" at Harvard, in Memorial Hall, (1881) flashes like a gem. The Memorial windows executed by La Farge are too numerous to name: Watson, Parkhurst, Cable (a lovely one) Black, Ames, etc. Much work, glass and wall or ceiling painting, was done in private residences: W. H. Vanderbilt, Cornelius Vanderbilt, and the two lunettes "Music" and "Drama" for Whitelaw Reid. Important mural decorations in civic buildings are the series in the Court House in

Baltimore, and the four great subjects in the capitol, St. Paul, Minn.: The Moral and Divine Law; (Moses); the Relation of the Individual to the State (Socrates converses with Polemarchus); The Recording of Precedents (Confucius); The Adjustment of Conflicting Interests (Count Raymond of Toulouse takes oath before the Bishops).

In 1886 La Farge went to Japan, "happy to return to painting after much work in decorative glass." He was most delicately sensitive to effects of colors and light in color, and some of the loveliest things he ever painted came in words from his pen. His "Letter from Japan" record this trip. In 1890 he was in Hawaii; in 1901 in Stevenson's Samoa. The record of his travels was exhibited at Durand-Ruels in 1895; pictures, sketches, drawings, all infinitely prized by the knowing. This same year La Farge "gave" (so he spoke of his painted work) the "Considerations on Painting." In 1903 came his "Greek Masters," and the lectures delivered that season before the Art Institute of Chicago appeared subsequently as "The Higher Life in Art."

A great worker, original and of enormous fertility, La Farge's output has been large in every direction; an innovation of his has been the treating of a stained glass window freely and pictorially, almost like a fresco. It has not been said enough how, in the latter fashion of his painting, his placing of solid masses of splendid color, uncompromisingly, for its own intrinsic worth, recalls the Venetians of the noblest age. The last interest of his life appears to have been the autobiographic manuscript over which he broke down.

"The art of the painter is his final abode. If it be really his,—he is safe within it—safe from praise as he is safe from blame."

His funeral took place from St. Francis Xavier's Church, New York, on November 17. The Rev. John La Farge, S.J., was the officiating priest.

PERSONAL

Sister Cecilia Lubienski, an Ursuline of Lemberg, head-mistress of the girls' high school at Kolomea, according to the *Franciscan Annals*, recently passed the university examinations and received the degree of doctor of philosophy.

The completion of the Vatican Observatory, under the direction of Father Hagen, the Jesuit astronomer, was marked by a celebration held in the papal apartment on November 17. It had been planned to have the exercises at the observatory; but the weather was unfavorable and though the Holy Father is well, he feared to venture out. An address was made by Cardinal Maffi, Cardinal Protector and Administrator of the Observatory, to which the Pope

replied, highly commending the work of Father Hagen.

Dr. James C. Monaghan, the statistician and lecturer, is slowly recovering from the stroke of apoplexy he received on November 4, while lecturing at Portage, Wis. The news of his illness was received with universal regret.

EDUCATION

UNCLE SAM'S BOOKS ON EDUCATION.

In the hot days of July, just at a time when teachers and children were alike enjoying the delights of vacation, Uncle Sam's public document cataloguers were busy preparing a very complete Price List of Government Publications relating to Education. The 74 page booklet which resulted has an interest for many reasons.

You will see at a glance that many phases of the great educational questions have been treated in various government publications which are in the libraries at your disposal, and as a reference list for locating such papers, this Price List serves well. Its primary purpose is to tell you which of these can be purchased at the Public Documents Office, Washington, and so it is one of the few things which, like "Heaven alone, can be had for the asking."

The articles on education in the bleak lands of Alaska are located for you in the Bureau of Education Reports; the Origin of the Canaanite alphabet, you are told, is in the Smithsonian Report for 1907; the numerous papers composing the important American Historical Association Reports are fully listed for the later years.

The inside view thus given of the latter series is a revelation to many. Containing as they do, such articles as Battle of Gettysburg, Commodore John Barry, Napoleon's Concordat with Pope Pius VII in 1801, Dismemberment of Turkish Empire, Know-Nothing Legislature, Legislation against Roman Catholics in Maryland, Poor Priests, or Study of Rise of English Lollardy, Lord Baltimore's Struggle with the Jesuits, American Ecclesiology, they awaken our interest in the past. I doubt not that we will differ from the writers in some cases, but that fact adds spice to our interest, for in history and education, America is truly a land of many men of many minds.

This booklet locates articles on public schools, private schools, parochial schools, city schools, agricultural schools, cooking schools, dairy schools, art schools, engineering schools, Chinese schools, Cuban schools, women's schools,

and even vacation schools. Then behold the following detail:—

"Letters of Rabbi Akibah, or Jewish Primer as it was used in public schools 2,000 years ago; discovered and translated by N. H. Imber" (In Education Report, 1896, vol. 1, pages 701-719). Cloth 75 cents.

The price is given for the volume in which the article is found.

Kindergartens, Libraries, Manual Training, Military Training, and the good old training a la Solomon, namely Corporal Punishment, are a few of the other headings which catch the eye, and with all these topics before us, we are tempted to think the same wise man had the Government Printing Office in mind when he said, "Of the making of books there is no end."

M. PELLEN.

Announcements published October 1, make known that in the Jesuit schools of the Middle West, in Chicago, St. Louis, St. Marys, Kansas, Cleveland, Omaha, Milwaukee, Cincinnati, Detroit, Prairie du Chien, Wisconsin, and Toledo, the enrollment of students had reached the gratifying total of 6,230. Of this number 2,411 were following university courses; 554 were registered for full college work in classical courses; 2,768 were in preparatory or high school classes; and 497 were in the commercial schools attached to some of these institutions.

In accordance with the general policy of the Catholic University of Washington to advance in every way the interests of the Catholic schools of this country, and more especially to render its Department of Education in the highest degree serviceable, Monsignor Shahan, its Right Reverend Rector, announces that there is under consideration a proposal to publish an educational review which shall deal with the various problems and aspects of Education from a Catholic point of view. The publication, whose scope is outlined in a circular already sent to Catholic educators throughout the country, will aim at providing teachers with correct views regarding the nature and purpose of educational work. While fully recognizing the endeavors put forward in behalf of secular education, the proposed University review will emphasize the principles and methods of Christian education and will exhibit the results of that education in various lines, and will present the Catholic view on the many questions that arise in the course of private or public discussion. The announcement adds that the list of writers includes our foremost Catholic educators in universities and colleges, as well as contributors who are actually engaged in

school work along elementary and secondary lines. The hope is expressed that by an exchange of views the spirit of cooperation will be strengthened among Catholic teachers, and the result will be mutual benefit.

ECONOMICS

The imports into Japan have diminished somewhat in the past two years, the diminution being about 5 per cent. on a total in 1908 of 243 million dollars. The American trade shows the greatest loss, having fallen from 46 million dollars to 25 million. The imports from Europe fell from 96 million dollars to 81 million. On the other hand importations from British India rose from 93 million dollars to 117 millions. The high price of cotton is one of the causes of these changes, Japan going to India for what it formerly got from the United States. But there has also been a large falling off in iron and steel manufactures. It seems, therefore, that Japan is as far as possible supplying its own needs from its own factories, and prefers trade relations with India to those with Europe and America. Its exports to all countries are growing continually. Those to the United States have grown in two years from 54 million dollars to 60 millions, raw silk and tea amounting respectively to 36 million and 6 million dollars.

What is seen in Japan appears in China also. In 1900 American exports to China were valued at 11 million dollars, in 1905 they were 58 million, and in 1910 they have dropped to 16 million dollars. Even mineral oil, which has increased as regards Japan, has fallen in China from a value of nearly 10 million dollars to barely half that value. As in the case of Japan the high price of cotton is a partial cause, but another is the disinclination to trade with those who show themselves antagonistic to the Chinese race, provided trade with others be possible.

The falling off in the cultivation of the vine in France is remarkable. In 1875 there were nearly 6 million acres in vineyards; to-day there are only a little more than 4 million acres. Nearly one-third of the vineyards have ceased to exist in thirty-five years. This, which is due in great measure to the phylloxera, has not affected all parts of the country equally. In the departments of the southwest nearly 50 per cent. of the vineyards have gone out of cultivation. In the south there has been little change, and in the valleys of the Rhone and the Loire the abandonment has been about one-fourth. Notwithstanding the reduction in the area cultivated, the production of wine is said to be unchanged. This is the more remarkable, because ex-

perience shows that vineyards renewed with stock that resist the phylloxera, and all French vineyards are such, are not as productive as the old, first, because they are new; and second, because the wild American vine which furnishes resistant stock has a slender stem, and therefore when grafted with the old vines cannot support as many productive shoots as the stouter stems of these did. Moreover there are now very stringent laws in France against the adulteration of wines; a grower and his agent in the champagne country have been condemned on this account, the latter to a fine of 500 francs and three months imprisonment, the former to a fine of 5,000 francs and four months imprisonment, and also to pay the government the excess of which it had been defrauded, over \$800,000. The annual production of France is about 1,500 million gallons; it imports to-day about 70 million gallons, and this may explain the problem, at least in part.

SOCIOLOGY

M. Alfred Smeets, Socialist deputy of Liege and mayor-elect of Seraing, Belgium, has come to grief in a somewhat novel way. He was a Freemason and a member of the Society of Freethinkers, yet he authorized the employment of Catholic teachers in the public schools of Seraing, where his peculiar views find little favor with the parents of the school children. His associates disapproved of his action, which, though strictly within the letter and meaning of the law, was not in keeping with the spirit and aim of the two organizations. He was therefore ignominiously expelled from both.

In 1906 the New York Factory Law was so amended as to provide for cleanliness in bakeshops. Walls and ceilings were to be whitewashed every three months, woodwork was to be painted frequently, and furniture and utensils were to be so arranged as to be cleaned easily. Every shop was to be over 8 feet high and sleeping in them was forbidden. The law is a good one, but the cost of enforcing it has impeded its application. Perhaps something will be done to make it more efficient as the matter is important.

The Grand Trunk Pacific Railway and the Government of British Columbia are at a deadlock. The former is bound by its agreement to build its lines in British Columbia with white labor. A few months ago it announced that the difficulty of obtaining such labor is so great as to make the employment of Asiatics absolutely necessary if the road is to be finished at the appointed time, and asked the government to derogate from this point. The government refuses absolutely to entertain the re-

quest, since it is in direct opposition to its fundamental policy of keeping such labor out of the Province. One might suggest the possibility of employing Italians. This would, of course, be possible, but we are glad to see a movement, beginning to settle these, who are almost ideal husbandmen, on the land, instead of allowing them to be used as mere labor. The Manager of the Labor Information Office for Italians in New York, Signor C. E. di Palma Castiglione, has been publishing for five months past a weekly bulletin, of which a large part is devoted to particulars of farms in New York for sale at \$1,000 and under. He is preparing a list of similar farms in Massachusetts, and the authorities in Missouri, Illinois and Virginia have called the attention of those wishing to sell to this weekly publication. It is sent free of charge to all Italians of influence in the country, and it is satisfactory to learn from Signor Castiglione that the Italian priests of this country are cooperating zealously with him in this good work.

ECCLESIASTICAL ITEMS

Principal among the resolutions adopted at the concluding sessions of the annual convention of the American Federation of Catholic societies held in New Orleans, La., was one declaring the opposition of the delegates to all forms of socialism. The resolution was worded as follows:

"We protest against propagandas which embitter the workingman, preach a gospel of class hatred, of confiscation of private property, make marriage a mockery, deny paternal rights and responsibility, and proclaim state control and even ownership of the child."

Another resolution passed was bitter in its denunciation of the administrative officers of the new republic of Portugal, and commended the state department at Washington for delaying recognition of the new government. Horror was expressed at the "barbarous inception" of the new republic, President Braga and his associates were scored for their persecution of Catholics, especially for their harsh and insulting treatment of the nuns and monks, and the government was declared to be founded on injustice and ungodliness.

The national educational association was denounced for "attempting to set up in this country an educational trust, a menace to individual liberty and to the primary rights which every American citizen enjoys of choosing the kind of education which he may wish to give his children."

The federation declared against the substitution of ethical teaching for religious training in schools and colleges, protested against Bible reading in public schools, deprecated the use of public funds or of

public buildings for lecture courses in philosophy, literature, or science, urged the establishment of more parish schools and demanded "some equitable compensation" for the secular education given in Catholic schools.

Congress was urged to amend the postal laws so as to include within the scope of prohibited literature "books, papers, writings, and prints which outrage religious convictions and contain scurrilous and slanderous attacks upon the faith."

Following the adoption of the resolutions and the election of officers the federation adjourned to meet next year in Columbus, O.

It has been well said that theory and practice are the two wings by which we rise above the level of the creeping and crawling things of earth and move in a sphere where the knowledge of God and the service of God are combined in influencing our lives. Those that sat in darkness may see a great light and do no more than bask in its genial rays, the while they are heedless of St. James's warning about the emptiness of faith without works. Without theory, one may perhaps stumble upon success; without practice, theory becomes a painted ship upon a painted ocean, pretty indeed, but unprogressive, motionless.

The Catholic Social Congress of Chile was a gathering of eminently practical men. The Chileans are called the Yankees of South America. They are not favored with a soft, tropical climate, a prodigiously fertile soil, and almost spontaneous vegetation; but, like the New Englander, they must toil on rocky hillsides in summer and experience arctic (or rather, antarctic) cold in winter. This has made them vigorous, prudent, resourceful; and these qualities were conspicuous in the deliberations of the Catholic Congress.

Four of the conclusions of the Congress bore upon the well-being of children and youth. It was urged, in the first place, that the Confraternities of the Christian Doctrine which already exist in many parishes should be multiplied, to do away, as much as possible, with religious ignorance among the young, which all recognized as a great and growing evil productive of indifference and disorderly living. Retreats for children, which have been so successful in our own country, were also considered, with the result that they are to be introduced into Chile.

Eager to carry out the wishes of the Holy Father about frequent communion, the delegates united in requesting the Archbishop of Santiago to appoint a commission of priests from both orders of the clergy to encourage and foster

the practice in Catholic schools and colleges.

Sensible of the trying circumstances in which young men often find themselves when far from home in the pursuit of higher studies at the Universities of Santiago, the Congress viewed with great favor the establishment of an institution under Catholic control where the students could board and lodge while in attendance on the University courses.

The resolutions adopted by the Congress acquaint us with a society which might well have many counterparts in the United States, though we believe its objects have thus far been left to the zeal of individual priests. The membership of the society in question is confined to priests, who devote a portion of their time to visiting and assisting the unfortunate in their homes, in hospitals, and in prisons. By this union of forces, the objects of the society's care are systematically looked after, and no priest is so overburdened that his regular duties suffer. In praising the organization and wishing it increased membership and continued activity in a field so rich in results, the delegates testified their appreciation of what had been accomplished.

Reports on the prevalence and increase in drunkenness in certain classes of the population, led to the federation of all the local temperance societies, and a resolution to undertake a general campaign against the evils of intemperance.

The crowning glory of the Congress was the incorporation of a Building and Loan Society, its purpose being to erect suitable houses to be rented or sold on instalments to laborers. Chilean laborers are often so herded together in unsanitary dwellings that physical and other evils follow as a necessary sequence in their families, where the death rate is above the average for the country.

On Sunday, September 11, a procession fifty thousand strong wound through the streets of Santiago, a manifest proof of the loyalty of the Chileans to the teachings of holy Church. On the following day the delegates held the final solemn session and thus brought to a triumphant close Chile's first Catholic Social Congress.

In the presence of 100,000 spectators on November 10, at St. Louis, Mo., the McKinley electric bridge, the largest bridge crossing the Mississippi and the greatest ever constructed by an electric railway, was formally opened for traffic. The governors of Illinois and of Missouri were on trains that met in the centre of the bridge, and, as they did so, Archbishop Glennon blessed the bridge

according to the Roman ritual, the first time, it is believed, such a public ceremonial took place in the United States. The bridge is built of concrete, stone and steel, is 2,940 feet long and cost \$4,500,000.

Under the auspices of the Catholic Club, Mr. Frank S. Gannon presiding, the Brownson memorial bust was dedicated, at Riverside Park, on the morning of Thanksgiving Day. The unveiling was performed by Mrs. T. H. Odiome, of Elizabeth, N. J., granddaughter of Dr. Brownson. Mrs. Odiome is the daughter of the late Judge and Mrs. Tenney, of New Jersey, her mother being Sarah Brownson, Dr. Brownson's only daughter.

His Grace Archbishop Farley and many of the local clergy were present. The principal address was delivered by W. Bourke Cockran. A large number of Catholic school children were present and sang under the direction of the Rev. Dr. John J. Kean, pastor of the Church of the Holy Name; and the Catholic Protectors Band furnished the music. Mr. M. J. Harson, chairman of the National Committee of the Brownson Memorial, made the presentation address, and the address of acceptance for the City was made by Commissioner of Parks, Hon. Charles B. Stover.

The monument is the work of the late Samuel J. Kitson, of Boston. The design is a pedestal of choice Barre granite, 9 feet 3 inches in height, surmounted by a colossal bronze bust of Dr. Brownson five feet in height, making a total height of 14 feet 3 inches. The bust has been pronounced an admirable portrait by all who knew Brownson. The inscription on the pedestal reads:

BROWNSON

1803 — 1876

Philosopher, Publicist, Patriot.

He Loved

God, Country and Truth.

The entire effect of the monument in its simplicity of design is majestic and imposing, and presents a beautiful and artistic effect.

In June, 1886, the remains of Dr. Brownson were removed from Detroit, Mich., where he died on April 17, 1876, and were conveyed to Notre Dame University, where they were reinterred in the College church, a simple tablet marking the place.

OBITUARY

The Most Reverend Manuel Sánchez, Provost General for the last five years of the Piarists, died in Rome on the third inst., in his seventy-first year. He was a native of Aragon, but had received his education in Valencia, and thus combined in his long and useful life the gentleness of the South with the resoluteness and constancy that characterize the hardy Aragonese. His Order is known and esteemed in

Austria, Hungary, Italy and South America, but especially in Spain, where it conducts sixty colleges. Father Sánchez was honored with many tokens of regard by His Holiness, Pope Pius X, and was often consulted on matters connected with education, to which his Order is devoted.

The *Bombay Examiner* records the death of the Rev. Mother St. Catherine, of the Congregation of Jesus Mary, at the convent, Murree, October 9. The Reverend Mother was a Canadian by birth and entered the Congregation in 1861. She was in charge of various convents in Canada till 1882, when she was sent to Ipswich, England, where her memory is still cherished. To Mother St. Catherine belongs the credit of being the first in the city of Bombay to adopt all the modern methods of education. To her efforts are due the institution of the School of Arts Drawing Exams, The Cambridge Locals; The Trinity College Music Exams; The Training of Teachers; and the Physical Drill and Gymnastics. Her panegyrist declares that her life was the exponent of every religious virtue.

PULPIT, PRESS, AND PLATFORM

Answering the question, "Is Everything the Church's Business?" an editorial in the *Chicago Inter-Ocean* of November 1 says:—

"We have not a doubt that our religion can fit men for heaven, but can it fit men for earth? That is the burning question which the church is summoned to answer."

"Such are the closing words of an article in the *Homiletic Review* on 'The Church and Reform,' by Josiah Strong, to whose name we omit the prefix 'the Rev.' because of his apparent desire that it should be omitted. More than ten years ago, we believe, Mr. Strong ceased preaching the gospel directly and adopted the profession of 'social reform.'"

"To those who may not happen to know it Mr. Strong's attitude is disclosed by the sentences quoted. He considers that the church has a specific mission for social development which it has been painfully slow to accept. He rejoices that the church—or at least some of its ministers—is awaking to this 'responsibility.' He confesses, however, that—

'The increasing social activities of the church are looked upon with grave misgivings by a very large proportion of our church membership as in danger of diverting the church from her own proper work.'

"As Christian laymen we share these misgivings, and they are not allayed by Mr. Strong's efforts at a nice meta-

physical distinction between the 'functions' and the 'sphere' of the church. He admits the exercise of governmental authority by the church in the past—the wielding of 'the secular arm'—was 'a usurpation of power which brought about disaster.' But he insists that 'politics, legislation, industry,' while not 'functions' of the church, are within its 'sphere.'

"Are they? Many preachers seem to think so, for they talk so, and we credit them with sincerity. We get many letters in this office from preachers. Curiously enough they write more about the tariff than about the gospel. They ask us to advocate all sorts of causes except that to which by their profession and ordination vows they are solemnly pledged.

"Here is a recent example: A clergyman in a neighboring state sends us a series of compliments on the conduct of this newspaper, for which we thank him, but closes by solemnly warning us that we cannot do 'Christ's work' unless we join the 'anti-tuberculosis movement,' as a sign of which he asks us to wear a pretty button which he incloses! And there are others as foolish.

"So many of these preachers seem to think more about Congress than the creed, and to be of the notion that to have strong opinions about Roosevelt or Cannon is the same thing as devotion to Jesus Christ. We concede at once that all really moral questions are in the field of the church. But how many of political, legislative and industrial questions are really moral questions? What is there of moral question in the levying of taxes, for instance?

"The question is to get money for the expenses of government. To contribute this money in proportion to their means is a civic obligation of all citizens. Granted a fair intent to maintain equality before the law, is not the whole question just one of expediency, with respect to how the money shall be obtained? We think so.

"Again, where is the moral question in the usual industrial dispute. It is usually just a controversy for money. Each side wants to keep all it has got or get more. That is all, and all the fervid oratory of agitators can make it nothing more. With all the pious professions of Mr. Gompers and his associates, the battles they conduct have the purely material aims of taking money from one set of men and giving it to another.

"We see quite another 'burning question' in the whole situation. It is that if the church is going to take sides in all political and industrial controversies—if the church is going to try to make

everything its business—how is it going to have any time or strength left to save souls?

"As Christian laymen it seems to us a very serious question whether this devotion to material things—these efforts to 'fit men for earth'—is not disabling the church in its mission of fitting men for heaven."

There are 155 students in the North American, and 140 in the South American College, Rome, this year.

SCIENCE

THE SUN'S INFLUENCE ON THE WEATHER.

W. J. Humphreys, of the Mount Weather Observatory, Bluemont, Va., sums up his long article in the *Astrophysical Journal* for September, on "Solar Disturbances and Earth Temperatures," as follows:

"1. An increase in sun-spots appears certainly to be accompanied by a decrease in terrestrial temperatures, at least in many places, fully twenty fold that which can be accounted for by the decrease in radiation from the spot areas alone.

2. It seems nearly certain that sun-spot maxima whatever the value at such times of the solar constant, must lead to a decrease in the ultra-violet radiation that reaches the earth, and a corresponding decrease in the production, by this method, of ozone in the upper atmosphere.

3. The increase in the auroral discharges that accompany spot maxima tend to increase the amount of ozone, especially in the higher latitudes.

4. The change in the temperature of the earth, and all its train of consequences, from spot maximum to spot minimum, is not necessarily dependent upon a change in the solar constant [that is, the sun's heat radiations]. It may depend largely, if not wholly, upon a change in the absorptive property of the atmosphere, caused, we believe, by a variation in the amount of ozone produced by ultra-violet radiation and by auroral discharges."

And then he makes these suggestions:

"In addition to a careful determination of the solar constant and terrestrial temperatures during one or more spot cycles, it would be well to measure, at the same time, the accompanying changes in the ultra-violet portion of the radiation, and also to follow, over the same cycles, the temperature and height of the isothermal layer, and to note, if possible, the amount of ozone in the upper atmosphere.

The information here called for is difficult, though not impossible, to obtain; but much of it—it may be all—is essential, though perhaps not sufficient, to the solution of the complex problem concerning the relation of solar activities to terrestrial

temperatures—a problem of great interest, both from the strictly scientific and from the purely utilitarian standpoints."

WILLIAM F. RIGGE, S.J.

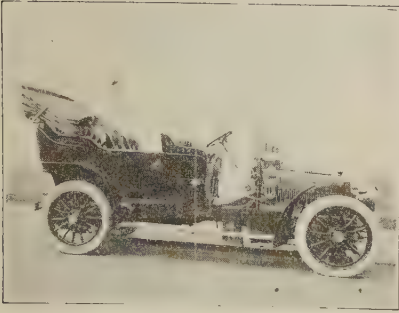
Explorers have recently discovered a new stalactite cave in the Dachstein Mountains, Upper Austria, and estimate it to be the largest of its kind in Europe. The principal tunnel measures about one mile and a quarter, with numerous branchings of varying length. The cave has two levels. In the upper, two immense ice halls were found, having precipitous glaciers some 300 feet in length. Spread over the lower level were a series of halls, the largest being 600 feet long and 100 feet high. Among the paleontological specimens found were brachiopods and cave bears.

Preparations are under way by the United States Government to extend the new method of coal purchasing which, partially operated a short while ago, has proved its feasibility. The coal bills are paid on the basis of the actual heating value of the coal, deduced by tests of samples made by the Geological Survey. The analysis show the quality of the fuel in terms of carbon, sulphur, volatile matter, ash and moisture, and its heating capacity in calories. This new basis has found favor with all parties concerned.

J. W. Nicholson, in discussing the probable size of the particles of comets' tails and their light-scattering effect, concludes that the majority of these elements are not of molecular dimension in spite of the possible tenuity of the constituent gases. The radiation-pressure theory, advanced by Arrhenius and developed mathematically by Schwartzchild, postulates, for the explanation of the phenomena that are associated with comets of a more special type, the presence of particles of such size that the pressure of the solar radiation on each individual mote be nineteen times greater than solar gravitation. This postulate Nicholson has re-established by an analysis peculiarly his own. The inference, then, would seem to be that in a radiation-pressure theory of cometary tails, particles must be present whose dimensions are comparable with the wave-length of light, and these must consist of aggregates of a very large number of molecules. The low pressure at any point of the tail necessitates the presence of a large number of particles of far greater size which, by continuous disintegration, yield a sufficient number of such dimensions as to satisfy the demand of the maximum radiation pressure.

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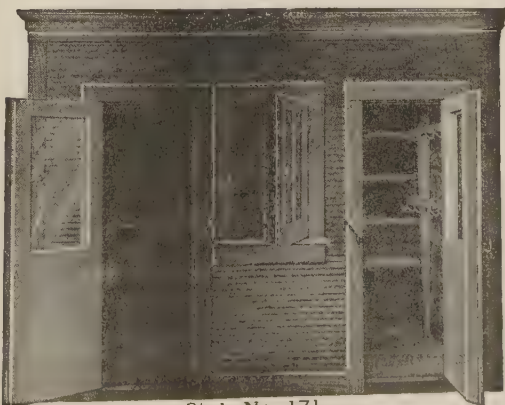
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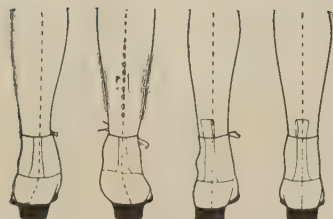
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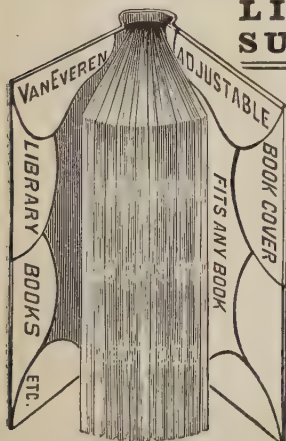
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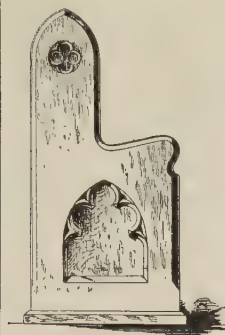
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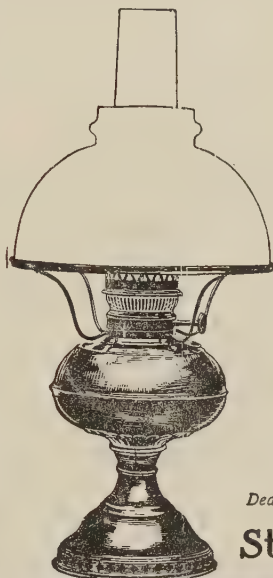
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CHRONICLE

Reading for Seminarians.—The recent *Motu Proprio* against Modernism prohibited the circulation of any kind of newspapers, periodicals, reviews, etc., among the students of ecclesiastical seminaries, and in the houses of study of religious orders and congregations; even the most orthodox and official seemed to come under the ban. A number of bishops having written to ask a definition on the subject, Cardinal De Lai, Prefect of the Consistorial Congregation, has, by the direction of the Pope, written a letter to Cardinal Vaszary, Primate of Hungary, communicating to him and other bishops the formal decision, in which he says:

"The mind of our Most Holy Father is that the law is to remain established which prohibits journals and periodicals, even the best, which treat of the political affairs of the day, or of the social and scientific questions which crop up daily and have not yet found a definite solution—these, I say, are not to be freely left in the hands of the students. There is, however, nothing to hinder the Superiors or Professors of a seminary, when scientific questions are discussed, from reading to the students, or handing to them to read in their presence, articles from some newspapers or periodicals which they may deem useful or opportune for the instruction of the students. But periodicals which contain nothing contentious, but only religious news, the disposition and decrees of the Holy See, the acts and ordinances of the bishops or others which, although periodicals, are merely readings promoting faith and piety, may, with the ap-

proval of the superiors of the seminary, be allowed in the hands of the students out of study hours, or of the time prescribed for the other offices."

New Pennsylvania Station.—On Sunday, Nov. 27, the Pennsylvania Railroad opened its North River tubes, the new tunnels and extensions and the whole of its great station in New York, thus binding together New York, Long Island and New Jersey. Work on the North River tubes was begun on June 10, 1903, and the borings were completed on October 9, 1906. The buildings of the station began on May 1, 1904. Most of the actual work of construction was completed on all parts of the undertaking by August of this year, but the installing of signalling and interlocking devices could not be completed while the heavier work was in progress. Time was also necessary to provide and train a large organization to make ready for use this largest of sub-surface terminals.

The North River division of the tunnel has a length of 13,700 feet. The actual length of the tunnel under water is 6,100 feet. At the Manhattan end of the tunnels the tracks are carried to the station in a closed subway to Ninth Avenue, and then through an open yard into the station. Between Thirty-first and Thirty-third Streets are twenty-one parallel tracks, all so connected by switches that a train can be moved from any one track to any of the others. Ninety-seven feet below mean high-water mark is the lowest depth reached by the tubes. Five hundred buildings were demolished to make room for the new station, and \$100,000,000 was

spent in its construction and equipment. The tracks in the building are all under ground and upon various levels. The waiting room, whose ceiling is 150 feet high, is 277 feet by 103 feet, and constitutes a great promenade. Unlike most railway stations, there are no chairs or benches in the room, but these are provided in the separate waiting rooms for men and women.

The façade in Seventh Avenue is composed of a Doric colonnade. Each of the columns of granite is four feet six inches in diameter, and thirty-five feet high. The columns are doubled at the main entrance and at the entrance for carriages. Above the central colonnade is a clock, having a dial seven feet in diameter. Electric engines will draw all trains in and out, and there will be no smoke in the new station, nor in any of the long subway passages. Illumined by the reflected light of electrolights, the waiting room appears to justify the boast of the Pennsylvania officials, that it is the most imposing thing of its kind in the world.

Uprising in Mexico.—On November 18, a detachment of police of the city of Puebla undertook to search the house of one Aquiles Cerdan, who was supposed to have secreted a store of rifles for use against the Government. Cerdan was an avowed partisan of Madero, and held suspicious meetings in his house. The police found the house barricaded and defended by something like a hundred men, for the news of the impending search had reached the owner. Revolvers and rifles and, for the first time in Mexican history, dynamite bombs were used against the attacking force. State militia and regular troops were summoned to the support of the police. Major Frago, of the State militia, was seriously wounded, captured and carried to an apartment; Chief of Police Cabrera was killed. While the attacking force was battering down the massive doors of the building, the defenders made their escape, but the wife and the sister of Cerdan were captured. After lying concealed in a hiding-place for fourteen hours, Cerdan was shot by guards while he was trying to make his escape. Fearing a general riot, the stores were closed, the streets were deserted, and the flags of the foreign consuls were displayed. The revolutionary movement appeared in all the northern States; but after a few trifling successes, it was suppressed by the Government forces. Its lack of men and means shows that Mexico is far removed from the time when successful revolutions could be arranged over night.

Canada.—The Liberal Association of Winnipeg, reached with difficulty a resolution in general terms approving a lower tariff in favor of western agricultural interests.—The Wolverine, reported lost on Lake Winnipeg, went ashore, but all on board have been saved. Some of her crew reached Selkirk, whence a relief party has been sent out to fetch the rest.—The friends of Nathan, in Montreal, propose to ask the courts to de-

clare Mayor Guerin disqualified, on account of malfeasance, which is to consist in this, that he had the cost of telegraphing the council's protest to the Holy Father, paid out of the petty cash, instead of asking an appropriation from the council. Such trivial persecution, though annoying, must redound to the Mayor's profit.—The Royal George reached Quebec with a case of cholera. Her passengers and crew were quarantined; the ship was fumigated and released.—Lord Strathcona has added \$200,000 to his previous gift for promoting physical and military training in public schools. His gift is now a million.—Sir John French's report on the militia has been laid before parliament, a very severe document, the gist of which is, the material is excellent, the formation, especially that of officers, is worthless.—The children of American settlers in some parts of Alberta object to sing English patriotic songs in school, and the school boards have ordered such songs to be omitted. This has caused considerable indignation in some, who think that the songs should have been continued and the American children excused from taking part in them. A little reflection will show that such a course would have been most unwise. It would have fostered a spirit of antagonism it is most necessary to avoid, since the daily refusal to sing would have been a positive daily assertion by the children of that antagonism, the more so as the number of American children is large. This shows that the American immigration will be a cause of trouble unless it be handled very wisely—300,000 immigrants entered Canada in the present year.—Sir Richard Cartwright spoke in the Senate in favor of reciprocity, saying that it would promote an alliance between England and America which would help to general disarmament. He acknowledged that others may be of a different opinion, and it seems that the commercial and manufacturing interests are almost universally opposed to the idea.

Great Britain.—Lord Lansdowne has submitted proposals for the reform of the House of Lords, which may be presumed to express the mind of the Unionists in the late conference. First, the number of its members is to be reduced and mere peerage is not to give the right to a summons to it. Second, all rights over money bills are renounced provided safeguards against "tacking" are established. Doubts as to whether a bill be purely financial are to be settled in a joint committee. Third, differences regarding other bills in two successive sessions or lasting, at least, a year, are to be settled in a joint sitting. Should the matter be very grave, and not as yet submitted to the people, the electors are to be consulted by means of a referendum.—The younger Unionists began the electoral campaign with gibes and personalities, a dangerous course, as their opponents are Churchill and Lloyd George, masters of that particular style, who have seized at least one of their smart sayings and turned it against them effectively. The older men are pointing out that the

question involves a grave constitutional change. Those who do not wish the change to be made along radical lines must put aside every other matter for the moment and vote with the Unionists. The general opinion of critics outside England is, that this is their only chance of success and that above all they must keep the "backwoods" peers off the platform.—Lloyd George spoke to an East London constituency. The National Anthem was shouted down. He made a bitter attack on the Lords, claimed that the returning prosperity is God's blessing on his budget, promised more pensions and insurance against unemployment, and recommended a Socialist named Lansbury to their suffrages. The enthusiasm he excited was most intense.—Hilaire Belloc refuses to support the ministry, declining "to give at the bidding of the party machine a blank cheque to Churchill, Asquith, Haldane and the rest."—Asquith is full of promises of future legislation, payment of members, reversal of Osborne judgment, the admission into Parliament of a female suffrage bill, provided he be returned to power.—The "Suffragettes" have been rioting. They attacked Messrs. Asquith and Birrell, injuring the latter so severely that he has had to cancel his public engagements. They broke the windows of these ministers and of Winston Churchill.—Parliament was dissolved November 28. Insurance at Lloyd's is equivalent to odds of 4 to 1 in favor of the Liberals.—The plague situation in Suffolk grows more serious. Dead rabbits and hares have been found in East Kent. All sorts of precautions are being recommended by the authorities who, strange to say, seem to know nothing of the admirably effective work of the American Government in San Francisco, Honolulu and Manila.—The Birkbeck Bank has sustained a great run caused by the circulation of an anonymous letter connecting it with the Charing Cross Bank. The bank offers a reward of £200 for the discovery of the writer.—The Lower House of Canterbury Convocation has been discussing Prayer-book revision, and recommends the change in the prayer for Parliament, of the words, "Our most religious and gracious king," into, "Our sovereign lord, the king." The abolition of the declaration against transubstantiation, etc., has evidently destroyed the sovereign's official character as a "religious king."—Rioting in the South Wales collieries has been renewed.—Two great estates, that of the late Charles Morrison, eleven million pounds, and that of the late Alfred Beit, eight million pounds, are being settled. The death duties will be three million pounds, about 15¾ per cent.

Ireland.—Mr. Redmond, on his return to Ireland from his successful American mission, was received with extraordinary demonstrations of welcome in Cork and Dublin and the cities en route. He spoke warmly of the reception he had received in the United States from all classes of the people. His meetings were crowded and Governors, Bishops, Senators, Congressmen and Mayors were on the platform. All Americans, from the Presi-

dent down, were in favor of Home Rule for Ireland. Some \$150,000 was the material result of the visit, but the moral result was greater. Referring to sneers at the use of American money he quoted the answer of an American statesman: "Ireland ought to be no more ashamed to ask material aid from America to help her to win her liberty than America was ashamed to ask material aid from France when she was winning her liberty." American public opinion on Ireland's side is an impassable barrier to an Anglo-American alliance till Irish liberty shall have been granted. It was false that he had lowered the National Flag in America. An Irish Nationalist by race, tradition, instinct and training, his dominant purpose was to win self-government for Ireland and he was now returning to Parliament to wrest it from the necessities of English parties.—The controversial features of the Budget will be held over till after the election, thus permitting the Irish party to support the government. The part of the Budget which has just passed the Commons contains a provision eliminating certain disqualifications in the Old Age Pension Bill, which will specially benefit Ireland. The announcement that the Liberals if returned will introduce a Payment of Members Bill should be particularly acceptable to the Irish Members.—It is thought that the Nationalists will be returned in their present strength, and may possibly gain one or two seats from the Unionists. A truce was proposed between the two Nationalist sections, but without effect. Mr. O'Brien, whose friends are expected to lose one or two seats from a total of ten, contends that Mr. Redmond has broken up the Conference and thereby destroyed the only immediate hope of Home Rule. Mr. Healy is suspicious of Mr. Asquith's reticence and of the kind of Home Rule he should favor, but would accept any provided the financial provisions are sound. Mr. Balfour in declaring that "the Government is going to attempt to destroy our Constitution in obedience to the will of American subscribers" and "we are governed by factions of men who care nothing for your empire or country," has made anti-Irish domination the Unionist slogan, so that whether the Liberals wish it or not, the Irish question is bound to be in the forefront of the electoral battle.

France.—The statistics of criminality, published annually in France, made their appearance in the *Journal Officiel* early in November. The official figures make distressful reading. Crime is rapidly on the increase among youths between the ages of seven and twenty years. As the record runs, "the percentage of criminality added by the youth of the country to total criminality of the nation has notably increased." Nor is this the whole story. "As regards children under seven years," says the report, "the figures given do not furnish a complete idea of the prevalence of evil-doing." It appears that minors haled before the courts at this tender age are dismissed with a warning; and no record is made of their appearance to answer charges. A rather naive reason of the situation is ad-

vanced in the *Journal Officiel*. "The increase is due," says the writer, "to a lack of surveillance on the part of parents and to a non-frequentation of the schools." Some one commenting on the report in *l'Echo de Paris* has this remark to make: "The excuse alleged shows at once the helpless infirmity of the authorities and the culpable illusion of those who pretend to justify them contrary to all evidence." The real reason of the lamentable increase of crime among the young, which the official records cannot conceal, is, he adds, the frequentation of schools in which the very name of God is tabooed. And he comments further on the unsavory outcome of the lay schools established with so great a flourish by the government twenty-five years ago. The parents trained in them fail to safeguard their little ones, the little ones now being formed in them grow in wickedness year after year. —At the closing session of the Catholic Congress recently held in Lille, Cardinal Luçon gave a strong address on the school question. He affirmed that the success of the free-thinkers' efforts to laicize the schools of France would not merely de-christianize their country, they would rather make it atheistic. French normal schools to-day, said His Eminence, are practically atheistic, and they who are trained in them, go forth to teach what they have learned. Catholics must not falter in their struggle for the liberty of the school until they shall have won complete success in their just demands.

Emperor William Visits Beuron.—The German press reports a noteworthy utterance of Germany's ruler during his visit to the Benedictine monastery at Beuron, November 13. Addressing the abbot and a number of Catholic dignitaries gathered to welcome the Emperor and his party, William said: "I look to you to help me keep my people religious. This is very important, as the twentieth century has set loose ideas which can be successfully combated only with the help of religion and the support of heaven. My crown can guarantee me success only when it relies on the word and personality of Our Lord. The governments of Christian princes can be carried on only according to the will of the Lord. The altar and throne are closely united and must not be separated." The Emperor went to Beuron chiefly to see the heroic bronze crucifix presented to the monastery by His Majesty a few weeks ago, but his announced visit of half an hour was drawn out to an hour and a half, so interested did he show himself during his tour through the Monastery buildings to examine the notable art treasures and the splendid library with which the Beuron Benedictines have enriched their ancient abbey.

Germans Cannot Have American Beef.—The stormy scenes looked for at the reopening, on November 22, of the Reichstag's sessions, after a recess of six months, failed to appear. The body met, and with no more formality than might have marked its proceedings had it adjourned but the day before, began at once the con-

sideration of the order of the day. The interpellation announced by the Socialists regarding the high price of meats, which it was thought would provoke sharp discussion, owing to the opposition of the Agrarian party, was made to almost empty benches. Vice-Chancellor Delbrueck, Minister of the Interior, made known the Government's position in unmistakable terms. He explained how at the solicitation of the South German government Chancellor von Bethmann-Hollweg had sanctioned the import from France of a fixed number of cattle and swine weekly. Importation of cattle from America, he added, originally prohibited, owing to the prevalence of Texas fever, cannot be permitted on veterinary grounds, and American fresh beef was barred for the same reason. But if this prohibition were abrogated such importation would still be impossible, owing to the meat inspection law, which requires fresh beef to be imported in whole or half carcasses with the internal organs intact.

Vienna.—The great open square facing Parliament House was the scene last week of a strong demonstration in favor of cheaper meat. The high prices prevailing for months past have become a source of wide-spread complaint and the promoters of the demonstration used the opportunity to arouse their followers against alleged favoritism in the policy of the Government towards the agrarian party. Ten thousand Social Democrats marched in the parade bearing banners on which were inscribed demands for the reduction of the meat tariff, so that importation of that commodity from Argentina might be facilitated and prices be reasonably lowered.

Bohemia.—The Landtag, following the conditions described in last week's chronicle, adjourned *sine die*. No good results apparently were to be expected from the further deliberation of the compromise committee, to which the grievances of Czechs and Germans had been referred, after its futile attempts during many weeks to arrive at a satisfactory settlement between the two parties. The outcome may prove a serious matter to the Kingdom. Many questions touching the country's welfare await solution, and nothing can be effected until a peace compact shall have been entered into by the contending factions.

Portugal.—The provisional Government has revoked the decree of exile pronounced against Queen Maria Pia, grandmother of Manoel. She has sent a confidential servant to Lisbon, to collect her personal property and convey it to Italy. Ex-premier Franco was arrested for abuse of power in connection with his services to Dom Carlos. He was released on two hundred thousand dollars cash bail. The hierarchy met in Lisbon under the presidency of the Patriarch to provide for the welfare of the Church under existing conditions.

QUESTIONS OF THE DAY

The Immaculate Conception

Many to-day find religion a fascinating study. It gives scope to the imagination; and so books are written about it, people talk about it, indeed one can hardly find a more acceptable subject for the conversation of a well-read company. Yet in such companies religious persons are often few; for too often those finding the Christian religion most interesting objectively, are the very ones to profess the least subjective need of it. It enters into their personal lives no more than Totemism or Fetichism. They read the Gospels and the Upanishads with the same aloofness; and our Lord Jesus Christ is no more to them than Buddha. Of what faith is, the world of culture has not, as a general rule, the vaguest notion.

This does not mean that the men and women belonging to it are not members of sects commonly styled Christian. Some may be even ministers in their sects. A clergyman, speaking in a splendid building named after an Apostle who gave himself to a cruel death for the faith of Christ, told his hearers lately that he did not believe in the reality of Adam and Eve. An influential periodical of the same sect joins the *Independent* in railing at certain Presbyterian ministers, calling them "Bibliolaters" because they maintain the historical truth of the Pentateuch. A person of that type once asked me whether the Catholic Church held as matter of faith the accounts given in Genesis of the Fall. On my answering in the affirmative, he rejoined: "I am sorry to hear it. I thought better things of the Catholic Church." I pointed out that it is a fundamental doctrine, and he was quite surprised. Yet it is clear that the fall of the human race in Adam's disobedience lies at the foundation of Christianity. Redemption presupposes the Fall and implies the Incarnation, and without the Incarnation there is no Christian religion. Take away the Fall, and St. Paul's epistles are so much waste paper. Until modern faithlessness appeared, not only to Catholics, but also to nearly every Protestant, all this was self-evident.

That it is not so to-day outside the Catholic Church, is due to the great error of these times, the persuasion that there is no dogma, that religion is exclusively a matter of conduct, and not primarily a matter of belief. This necessitates the denial of the Incarnation; since to admit that God "has spoken to us through his Son" would involve logically the obligation of accepting such a revelation. Hence, therefore the rejection of the Fall and of the Redemption. Hence, too, all the indignities done to her whom through long centuries all Christendom acclaimed "the glorious and ever Virgin Mother of God." The error is to be met, therefore, by reaffirming the great facts of the Incarnation, the Word made Flesh, and the consequent dignity of Mary His Mother.

These stand or fall together. They might, therefore,

be reaffirmed simultaneously; or one might be reaffirmed formally; the other, implicitly in that formal reaffirmation. The first Protestants denied Mary's prerogatives and her place in the scheme of Redemption, as things injurious to her Son; and, as the result, we see Protestantism generally apostatizing with regard to Our Lord's Person, Mission and Incarnation. This may be a reason why in His wisdom and providence, God decreed to summon the world to return to faith, by the reassertion of Mary's dignity.

Because God is infinite He can draw good for men out of every evil. That He does so for all who will accept the good, every Christian must believe; and in His government of the Church we find the confirmation of our faith. Heresy after heresy arose to be condemned; but no condemnation left the faith in the same condition as it was in before. To the Church at its foundation our Lord committed the fullness of the Catholic faith; but it was not always taught to the faithful with the same explicitness. It was the examination and condemnation of each successive heresy that conduced to the fuller exposition and clearer definition of the deposit of faith. And so the disturbances of Arianism, Monophysitism, Nestorianism, Donatism, Pelagianism left Christians the richer in their explicit knowledge of Our Lord's Divinity and Incarnation, and of the intimate connection with these of Mary's prerogatives, of the nature of the Church and the Sacraments and of the workings of Divine Grace. It is not wonderful then, except to those who, making void Christ's promises, deny the Church to-day to be the living Church of other times, the organ of the Holy Ghost, that out of the Protestant heresy should have come to us, among other things, a defined knowledge of the Immaculate Conception as contained in Divine revelation from the beginning.

For this is no new doctrine. On the contrary, it is part of the oldest revelation, of what the cultured, faithless world we spoke of, calls the Eden myth, but which for us culminates in the *proto-evangelion*, the first Gospel-message, the promise to our first parents of the Redeemer by whose merits they were forgiven, and who should restore to mankind all it had lost in Adam's sin. The words are few, and in the fullness of their sense obscure, as the weighty words of God must always be to the mere human intellect; but to the Church, enlightened by the indwelling Holy Spirit, nothing is obscure. Under her guidance we read them and penetrate their meaning:

"I will put enmities between thee and the woman and between thy seed and her seed.

She shall crush thy head, and thou shalt lie in wait for her heel."

The seed of the woman is Christ, our Lord, who, St. Paul tells us is the second Adam. Between Him and the devil and all the fallen angels with all their ceaseless warfare against mankind, is to be absolute enmity, of which the climax is to be His triumphant victory and their utter overthrow. With Him is joined, on terms as equal

as can subsist between the Creator and a creature in this absolute enmity, "the woman." Who is this woman? Is it Eve, the devil's victim in the first attack of the world-long war? Is she to be raised to such an association, while to Adam is left the temporal consequences of his sin? This cannot be. His partner in grace, falling with him in their sin, she must be the companion of his punishment. The second Adam takes to himself a second Eve, not her to whom was addressed the sentence: "I will multiply thy sorrows," but her to whom the infallible Church applies the divine words: "Thou art all fair and there is no spot in thee," that is, her who never was to be otherwise than at enmity with the devil, and therefore never to be subject to sin. Mary, therefore, was not only by a wonderful privilege to be free from actual sin during her life, but also by a singular privilege to be free from original sin by the reception of sanctifying grace simultaneously with the first moment of her existence.

Understanding this, one goes over the liturgies of the Church, the feasts and offices in honor of the Mother of God, the writings of Fathers, Doctors and Saints, the constant belief of the Christian people, and to his heart's great joy finds how consonant all are with the definition of the Catholic faith uttered not sixty years ago by Pius IX. He is not surprised to hear an occasional voice apparently discordant, for Saints and Doctors and Fathers are not infallible. Moreover, the voice is, generally speaking, discordant only apparently, it is uttered by one who has not grasped the question as it is our privilege to grasp it under the unerring guidance of Holy Church, so that it is not hard to show that had such a one enjoyed our advantages, his voice would have blended with ours in saluting the Immaculate Conception of the glorious and ever Blessed Virgin Mary.

There are well-meaning people outside the Church persuaded that, in defining this dogma of the Catholic faith, the Church has honored Mary unduly at the cost of the honor due to God. They think we hold Mary's perfect sanctity to be hers, as it were, by right, whereas by right only God is holy, and take her out of the category of those redeemed by the Blood of Jesus Christ, which alone cleanses from sin. Certainly such a doctrine would be an outrage on the Christian religion. But the Catholic Church is far from teaching it, how far, the words of the definition will show:

"We declare, pronounce and define the doctrine, which holds that the most Blessed Virgin Mary was, in the first instant of her conception, preserved by a singular grace and privilege of Almighty God in view of the merits of Jesus Christ the Saviour of the human race, free from all stain of original sin, is revealed by God, and therefore to be firmly and constantly believed by all the faithful."

The Immaculate Conception is, therefore, a grace and privilege conferred on Mary alone of all mankind; it was conferred by Him who alone could do so; it is the

work of His Omnipotence, and it was merited by the Precious Blood of Jesus Christ, who in His goodness and for His own honor would be the Redeemer of His dear Mother in a way even more excellent and intimate than that in which He is the Redeemer of the rest of the human race.

HENRY WOODS, S.J.

Beginnings of Italian Socialism

To the American interested in the Socialist movement, the story of Socialism in Italy will, no doubt, be welcome. It must be merely a sketch, but will help to a better understanding of the social and political movements of that country. Those who wish to have a more thorough knowledge of the subject may consult for instance, the reviews of Socialist Congresses, published in such periodicals as the *Civiltà Cattolica* and the *Revista Internazionale* of Rome; the *Idea*, the *Scuola Cattolica* and the *Unione* of Milan, and the *Azione Sociale* of Bergamo. The chief liberal periodicals discussing it are the *Riforma Sociale* of Turin, and the *Nuova Antologia* of Florence. Among the Socialist organs may be mentioned, the *Critica Sociale* of Milan and the *Avanti* of Rome. Moreover, several Catholic writers have studied seriously the questions of Socialism in Italy, amongst whom are notable Veggiano, Ballerini, Toniolo, Verresi, and Meda. From all these sources we shall draw freely.

Socialism in Italy began in what may be regarded as the Revolutionary period, extending from 1848 to 1874, which, however, was a time of preparation, rather than of Socialism pure and simple. The precursors of the leaders of to-day were Mazzini, Garibaldi, and above all, the Russian refugee, Prince Michael Bakounine, who betook himself to Florence in 1864, and then proceeded to south Italy, where he established sections of the International Workingmen's Association. The first section was formed in Naples, in 1862; others came later in Campagna, in Sicily and Tuscany. In the north of Italy a few newspapers helped the work, chief of which was the *Plebe*, of Lodi, under the direction of Enrico Bignani. The International Association became famous in 1870 through its connection with the Paris Commune, and increased in strength, not only in the south of Italy, but also in the north, especially in Emilia and Romagna.

Bakounine soon broke with Mazzini, and then his one hundred and fifty sections, aided by twenty newspapers, and strengthened by the moral forces which came to them from the Congress of Rimini in 1862, and Bologna in 1874, began to prepare for a revolution. The scheme miscarried. The attempts in Naples and Benevento were a failure, and the Government resorted to terrible means of repression. Andrea Costa, who has been the head of the Internationals since 1870, declared himself against Bakounine and his absolute anarchism, and in favor of the doctrine of Marx. Thus the idea of insurrection as a means of social regeneration faded for the moment from the minds of the men, and in a few years the Inter-

national, as such, ceased to exist, being succeeded by various Socialist organizations.

The Congress held in Bologna on the 14th of March, 1880, afforded the clearest indication of this change. The Congress approved of the liberty of strikes; universal suffrage; the liberty of the press and of the association; municipal autonomy; a progressive single tax, and the abolition of church funds. From this congress sprung the Italian Workingmen's Party, whose purpose was to organize workmen for the struggle of labor against capital. It intended to exclude any idea of conciliation, but, nevertheless, it hesitated between Unionism on one side and Anarchy on the other. The different sections at Milan, Turin, Genoa, Rome, Naples and other great cities were endorsed, and at the next political elections, Bignani, Costa, and the workingman, Antonio Maffi, appeared as candidates. Parallel with the Workingmen's Party was that of the Revolutionary Socialists, which was more political than social, and was especially strong in the old International centres. This division was, naturally, a cause of weakness.

Meanwhile there had arisen on the Socialist horizon a star of the first magnitude, Filippo Turati, perhaps the finest mind among the Italian Socialists. His eloquence and his periodical *Riforma Sociale*, gave him unlimited influence. At his suggestion, and that of the Milanese Socialists, whom he controlled, a congress of Italian Socialists was convoked at Milan, in August, 1891. It there defined the purpose of the Italian Workingmen's Party, and drew up the constitution of the Labor Party, counting as workingmen, not only laborers and artisans, but also professional men. The program of Marx was adopted, but as the intellectuals multiplied and became leaders, a sharp rivalry began between them and the old pioneers of the Workingmen's Party, who were workingmen pure and simple. This strife reached its climax in the Congress of Genoa, August 15th, 1892, when the Italian Labor Party expelled a considerable number of workingmen as Anarchists. At that Congress one hundred and ninety-two political and workingmen's associations were represented. It was the absolute triumph of Marxism.

In the Congress held at Reggio di Emilia, from September 8th to 10th, 1893, the Italian Labor Party was transformed into the Italian Socialist Labor Party. There were two hundred and seventeen representatives present, chief among whom was Enrico Ferri, the man who was to play such an important part in the affairs of Italian Socialism. The aim of the party was defined as being the Maximum Program, that is, the socialization of the land and the instruments of labor. The revolutionary character of the party was affirmed, and its tactics were declared to be no compromise; its methods, war of the classes. A procession of five thousand peasants passed through the streets of Reggio and listened to the fiery speeches of the Socialist leaders. That parade of the peasants and the revolutionary program of the Congress

filled the Government and the middle class with consternation. A reaction was inevitable. When Crispi came into power, Sicily was in revolt. The vigorous Minister proclaimed a state of siege, and with an iron hand crushed the Anarchical Socialists, arrested Barbato, Bosco Garibaldi, Verro and several hundred of the open secret agitators. The Government occupied itself for a time almost exclusively against the revolutionary propaganda, and in 1894 passed laws against Anarchists, and applied on a large scale the rule of compulsory residence. Indirectly the Government's action extended to Socialism, and on October 22d, 1894, a decree was issued dissolving all Socialist associations.

Such stringent measures had the effect of exciting sympathy for the Socialists, and renewed their courage. At the height of the reaction, sixty-four leading Socialists met secretly in Parma, January 13th, 1895, and declared the party reconstituted, calling it simply the Italian Socialist Party. This meeting at Parma is important. In contradiction to the Reggio assembly, it explicitly adopted the Minimum Program, as the aim of Socialistic activity. It also substituted individual adhesion instead of an association by groups or unions. Individuals without any reference to their occupation, constituted sections in each locality, and thus there was a separation of the economical from political action. The Organization of Trades found its natural place in the Labor Exchanges, which were begun in 1889, and extended in a few years to all Italian cities. Thus also began the great agricultural and industrial associations, such as the Union of Railway Employees, Printers, Masons, etc. By degrees all these groups of workingmen were imbued with the Socialist spirit and followed the guidance of Socialist leaders.

In the elections of 1892, twenty-seven thousand votes were cast for their candidates, and in 1895, the figure grew to eighty-one thousand. Their representatives in Parliament rose from five to twelve, and in the Congress of Florence in July, 1896, three hundred and twenty-nine sections were represented. They then entered upon a very aggressive propaganda, and their success was made easy by the disaster of Adowa and the fall of Crispi.

I. QUIRICO, S.J.

A Modern Vitalist

At the convention of the Keplerbund in Kassel, Hans Driesch, one of Germany's foremost biologists, delivered a lecture on "Logical Vindication of the Doctrine of the Autonomy of Life." This lecture, together with another delivered at Heidelberg on "The Purpose and Nature of Natural Philosophy," was published only recently, (Engelmann, Leipzig), in the form of a pamphlet, bearing the title, "Zwei Vorträge zur Naturphilosophie." While we are scarcely in sympathy with Driesch's Kantian Philosophy, nor with his efforts to interpret nature, and especially living nature in terms of that

Philosophy, still there is much in the few pages of this lecture that will command the attention of the two opposing camps of modern theoretical biology.

Hans Driesch is a vitalist and has given repeated expression to his convictions in unmistakable terms. To quote his own words, "Biology, I hear someone say, is simply and solely an empirical science; in some sense it is nothing but applied physics and chemistry, perhaps applied mechanics. . . . It will be my essential endeavor to convince you in the course of these lectures that such an aspect of the science of biology is wrong; that biology is an elemental natural science in the true sense of the word" (*The Science and Philosophy of the Organism*, vol. I, pp. 8, 9). And Driesch has arrived at his conclusions in a strictly scientific way, analytically, by the aid of experiment. As he himself says in the lectures now under consideration, "The profound insight which experimental research has given us into the nature of living matter, has produced in many contemporaries, as well as in myself, the conviction that any materialistic, yes, even any mechanistic explanation of life processes is false,—that life must be autonomous; in other words, is not applied Physics and Chemistry, but something entirely different, a thing by itself. Such a doctrine has ever been designated as Vitalism." (op. cit. p. 3).

In the very beginning of his lecture, Driesch gives utterance to doctrines that will make both the materialist and the vitalist pause: the former, because they are uttered by a "real" scientist, a "free" scientist, a firm believer in the scalpel, the microscope and the test-tube. one to whom no bias, religious or otherwise can be imputed; the latter, because he is astonished to hear of someone bold enough to throw back into the face of materialism the very weapon which it had been using with such telling force against vitalism these many years. Evidently taking his suggestion from the well-known purpose of the Keplerbund, to foster "unprejudiced and unbiased science" he asserts that "the majority of biologists of to-day are fettered by dogma: dogmatic materialism,—or as it is now more commonly called, by the misuse of an old and venerable name,—dogmatic Monism, fetters them. . . . Yes, even when the crudities of thought (*Denkroheiten*) of real Materialism are avoided, . . . the majority of contemporary research workers are inclined to consider this phenomenon of the Real (*Erscheinung des Wirklichen*) as a perfect mechanical system and nothing else, hence as 'Mechanism.'" (p. 3).

Time was, and it is not ancient history, when materialists had the copyright on this accusation of bias and prejudice. The fact that it has now been used on so public an occasion and by so prominent an authority against its former owners is certainly not without significance.

But Driesch had other surprises in store for scientists on this occasion. How novel to the ear accustomed to

the accents of "modern" biologists, are the following words: "We know nothing of the laws of descent; but we do know that the commonly accepted doctrines, known as Lamarckism and Darwinism, which make 'law' out of mere chance, are false. The field of the theory of descent is an ungrateful one. In it there is opportunity for destructive criticism, only; not for constructive development." (p. 2).

The lecturer then explains his method: "In many ways I have tried to prove the vitalistic doctrine of life. This, of course, could be done, only, by showing that certain processes in the life of the individual cannot be resolved into merely physico-chemical factors. In other words, the proofs for vitalism are indirect proofs, proofs 'per exclusionem.'" (p. 3).

Driesch now shows how these experimental proofs can be given. They are described in great detail in the author's "*The Science and Philosophy of the Organism*." (London, 1908), but even in their abbreviated form as they appear in this pamphlet, they are so clear and striking that they cannot but appeal to the unbiased mind. From the reviewer of the pamphlet in *Nature* they elicited the statement, "His, (Driesch's) arguments in support of his opinions are most weighty, and—the present reviewer ventures to say—convincing." (pp. 84, 294).

The first proof Driesch finds in the fact that fragmentary parts of embryos when properly treated can produce, even without previous regeneration, entire, although diminutive, individuals. Such diminutive individuals were actually produced by the author, and he quotes the embryos of the sea-urchin, the star-fish, of fish and of amphibia, as well as adult forms of Tubularia, Hydra, Planaria and Clavellina as instances in point. The explanation of these phenomena is certainly not forthcoming by supposing that external agencies or Chemism or a machine is the directing force; for, argues the author, "a machine does not remain the same if its parts are arbitrarily removed, and just as arbitrarily rearranged." (p. 6).

Regeneration and the facts of cell cleavage during embryonic development form the basis of the second argument for vitalism. A machine certainly does not repair its own damaged parts, nor can it duplicate or multiply itself and still remain the same machine. Finally, an analysis of vital activity is regarded as a third proof, since it shows that the so-called "psycho-physical parallelism" is untenable.

As is evident from the above, the proofs which Driesch adduces in this pamphlet should rather be termed "classes of proofs," for in their fuller treatment in "*The Science and Philosophy of the Organism*" a number of striking facts observed in the laboratory chiefly by the author himself is adduced under each of these three heads.

Driesch then passes on to the logical vindication of his theories. Since he makes use of Kantian terminology in

this part we chose rather not to follow him. He puts to himself the question "How can the essentially non-mechanical in nature be compatible with the mechanical as a part of nature, as well as with our thought, as the 'understander' of nature?" His conclusion briefly, is that vitalism is a doctrine that satisfies the demands of correct thought, and that it does not postulate the existence of anything that contains contradictory characteristics.

With this conclusion, of course, we agree thoroughly, and we feel confident that Driesch's little pamphlet will do much to strengthen the vitalistic position which demands first and foremost a thorough groundwork of scientific experimental fact; not for those, it is true, who accept it on the traditional metaphysical grounds, but for the modern laboratory-trained scientist.

A. M. S. S.J.

Canadian Patois

"Unfortunately," said an American to an acquaintance of his on the other side of the border, "your Canadian French is only *patois*." "I am aware," was the reply, "that such is the impression among those who know nothing about French. Indeed, they never grow tired of volunteering that precious piece of information; and as a certain old professor used to say, 'the more a man repeats an accusation the more he gets to think that it is true.'"

However, French-Canadians are not particularly worried about the charge, for they know that they are not alone in that respect. It is not very long since Englishmen spoke disdainfully of the language used in the United States and Upper Canada. Thanks to the literature produced in both places that prejudice has been largely removed; though traces of it still linger here and there. But no such impression had to be removed from the minds of Frenchmen in France with regard to the language employed by their kindred on this side of the world. That delusion exists only in the imagination of those who have no knowledge of French.

As a matter of fact there is no Canadian *patois*. Our French is genuine French; it is a blood-relation, in the first degree, of the language used in France. The people of Old and New France are perfectly at home with each other and converse as brothers of the same family. I have studied and lived in France; I have traveled through many of its provinces; I have passed the greater part of my time among professors of colleges and universities; I have conversed with the ordinary people both of France and Canada, and though I have met individuals in both countries more or less careful of their grammar and pronunciation, I have not yet discovered two distinct categories, one speaking bad and the other good French. This was especially the case in religious communities. Among them it would be extremely difficult for a visitor to discover whether the person speaking came

from New or Old France. At most, a particular accent might betray one at times, but it would be no more than one might observe between the accent of a man from the Southern States or from Back Bay. And yet their language is nothing else than that of the various classes of society from which they come, plus the grammatical correctness which they may have subsequently acquired.

Candidly, I believe that there is no country in the world where there is less *patois* than in Canada. The French spoken there is the same from Halifax to Vancouver. It is the French brought over from Normandy and Brittany, and it has been preserved perfectly, especially in the country places where the people do not come in contact with English settlers, and do not read the daily papers. It is, of course, not the French of the Academy, but neither is the French used in the different provinces of France that of the Forty Immortals. Naturally, there are mistakes of pronunciation and the syntax is sometimes at odds with the rules of grammar. But what archaisms exist either in the words or phrases have a charm of their own. When Mgr. Touchet, the Bishop of Orleans was speaking the other day, at Notre Dame in Montreal, of one of the judges of Joan of Arc, he said, "he was from Limoges and used a sort of a jargon." He would never have said that of a French-Canadian judge.

Without exaggeration or chauvinism, I might add that the differences which one remarks between our language of the people and that of the peasants of France are rather in our favor. Among our people there are fewer of those curious, sharp and nasal accents which quite upset Frenchmen themselves when they pass from one province of France to another; there are fewer sing-song intonations, fewer barbarisms, and there is no slang. M. J. J. Ampère, M. Rameau, and M. Ch. Bos, have all spoken of the purity of the language of Canada; and M. Bellay in describing a dramatic representation given at a certain Canadian college, expressed himself as particularly pleased with the correct accent and pronunciation of the students. M. du Roure, a Parisian, who is at present a professor at Laval, has put himself on record as saying that a very notable thing at the recent Eucharistic Congress at Montreal was the surprise of many visiting Frenchmen at the purity of the language as it is now spoken in Canada. *L'Hermine*, a French paper, in a criticism of Ernest Gagnon's latest book, "*Feuilles Volantes*," says: "this fine French-Canadian, in his delightful Canadian chronicles writes better French than we do."

I might quote many another French writer, if that would convince those who do not know, or perhaps do not want to know, that in the Province of Quebec real French is spoken.

It would be prudent before a foreigner accuses a Canadian of using *patois* to be sure that the suspected individual is really a Canadian. I remember, as if it were yesterday, the loud outburst of laughter that one of my

friends was guilty of in this connection. He was a *bona fide* Parisian, a *licencié-ès-lettres*, a charming talker, and had come from France two years before to be a professor in one of our universities. There were four in the party, and we were going from Quebec to Montreal. It was a delightful July evening, and we were seated on deck, talking. Near us were a lady and gentleman with their grown-up daughter. They were from a great American city which I shall not name. The girl had studied French at a high school in Bordeaux. I learned that from her a little later and she was very proud of it; but she told it to me in English. That evening, as usual, our Parisian was in the best of spirits. He talked and talked and laughed and gesticulated and discussed all sorts of things.

The curiosity of the old gentleman was aroused, and trusting to his daughter's knowledge of French, he asked her what we were talking about. She listened discreetly, and then shrugging her shoulders, said with a disdainful air: "I never could understand that Canadian *patois*." No doubt her father and her loving mother thought her very clever. They concluded that her French must be very pure because she could not understand the man from Quebec.

I must make it clear, however, that the praise that I have accorded to the language of the people is not applicable to the middle classes. In Canada conditions obtain which are just the reverse of what happens in France. Not a few Canadians who constitute what is called the upper class differ very little in their speech from country people. This is not due to the fact that our rustics do not speak badly, but rather that many of our city folk do not speak well. I do not mean that our merchants and professional men are unaware of the mistakes they make in their manner of speech, but they are careless about avoiding them. Their vocabulary is more copious than that of the people, and you do not remark in their conversations the expressions, or truncated pronunciations, or phrases, or forms of speech which are peculiar to country people. On the other hand your ears are assailed by Anglicisms; not merely English words—and in that respect we are not worse off than the Parisians—but English grammatical constructions and literal translations from English, which play havoc with the syntax and genius of the language. French words are employed, but the form which the sentence assumes is decidedly English.

Fortunately a reaction has set in against this negligence and unconcern. In good families, in houses of education, both primary and secondary, as well as in the universities, in society gatherings, in the student class of towns and villages, there is now a certain pride in pronouncing, learning and speaking excellent French. Canada has its orators, its writers, its conversationalists, its professors, its teachers. In them there is not the slightest trace of *patois*. There are not a few Canadians who teach French in France.

L. LALANDE, S.J.

The Pre-Reformation Churches in England: A Mood

During the summer and autumn a good many American children of the Church are across the sea, at leisure, and open to all impressions in "that dark, rich Old World." It is indeed an anomaly if they, above all others, do not look far and see deeply and widely. Every Catholic is, in the truest sense, a long-descended person, with a spiritual ancestry and spiritual traditions old as Europe itself; his memories, if he care to draw upon them, are of no common kind. Certain thoughts and emotions are his alone, not shared with his most aesthetic kinsman or neighbor, nor running neck and neck with those of the merely historical student, though the latter may look upon the evidences of ancient religion with interest, and even with respectful awe. Put a party of Cook's Tourists in an English Cathedral. There are one hundred and fifty-seven of them, perhaps; and a separate Cathedral for each. "We make from within us," says Thackeray, "the world we see." To that almost unearthly beauty of English architecture, so full of a certain divine dissatisfaction and mystic aspiration never equalled on the Continent,—who can be so sensitive as an instructed Catholic? For what is this he looks upon? Something inexpressibly noble and beloved which is gagged, drugged, wronged. The spirit has been driven out of it; it goes through alien functions with a spurious or galvanized energy. It is not dead; it is only heart-broken. "They have taken away my Lord, and I know not where they have laid Him."

A terrible, a pathetic emptiness spreads from end to end, and from side to side. Lamps do not fill it for us, nor the exquisite voices of boys, lapping like crystal waves over the spaces of the ritual choir. Sharply and inevitably the Past, with harsh tones, bridges all that lulling music, and says its incredible say. Long ago, it cries, was the Rood smashed down from its sentinel post on the ramparts of the sanctuary; and the alabaster saints struck from their delicate carven niches yonder; and the useless piscinas singularly chosen to hold pamphlets or fragments of masonry; and the little aisle-chapels, each with its individual charm and unction, cleared away to make room for a larger organ or a bigger vestry; and the blessed dead cast out; and the glorious painted windows blinded, and the frescoes white-washed, and the chantry endowments misapplied; and the pyx in the Form of a Silver Dove hovering over the High Altar put rudely forth on the flooded waters, and given over to homelessness, and the ingratitude of man. Such is the record written for those who will heed, the rough outline of the national calamity brought to pass by the strong rulers, full of meat, of the Tudor line.

It is an operative calamity to this day. Severance and spoliation and seduction are written on those splendid walls. They stand hushed with no breath of fire in them: stand decent and unexpressive. No place at all is this for passion or for tears, or for unleashed human re-

pentance and ecstatic human joy any more. One is grateful to have them kept as carefully as they now are at last, their shells of souls being most fair and dear. But less torturing, in a way, is some roofless monastic ruin hard by, where the grass surges in its pure natural gold, and wood-doves make their nest high in the cran- nies of the precarious chancel arch, against a sweet pale sky. For there, at least, is real death, aping no other fate; murdered innocence, with all the arrows crumbling from her wounds, lying quite safe in the hands of time and decay. There wanders no strange presence, as in that other interior, clothed in legalized rebellion, and singing for nearly three hundred years: I am Far Better than the Old! and then varying the refrain, within the memory of living men, until it sounds forth confidently, and with a smile of light: I AM the Old!

Yes, there is much in dispossessed England, "robbed" England (to use a famous word of Cardinal Manning's), which arrests the gaze of those loyal to the Holy See, the Family Hearthstone of the nations. Ladies from New York have been known to sit in the vaulted porches and weep, not irrationally! But why such romantic indulgence when there is no question of despair at all? On the contrary, such an amazing basis for thanksgiving and a strengthened belief in the mercies of God. Surely, most of the popular portents to the instructed eye are hopeful, though not immediately hopeful. And a long line of saints and visionaries in every country have foreseen the broken-off "Branch" restored to her sap and origin: "for He is able to graft it in again." It is treason- able, too, to be too sad where martyrs have died that Faith might live: for the martyrs do not all fail in their invest- ments. Then there are things to do, it seems to some of us, in the way of actual cheer and comfort. "Durham is gone, and Winchester is gone," cries Newman in his wonderful Oscott sermon. But they have not gone so far but that they and we continue yet in secret touch. Ours is one speech with that of the medieval founders whose hearts were built into these consecrated fabrics, and whose bones, according to their last wills and testa- ments, were intended to sleep therein, and to be remem- bered before the vanished Altar "forever." No lay- Catholic need ever pass an *Orate* in an epitaph without sprinkling on that dry grave the dew of brotherly but long-denied prayer. English priests must often be near their own melancholy minsters when bearing the Blessed Sacrament to the sick. Some among them, not unkind to the homesick courts of the Lord, may even ere now have made it a point to enter and cross them, and so have felt the thrill of the long-cold stones, raised up as children unto Abraham.

Oh, that our American Catholic tourists would think of these things, and deepen, even if it be but for an hour, the sense of their relationship to what they may be tempted to take lightly as "Protestant" Churches! Nothing can Protestantize them. What do they know of "hateful Henry" and the Reformation, and Cranmer,

and the Homilies? Built and hallowed as Catholic, loved and used as Catholic, they were still Catholic when lost, and through all external changes, and the buffets, with- out and within, of the wild winds of doctrine, Catholic they are still, and nothing else whatever. They were sealed with chrism by men who knew the pallium. Alienation and sorrow have not dimmed their baptismal beauty one whit. It glows bright, if one only looks for it, on gray towering fanes all over the not very happy land of Gregory and Augustine, the land proud once to name itself Our Lady's Dowry. E. N. Y.

A Dramatic Incident

Examples of what has been called "the revenges of history," are numerous, but none more striking than that given some one hundred and fifty years ago, in the King- dom of Portugal. For a considerable time a powerful and unscrupulous political combination, much the same as that of the present day, had dominated continental Europe and militated against the Church.

"The first step," says Abbé Maynard in "The Jesuits," "in this widespread conspiracy of the eigh- teenth century against Catholicity and the Papal power was the destruction of Jesuit influence and the annihila- tion of the Order." Nefarious persons such as Choiseul and Madame de Pompadour, in France, Aranda, in Spain and the rest, were leagued together in schemes equally nefarious to accomplish this result. Benedict XIV, on his death-bed, and Clement XIII on coming to the throne, were assailed by requests to abolish the So- ciety, upon the foul and absurd charges of suborned wit- nesses.

The latter Pontiff remained steadfast to the last in his protection of the Jesuits, declaring that "the body, the Institute, the spirit of the Society of Jesus, were in- nocent," that it was "pious, useful, and holy in its object." His successor, Clement XIV, likewise warmly defended an Order, which, as he explained, had "been commended by nineteen of his predecessors, and by the Council of Trent itself." The storm against religion, however, had been gaining in strength and fury, and Clement at length yielded, crying out, "that as in a tempest, a mariner sacrifices his most precious goods," so too, he was ob- liged to sacrifice the Jesuits, not that he was deceived as to the objects of those who had forced the issue upon him. "Their ultimate aim," he said, "was the destruc- tion of the Catholic religion, schism and perhaps heresy." He signed for the suppression of the Jesuits, a Brief which could be easily revoked by any of his successors, which was not canonically published nor executed in any country.

All the details of that sad episode in Church history are, of course, familiar, as well as the providential tolera- tion of the Society by Catherine of Russia, and Frederick the Great of Prussia. Both of these admired the Society as the defender of social order and the most suc-

cessful of educators. Frederick declared to D'Alembert, that he had found no better priests than the Jesuits and would not sacrifice a single one of them; also that he was determined to retain them in his kingdom. He further declared that the conspiracy against them was "the result of pride, revenge, cabal, in short private interests."

Now amongst all who conspired to annihilate the Jesuits, none was more inveterate, more malignant or more powerful than Sebastian, Marquis de Pombal, Prime Minister of Portugal during the reign of the weak and dissolute Joseph I.

Pombal, through his sojourn in England and Germany, had not only lost his faith, but had become so saturated with the principles of eighteenth century infidelity, that he desired to produce in the Kingdom which he governed a condition of affairs similar to that in England, where the Church was subservient to the State. Previous to the open rupture with the Pope, which came later, he strove by the circulation of infidel works and by every other means in his power to undermine the Church, and to rid himself of the Religious Orders, beginning, of course, with the Jesuits.

The procedure is always the same, at that time, as it is to-day, and the same arguments are invariably employed, that the welfare of the State requires the subordination of the Church; that the Religious Orders and finally the clergy in general are in the way of progress and reform. Pombal having helped to procure the suppression of the Jesuits, and having banished or imprisoned, on evidence fabricated by himself, every Portuguese Jesuit, was left for a time free to pursue his multifarious schemes, to the detriment, as was speedily shown, of true progress and civilization, no less than religion. Being implicated in many conspiracies and held guilty of some of the crimes which he had attributed to the Jesuits, he fell from power shortly after the dissolution of the Society. In the reign of Joseph's successor, Maria, he was imprisoned for treasonable practices, and narrowly escaped with his life. Nor did he long survive his disgrace. He died neglected and forlorn, and by a curious train of circumstances his remains lay unburied in a chapel upon the Pombal estates, as if awaiting the return of his former adversaries.

Meanwhile the Society of Jesus had submitted to the decrees against it in Portugal as elsewhere, though it was said that the populace were so much in their favor that a single word from them would have provoked a revolution. They had beheld the ruin by Pombal of their settlements in Paraguay, the glory of Portugal, and which approached as nearly to Utopian perfection as is possible here below. The years in their course had brought them complete rehabilitation, and they were welcomed back to Portugal, amid the plaudits of the nation, and made their reentrance into the Diocese of Coimbra and the city of Pombal. A letter dated March 6th, 1832, from Father de Vaux, S.J., gives a touching account of

an incident almost weirdly dramatic, which occurred while the joy-bells were ringing and the city celebrating the return of the Society of Jesus. "We were received," he writes, "with the ringing of bells, complimented and led in triumph by the archpriest, accompanied by his clergy. The church where two of our Fathers went to say Mass was magnificently illuminated, as on the grandest solemnities. As for myself, moved by a religious sentiment which it is impossible to express, I slipped away with a Father and Brother before meeting the good Curé, and ran off to the Church of the Franciscans to pray at the tomb of the Marquis. But the unfortunate man had no tomb. At a little distance from the high altar we found a bier covered with a miserable pall, which the Father Guardian of the Convent told us was his. It had waited in vain for the honors of sepulture from the 5th of May, 1782. . . . I can say then with truth, that after more than half a century of proscription, the first step on the return of the Society to Coimbra was to celebrate an anniversary Mass in presence of the body, for the soul of him who had proscribed it and in the place where he had passed the last years of his life, disgraced, exiled and condemned to death. What a series of events was necessary to lead to this! I left Pombal scarcely sure if it were a dream or a reality. The presence of the coffin, the name of Sebastian pronounced in the prayer, the sound of all the bells of the parish, celebrating the return of the Society, and all this at the same time. I fully believe that the impression will never be effaced from my heart." (Alfred Weld, "Suppression of the Society in the Portuguese Dominions").

Nothing need be added, except that the descendant of that same Marquis de Pombal, during the recent repetition of the insensate acts of one hundred and fifty years ago, has done his best to atone for the wrongs done by his ancestor, and has incurred the ill will of the new persecutors by his defence of the Society.

A. T. SADLIER.

According to the Census the population of New York State is 9,113,279. This is a gain in the last decade of 1,844,385, or 25.4 per cent. In the preceding decade the increase was 1,271,041, or 21.2 per cent. New York easily retains its place as the first state in the Union in population. Under the apportionment of ten years ago New York increased its membership in the House of Representatives from thirty-four to thirty-seven. The same ratio would now entitle the Empire State to be represented in Congress by forty-seven members. In the last decade the growth in New York City was greater than in the rest of the State. The gain in the city was 1,139,681; the gain outside of the city was 515,704. For the first time New York City has a greater population than the rest of the state. The Empire State has more people than either Norway and Sweden, Denmark and Portugal, or Scotland and Ireland combined.

CORRESPONDENCE

The Catholics of Ecuador

III.

PLAYA RICA, ECUADOR.

Some time ago when leaving for abroad, the Sindico of our place, an old black man, asked me to bring him a crucifix which he might hang around his neck, so that, if in God's Providence anything should happen to him while in the forest, he would have no fear. It is really astonishing how these simple people contemplate death. I did not find just what I thought suitable for his purpose either in New York or in London. I had but little time to search. However, I did bring home a crucifix that the old black man might know I had not forgotten him. The cross I brought was appropriate to hang up in his home.

Upon my return he came to welcome me and, having finished his greetings, very brief, very respectful and very serious, as is the custom of these old black descendants of the slaves of the Spaniards—he said, "And now Patron, my Christo." Giving him the crucifix I explained how I was unable to bring him just what I had wished, adding that the cross I gave him would do, for the present, to hang in his house, and on my next journey abroad I would search again for one suitable to hang from his neck. Seeing a hat cord on my table, the old black asked if he might have it. I gave it to him, and, passing the cord through a ring at the top of the cross, he proceeded to fasten it about his neck. I remarked to him: "But it is too large and too heavy,"—it was sixteen inches long with a heavy brass *cuerpo*—"take it home and hang it up there, and on my next visit I will bring you one to wear." Knotting the cord behind his head, he looked at me and said, quietly and fervently: "Do you not know, Patron, Our Lord and Saviour, Jesus Christ carried a much larger and heavier cross than this for me? Surely, I can do this little for him."

Proudly he walked away with the crucifix over his bare breast; this bare-footed, white-haired, scantily-clad, old black patriarch.

As I sat on a bench on the Plaza Mayor, in Quito, last Good Friday, taking the sun, a fellow countryman, who was up there at the roof of the world to breathe the pure air into his wasted lungs, came and sat beside me. It was after 3 p. m., and the "Three Hours" had just been finished in the church. We watched the crowds for some time as they moved from one church to another on their visits to *Los Monumentos*, and remarked their religious fervor. Then this well-bred man, whose family name has honored our congressional halls of representatives and senators, and given weight to Cabinet councils and opinions which make the Supreme Court the most respected court of justice in the world, turned to me, and in an inquiring regretful manner remarked in his beautiful southern speech: "I say, of course, I know that Good Friday has some biblical connection, but I quite forget what it is." He was, I might add, a correspondent for a well-known and influential newspaper at home. But, who needs real instruction and enlightenment, my old Ecuadorian Negro, or the other?

I doubt if it is generally known that it is to South America we are indebted for the practice of the "Three Hours," which is in use in the Church to-day. Father Alfonso Mesia, a Peruvian, born in Lima, January 1st,

1665, and at one time superior of the Jesuits in Quito, it was, who first introduced the present day form of devotion. An Italian Franciscan in Italy in the Thirteenth Century had introduced the practice of calling the faithful together on Good Friday, to preach to them on our Saviour's agony, but the custom thus introduced was not in the form of the present "Three Hours."

Quito was the centre of a highly civilized race before the discovery of America. It was created an Episcopal See in 1540. This year is a memorable one in her history, for it was in 1540 that Pope Paul III founded by Bull, *La Compañia*, as the Society of Jesus is called down here. So willingly did the so-called Pope's Cavalry respond to the call of those days to foreign missions, that in 1740, as we are told by Vergara, they had civilized the fourth part of all New Granada. The New Granada of that time now comprises the three independent States of Venezuela, Colombia and Ecuador. When, in 1767, Carlos III, of Spain, expelled the Jesuits from all Spanish Territory, Quito supplied one hundred and sixty-three:—eighty-five priests and seventy-eight lay brothers—of the four hundred and seventy-five from the west coast of South America, who gathered in Carthagena to embark in the ship *Fortuna* for Europe.

In the Sala of the Cathedral in Quito may be seen most excellent portraits in oil of the long line of its Episcopal administrators; and among the early ones and well down into the mid-eighteenth century, in an upper corner of many of these paintings is seen a coat of arms representing one of the best families of the aristocratic old Castile. Across the street from the Cathedral, the Jesuits show a no less interesting collection of portraits of the Generals of the Order from their illustrious founder to the present day. The Augustinians, who are the oldest of all Orders, have a church and convent filled with objects of historical interest. The Dominicans possess a beautiful church with marvelous interior decorations in black, red and gold, and tiled right up to the roof with green and yellow tiles from Spain, brought over sea and up the Amazon by ship, and carried across country on the backs of peons to Quito. The poor Franciscans have in their library here some rare old manuscripts. Among these are writings of Duns Scotus who, they will tell you modestly, argued in favor of the Dogma of the Immaculate Conception six hundred years before Rome, in 1854, defined it to be an article of faith. In their church one sees a large-sized painting in oil depicting the first harvesting of wheat in the new world. In the lower right hand corner of the *Cuadro* appears an exact size image of the earthen urn in which the friars brought the seed wheat planted by them in the plaza in front of their church in 1530. The urn itself stood on the Epistle side of the altar in the sacristy for nearly three hundred years. They show one, to-day, the exact spot. But when the intrepid Prussian explorer, Baron Von Humboldt, arrived in Quito one hundred years ago, they gave the urn to him as a souvenir of his visit.

We know, too, that it was Quito that gave the first rubber to the civilized world, as well as that staple article of daily diet, the potato. Yes, there is much of interest materially, as well as historically, in Quito. But I particularly desire to point out one thing in conclusion: As a nation, we Americans are doing nothing to win the good will and friendship of the people of Ecuador. Do not think me strong if I say that we are thoroughly despised, if not hated by them, and who can blame them? One lot of our American people come here and without

reason attempt to pull out by the roots most cherished principles of the Ecuadorian, and another lot come to ask for advantageous concessions on their own terms. Both classes make no effort to get close to the people of the country; they do not understand them. They show no sympathy for them, and they spread stories about them which a willing press at home listens to, not realizing that the tales are generally pure fabrications. Our American Government is little better. In all this vast territory from Panama to Patagonia, eight million square miles, populated by fifty millions of people, and divided into eleven independent States, our Government has not one minister of the Catholic Faith. Does it not appear that good diplomacy should suggest sending down here to represent us before these people, men in touch with them in religious faith? South Americans are a sensitive, spontaneous people, and they respond generously to kindness and considerateness.

When I began this letter I had not the remotest idea of letting my pen run along as it has, but so many things crowd themselves into my mind when I dwell on the situation here, and see what we Americans are losing through our own carelessness and negligence, that I have let myself out a bit.

D. C. STAPLETON.

Consecration to Our Lady of Guadalupe

CITY OF MEXICO, NOV. 19, 1910.

The most striking feature of the religious celebration of the completion of the first hundred years of Mexican independence was the renewal of the consecration of the republic to Our Lady of Guadalupe as Patroness of Mexico. It was in 1737, during the pontificate of Pope Clement XII, that the Viceroy of New Spain, Archbishop Juan Antonio de Vizarron y Eguiarreta, solemnly dedicated New Spain to Our Lady under the title so dear to the Mexican heart. Though the country has passed through many vicissitudes since then, her shrine, close to the capital, has never suffered from the ravages of riotous mobs or plundering officials. Her sacred picture, which is exposed in a massive frame of pure gold over the high altar, was crowned on October 12, 1895, when a number of American bishops made the journey to honor the occasion with their presence. The same date of this year was chosen by the Mexican hierarchy for a renewal of their formal protestation of filial trust in her intercession, a renewal which was graciously approved and blessed by Pope Pius X.

The sanctuary, which, by papal privilege, ranks with the Lateran basilica at Rome, was the scene of a remarkable demonstration of faith and piety on the eventful day. Three archbishops and seven bishops of the Mexican hierarchy were in the sanctuary, which, though spacious, was unable to accommodate the priests who had gathered from all parts of the republic; as for the faithful, only those who came early were able to crowd into the sacred edifice. After the sermon, which was delivered by the Governor of the Sacred Mitre, Don Antonio Paredes, the prelates knelt and recited the act of consecration, the faithful repeating it phrase by phrase. At its conclusion, all the bells rang out a glad peal and a park of artillery fired a salute. In the church itself, many of the congregation burst into sobs and tears. After the solemn Mass, roses were blessed and distributed to the congregation in memory of the miraculous roses that appeared on the barren hillside in December, 1531.

On October 30, the sodalities of the city held another celebration more particularly for their own members,

who, to the number of about six thousand, assisted at a solemn Mass of thanksgiving and renewed their consecration to Our Lady. Doña Carmen Romero Rubio de Diaz, the wife of the President, was among the number. It is understood that on May 12, of the coming year, there will be a large gathering of the prelates of Latin America to renew with even greater solemnity the consecration of their dioceses to Our Lady of Guadalupe.

F. MODESTO.

After the Passion Play

Oberammergau, the world-famous Bavarian village, has resumed its wonted quiet, and the Passion play actors are enjoying a well-earned rest. There were in all fifty-six performances of the great drama, during the rush weeks of July and August there being as many as four performances a week. As each performance lasts eight hours, the physical strain on many of the performers was very great. This strain was increased by the continuous wet weather. On the majority of the play-days the performance was carried on in the rain, which was sometimes very heavy. The last performance was given on September 27, and on the 29th, the feast of St. Michael, the 700 performers made a pilgrimage of thanksgiving to the near by Benedictine monastery of Ettal, reciting the rosary on the way. A Mass of thanksgiving was celebrated in the beautiful abbey church, during which many of the pilgrims approached the Holy Table. The Lord Abbot of the monastery addressed the performers at the close of the service.

During the season the play was witnessed by 260,000 persons. The box-office receipts reached 1,680,000 German marks (\$420,000). Of this amount 500,000 marks will be distributed among the players. The surplus, after the expenses of this year's performance are paid—and they are heavy—will be devoted to the charitable and municipal works of the village. Among the latter a prominent place must be given to the regulation of the Ammer, as the little river is called, that flows through the village, whose overflow during last June put a stop, happily only a short one, to the performances, but which threatened for a while to have much more serious consequences. There is a plan on foot also to rebuild the wooden portion of the great theatre in stone.

Apocryphal of the accusation sometimes brought against the Oberammergauers that they are more interested in the play for financial than for religious and artistic reasons, it may be remarked that a favorite Viennese actor, who died about the time of the last of this year's performances in Oberammergau, enjoyed an income of 200,000 (\$40,000) Austrian crowns a year. Compare this with 500,000 marks (about 600,000 crowns) to be distributed among 700 Passion play actors! Most of the critics of Oberammergau apparently forget that for nearly a year the play had absorbed the major portion of the time and attention of the villagers, with a consequent financial loss, the recuperation from which no one can begrudge them. Nor can it be forgotten that there are "high prices" in Bavaria as well as in the United States.

Some idea of what it cost the Oberammergauers to serve suitable meals to their guests may be gathered from the fact that they had to pay 25 pfennigs (6 cents) a piece for fresh eggs. It remains true, however, that other enterprises profited financially through the Passion play, notably some in Munich, which city nearly all of the spectators visited. A very widely-distributed poster bore in big letters at its top "Oberammergau—Passion Play

—1910." On looking below, one saw that about *one-eighth* of the space was given to the Passion Play; the rest urged the tourist not to miss various displays and exhibitions in Munich.

Jews Protest Against Nathan's Attack on the Holy Father

In an assembly of Jews, held in Berlin, on Oct. 6, a resolution was passed condemning in the strongest terms the speech of Rome's Jewish mayor against the Holy Father. The resolution professed the loyalty of the assembly to Judaism, but recognized that all positive creeds had an equal right to develop and to practise their beliefs, and esteemed the sincere convictions of their adherents. At the same time it disclaimed any sympathy with the attempts of agitators, whether Jews or not, who, under the pretence of being scientific or progressive, take every opportunity in the press and on the platform to attack and besmirch the sacredness of religion. In the same vein, wrote Dr. Phil. Arthur Sachs, a Jew and a professor at the University of Breslau, to the *Schlesische Volkszeitung*, paying at the same time a high tribute to the tolerance of the Catholic clergy and laity, and to the magnificence of the works of Catholic charity, and the high grade of learning among Catholic priests and university professors.

M. J. AHERN, S.J.

Rhodesia's Diamonds

In the year 1892, the British South Africa Company, which still governs Rhodesia, being short of working funds, borrowed £112,000 from the De Beers Diamond Company. Later on the De Beers corporation advanced another £100,000, making £212,000. The transaction was arranged by Mr. Rhodes, who was chairman of both companies, on terms most unfavorable to Rhodesia. Besides an interest of 6 per cent. on the money, the De Beers Company acquired certain preferential rights over the Rhodesian Railway, which saved it some £60,000 per annum in the matter of wood-transport for its mines at Kimberly, while an exclusive right was granted it to all diamonds to be found in the chartered company's territories. For many years Rhodesians, who hardly expected to find diamonds in their country, said little about the unfairness of the bargain, but as soon as diamond areas were discovered, and it became known that no one could dig up the stones without permission of the De Beers Company, they began to question the validity of the transaction. The affair was hotly debated in the press, on the public platform, and finally in the Legislative Council.

The British South Africa Company then agreed to test the legality of the monopoly in the English Courts. When the case was opened, the chartered company's counsel argued that the terms of the charter prohibited the creation of a monopoly, except for such public works as railways, telegraphs and the like, and that therefore the grant to De Beers was *ultra vires*. He argued further that the monopoly was invalid because it constituted a clog on the equity of the redemption of the plaintiff's property. Now the recognition by English Law of a clog on the equity of redemption seems to amount to this:—if the principal and the interest have been paid back, as they have in the present case, no further claim can legally be made. In Romano-Dutch Law, however,

which holds in the South African State and in that part of Rhodesia, which lies South of the Zambesi, there is no such thing as a clog upon equity.

Last February, in giving his judgment on the case, Mr. Justice Swinfen-Eady, held that English Law governed the agreement, and that therefore the plaintiffs were entitled to their declaration, but without costs. The counter-claim he dismissed with costs. According to this decision, the agreement was void as a clog on equity, but the judge also held that it was not *ultra vires*, since, according to his ruling, the chartered company has the power to grant a monopoly over any part of its commercial rights and property if it so wishes. Hence, the people of Rhodesia, who based their hopes on the first contention, viz., that the contract was *ultra vires*, and thought very little about the second, have gained their point in an unexpected way.

There being so much doubt in the case, it was natural that the De Beers Company should take the case into the Appeal Court. This they accordingly did, but, on July 5, the judges of the higher court upheld the previous decision. A further appeal is now being made to the Privy Council, and the people of Rhodesia, who hope that diamonds will play an important part in the development of their country, are anxiously awaiting the result.

It is natural to suppose that, pending the final decision both holders of diamondiferous land and prospectors will be extremely cautious about communicating their knowledge to the world. They do not yet know the value of their property, since it is not yet decided whether their output will be regulated under the strictest limitations, or whether they will be free to compete with the De Beers Company in an open market. If the appeal is lost, the De Beers Company, which hitherto has held something like a monopoly of the world's diamonds, will probably lose their control over prices and be forced to increase their own output, besides stimulating that of other properties. Should the Rhodesian areas prove to be as productive as those of Kimberley, the result of free competition would probably be a considerable lowering of the price of diamonds throughout the world. The chief gainers by such a revolution would be Rhodesia itself, since its diamond fields would become the means of attracting an increase of population to assist in the general development of the country. The imperial interests at stake in the appeal are somewhat more remote. But Rhodesia expects, sooner or later, to join the South African union, and to join it on her own terms. If, at the date of her entry, she comes with a large increase of population, she may affect considerably the balance of parties in South Africa.

J. KENDAL, S.J.

Bulawayo, Rhodesia.

The cable announces the death in Rome, on November 24, of Alessandro, Cardinal Sanminiatielli-Zabarella, Cardinal-priest of the title of Sts. Marcellinus and Peter. He was born, August 4, 1840, at Radicondoli, Diocese of Volterra, Italy, and ordained priest in 1864. On July 31, 1874, he was elevated to the titular archbishopric of Thyane and made Grand Almoner to Pope Pius IX, in succession to Mgr. de Mérode. He was reserved *in petto* June 19, 1899, appointed Patriarch of Constantinople June 22, 1899, and proclaimed Cardinal April 15, 1901. There are now nineteen titles vacant in the College of Cardinals. It is stated that in his will the Cardinal has left \$25,000 for the Mission for the protection of Italian immigrant girls to the United States and South America.

A M E R I C A

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Tolstoy

Count Leo Tolstoy, whose recent death, under circumstances peculiarly characteristic of the man and his life, has been the occasion of long panegyrics and superlative eulogies in the public press, was a foremost figure among so-called modern reformers. Like the reformers of the sixteenth century, the Russian writer was a "protestant"; but, whereas they protested against Catholic ecclesiasticism and teaching, Tolstoy carried the doctrine of protest and revolt to extremes which, without his literary art, would have made his mission ridiculous and harmless and created grave suspicions of his mental sanity.

That this is no hasty and gratuitous calumny, the offspring of mere prejudice, a reference to some of his principal beliefs will make sufficiently clear. He wrote vigorously for years in favor of what he called "non-resistance." If a man attempted to steal what belonged to you, you should not try to prevent him, for the ownership of any property is immoral and besides one of Christ's first laws is that you must not resent injury. Prisons, legal punishments, trials, judges, juries are all wrong and ought to be abolished. Organized government of every kind is pernicious. There should be no kings, presidents, senators, mayors or policemen. Marriage is a sin. Everyone is under the obligation of preserving virginal chastity. All religious creeds are shams. War for any reason whatsoever is a crime and everyone who takes part in it is a criminal. These are but a few of the tenets advanced seriously and repeatedly and most earnestly during a long life by the late Count Tolstoy. Even his ardent admirers have to admit his excesses in theorizing and to make apologies for his unpractical and absurdly irrational views.

Why, then, is such a man hailed the world over in dignified editorial utterances as a great apostle of humanity?

To simple and unspoiled minds the explanation is not an easy one to grasp. For one thing, Tolstoy was a master in the art of writing. He had the power of seizing upon a sore in modern society, studying it with microscopic vision and picturing it with a clarity and strength of phrase which compelled wide attention. This power goes a long way to explain what else would be a mystery. With this gift of keen observation and vivid portrayal the diary of a surgeon in the ulcer ward of a hospital could be made the most popular book in a dozen nations. Tolstoy had the gift; and he made it subserve the squinting and myopic deductions of an unsound brain from facts which he saw and described with remarkable graphic intensity.

Hence, his claim to our veneration, as put forward by his eulogists, is mainly threefold. First, he was a great artist; secondly, though his remedies for the ills of society were fantastic, still he has attracted attention to those ills and wakened the consciences of the rich, the selfish, and the sensual; and, thirdly, he strove to embody in his private life the principles of conduct which he wished to inculcate on others. As to the first of these claims we are at one with Tolstoy himself in believing that the art of any writer stands or falls according to the judgment that has to be passed on its content; and in our minds the content of Tolstoy's art is unquestionably pernicious. It is a denial of every law except a vague and altogether undefined "Divine Law" which Tolstoy frequently refers to and never formulates fully. Wherever Tolstoy's teachings have been carried out—and when has any quack needed followers?—they have invariably led to misery, unhappiness and tragedy. As for the contention that, in overshooting the mark, he has at least made it clearer for others to see and easier for them to hit, we must confess a lack of conviction. Exaggeration is always discrediting, and a whirling dervish among the conspicuous advocates of any good cause will inevitably injure that cause in the eyes of those who are best qualified to help it along.

The last of the claims put forward by Tolstoy's admirers, that he deserves respectful regard for his personal sincerity, can be urged only in a modified form. In his old age, it is true, he divested himself of his property, as Ruskin had done before him; but, unlike the latter, he tied a string to it by transferring it to his wife and children. Furthermore, he found it easy to practice his non-resistance by shifting upon others the crime of protecting him from its obvious disadvantages. We do not deny, however, a large measure of sincerity to the man; but it seems to us that sincerity, as such, is not necessarily an object of reverence. Sincerity ceases to be a virtue when it has said farewell to reason, prudence and discretion. A mad-house, it is conceivable, may offer more striking instances of sincerity than a university. Tolstoy's sincerity is uttered in accents that continually suggest the fanatic and the madman. It is strange to reflect that the world, which so admires the renunciations practised

by Tolstoy, has nothing but contempt and ridicule for those that have been practised so often in a saner spirit in the life of the Catholic Church.

A Father of the Church has pointed out that for personal perfection self-spoilation is not enough; for even Crates, a pagan philosopher, disencumbered himself of all earthly luggage. We must, in addition, follow Christ. Tolstoy, indeed, took the lesson to himself and professed to be a follower of Christ. But the Christ, whom he followed, was one of his own devising. To the Russian novelist Christ was not divine, but only a man like Socrates or Buddha. Tolstoy rejected the Christ of the Gospels wherever Christ did not agree with him. He felt amply capable of understanding Christ for himself and he brooked no instruction on the subject from outside sources. Tolstoy was, for all his mujik's dress and humble self-denials, preeminently a proud man. He labored hard and with skill, but a spirit of insane pride breathes through all his work. That is why it will never lead anywhere. It ended for him in the confusion of his own soul. It survives him to work confusion and despair in the souls of those who in the valley of darkness hail the voice of every new prophet.

Turning from Diaz

It is not sixty days since the elaborate exercises in honor of the first hundred years of the independence of Mexico were brought to a triumphant and almost dramatic close. The whole month of September was a round of celebrations, commemorations and inaugurations, one after another; every foreign country of importance commissioned special representatives to honor Mexico in her year of jubilee. And now, when the last echoes of the centenary have hardly died away, the muttering and rumbling of revolt is heard in widely separated parts of the republic; the secret police are active; bodies of troops are hurried to exposed points; imitating the action of Diaz himself in 1876, Mexican revolutionists are about to hurl themselves across the border from their rallying points in Texas and Arizona. Sudden and violent is the change, yet the suddenness is largely on the surface.

In our opinion, the aged President did not know when to quit. He has made Mexico. What was the neighboring republic when the revolutionist Porfirio Diaz took up arms against President Benito Juárez and his two immediate successors, Lerdo de Tejada and Iglesias? At home, Juárez ruled the country as he might have ruled the few bucks and squaws of his native village; abroad, the government was discredited. What Juárez might have done to restore the prestige of his country, we do not know, for he was taken away almost suddenly by a fatal malady at the time his former pupil at Oajaca and his most efficient military leader was in open war against him. Thus did Porfirio Diaz gallop up to the presidential chair. Utterly sick of warfare,

wasted fields, highwaymen and kidnappers, the people welcomed him and changed the Constitution a few times to please him and retain him in office. He responded to their hopes and expectations. Mexico began to thrive. Foreign capital came in, because under Diaz it was safe; valuable concessions were granted to the foreigners who came to develop Mexico's immense buried wealth, to make the country more prosperous, and, incidentally to enrich themselves. The people murmured, for they thought that the best of everything was rapidly passing into the hands of Englishmen, Germans, and especially Yankees; but the strong arm of Diaz was at the helm and the threatened storm subsided.

Diaz was growing old. A man born in 1830 is no longer a youth in 1904. He wanted a vice-president, and the people obligingly made room for one in the Constitution. Long tenure of office made the old man eager to name the vice-president and obstinate in sticking to his choice. Again the people fretted, but he had his way, and Corral of Sonora was duly elected for a term of six years. Corral was not well liked nor favorably known, still he was the old man's fairhaired boy and that had to suffice.

When the presidential election of 1910 approached, General Bernardo Reyes, then Governor of Nuevo Leon, was loudly acclaimed as the next vice-president; but, as is commonly the case, advancing years had made the aged President even less supple in his limbs and in his will, and he clamored for Corral as children cry for some favorite plaything. Reyes, dashing, gallant soldier that he was, seeing that valor's best part was discretion, resigned and slipped off to Europe. He went with a government appointment to spend plenty of time in studying the cinches used in the French army, or words to that effect.

Francisco I. Madero offered himself to a small but admiring group as a candidate for the presidency and began to deliver campaign speeches. He was charged with inciting the people to sedition and was lodged in jail, where he spent election day. After seven weeks as a guest of the Government, he was released on bail, and was finally told to go in peace, if he would leave the country. He went to San Antonio, Texas, it is said, and there found some malcontents who had preceded him. The present activities are inspired by him, if common report be trusted, and their object is not so much to depose poor old General Diaz, who is traveling so speedily towards the setting sun, as it is to oust the unpopular heir apparent, the hated Corral. What lasting glory would have been that of Diaz if he had recognized the signs of the times and had gracefully bowed himself off the stage while the audience was still good-natured, or at least tolerant! For a time he was necessary; for a longer time, he fancied he was necessary; the people waited for him to outgrow the childish hallucination, but they waited to little purpose. And now, in bitterness of heart, he hears the hurrah of yesterday changed into

the curse of to-day. His dream of greatness has outlasted the real greatness that once was his. God is necessary; any man's place can easily be supplied. This, the regenerator of his country, the "maker of modern Mexico" may now begin to realize.

Base Proselytism

The Most Rev. Archbishop Szeptychi, Primate of Austrian Galicia, has been visiting his co-religionists, the Galicians in Western Canada. He is incensed, as all right-minded men should be, at the tactics employed by Protestants to destroy the faith of the Ruthenian Catholics, who in large numbers have lately settled in the rapidly-developing Canadian Northwest. The Archbishop, in his response to a statement of the Rev. Mr. E. D. MacLaren, of the Presbyterian Board of Missions, does not, according to press reports, mince matters and appeals to Canadians at large for protection.

"We had been told," says the Archbishop, "that our people were being made the prey of evangelicals, but it really required a personal visit to assure ourselves of the extent of the evil. I find their mission societies paying anybody who can speak their language to celebrate a bogus Mass, hear confessions, administer the Sacraments and, strangest of all, openly and publicly, so that the deception might be more complete, pray fervently for our Holy Father the Pope. It is a great shame. Good, honest Protestants are more consistent than to do it. It may destroy religion in our people where they have not their own priests and rite, but it will make them unbelievers and in the end ruin them as citizens.

"Canada should not permit this. We want our people to be good citizens, good Christians and good Canadians, and therefore they should not be proselytized. Why, I know of a case where a Russian Jew was paid to go through the terrible mockery of a Mass in order to delude the people."

The Mutiny at Rio de Janeiro

"Frankenstein" is an almost forgotten romance. It told how a philosopher formed a monster of super-human size and gave it life by his secret arts. Things went well enough until the monster learned its strength. Then it revolted against its maker and became his master without conscience and cruel beyond conception. The story was a parable of future things: we, to-day, begin to see the reality.

For more than a hundred years the whole process of what men call social progress has involved the degradation of legitimate authority, parental, political and supernatural, so that the chronically rebellious spirit is the pride of Modernism.

Those who imagine themselves the controllers of modern society, would be glad to restrict this spirit to their own circle. But they cannot do so. It permeates

every grade of society, and has got into armies and navies. This is bad enough, but the perfecting of destructive mechanical agents and their concentration, so that a single ship or a single battery is a menace to a whole city, increase the danger incalculably.

A few weeks ago the Portuguese fleet, not a formidable one, turned its guns on Lisbon and accomplished a revolution. No doubt the sailors were astonished at the power in their hands and the ease with which they exercised it. Their officers, it is true, were with them, but this was not necessary for their success. Had the case been otherwise, they could have done what they did. A great Brazilian battleship was in the Tagus at the time. Its crew learned the object lesson under their eyes, and have not been slow to practise it. Hardly had they reached home when they and the crew of the sister ship rose in revolt, slew a captain and several officers, turned their tremendous guns on Rio de Janeiro and informed the government that they would open fire unless their demands were granted. These were simple enough: more pay, less work, no corporal punishment. To hasten matters a shot was every now and then fired into the city. The government had no choice. It granted the demands and the senate passed an amnesty bill. One of the chief men in the state carried the news to the mutineers, who replied that they would take their own time to surrender. The last news is that they have hauled down the red flag and received new officers, and that there is a general feeling of uneasiness in Rio de Janeiro. The best way to remove this is to revive the ideas of authority and obedience.

Governmental Service

In view of complaints sometimes urged that an apparent discrimination is being exercised against Catholics of this country in the matter of holding public office, it may be just as well to recall a fact not sufficiently noted. If our co-religionists have failed to secure a due proportion of offices in the various departments of the government, they are largely themselves to blame. The Civil Service system has been extended so far in this country as to include positions paying salaries as high as \$4,000 in many branches of our government, and these positions are open to competition. The Consular Service is now on a Civil Service basis, and almost all the positions in the Forestry division and in our Insular possessions as well. The secretaries of our embassies and legations are now appointed after examinations. We think it advisable that our Catholic colleges should have departments for the guidance and instruction of pupils who are ambitious for a career in the government service. In the Catholic schools of the British Empire classes for pupils wishing to compete for the Civil Service are a leading feature. In France, too, and Belgium, the Catholic youth find opportunity in Catholic schools to fit themselves for examinations required before entrance into governmental service.

The National Civil Service Board in Washington will, it is known, gladly furnish information to those interested in this subject.

A Protestant Bishop on Unity

A bishop of the Protestant Episcopal Church comforted his hearers lately by telling them that their denomination is the keystone of American Christianity; and he proved his assertion as follows: "The keystone holds up the arch. Our Church stands between the Protestant sects with their numbers and vigor on one hand, and the Greek and Roman communions, with their great organization and overloaded dogma on the other hand, and hopes to bring about a union which God himself can appreciate."

This Protestant bishop knows nothing about arches, but he does not hesitate to speak about what he does not understand. Tell a builder to construct an arch with two huge boulders on one side, and a lot of stones of different sizes and shapes on the other, and he will laugh in your face. The stones in an arch must be of definite size and shape, which must be determined by their mutual relations and the character of the structure. Hand the builder a pudding-stone, small and of no particular form, and say: "Here is the keystone with which you will overcome all difficulties arising from want of adaptability in the other stones," and he will take you for a madman.

That the keystone holds up the arch is a popular notion with just enough truth in it to be allowed to pass uncontradicted. But the combined inward pressures of the stones on both sides are transmitted to the keystone, which must be sufficiently solid to resist the crushing effect. For this something more than the consistency of a pudding-stone, part clay, part pebbles of different kinds, is necessary. Moreover, opposite to the inward pressure is the outward thrust, which tends to spread the arch and cause its collapse. Unless one assumes that in the arch of American Christianity this thrust is overcome by an overpowering attraction of the keystone for each of the elements, that is of the Protestant Episcopal Church for the other denominations, it must be resisted by buttresses. The assumption would be absurd, since the repugnance of every religious body for Episcopalianism, is evident. As for the buttresses, the bishop never thought of them.

Why should the Church in its unity be compared to an arch, unless to flatter Episcopalian vanity? An arch is a difficult thing to understand. Our Lord uses the comparison of a fold, something very easy to understand. But its idea is not a pleasant one, implying as it does, limits, restrictions, subjection to authority, things not agreeable to flesh and blood. Still these are the conditions of unity established by Christ; and therefore the only kind God can approve, notwithstanding the Episcopalian bishop's fancy that He would appreciate the arch, is the unity of the fold.

SOME FRIENDS OF MINE.

III.

THE NOTARY.

He is a many-sided man. In our village he is the wise man par excellence. Whenever any one of us is in a difficulty about law or property, he straightway seeks out the Notary and comes back satisfied. He has never been admitted to the Bar, nor does he accept money for his advice, but in a long business life demanding an accurate knowledge of many obscure topics the Notary has picked up an amount of legal lore that would do credit to a first-class counsellor.

Years ago he attended a famous school and delights to talk about it and the notables with whom he has been on terms of intimacy. He religiously attends his class reunions and the commencements of his college and never fails to come back as pleased as a bridegroom returning from a honeymoon. He belongs to all sorts of fraternal organizations and goes all over the State to their junketings. His experience at various country hotels would make a book.

The Notary has never been robust; all his folks have succumbed to consumption and he lives alone in a great, empty house tenanted, it would seem, by scores of ghosts. He is always well wrapped up and careful of warmth, for the spectre is ever before his eyes. I can look out almost any day and see him plodding purposefully along, a clean cut, ascetic figure, somewhat beyond the middle height, a bit bent now, but withal a handsome man and one you would instinctively trust. He is not an emotional person and speaks in a cool, impersonal way. There is in his manner a hint of those inimitable legal worthies whom the Wizard of the North has sketched for the enjoyment of the world, a little stately, a little distant, but so solidly reliable!

He has a sly and distinctly New England humor. It is a classic to hear him relate a story of some duel of wits with the numerous crusty characters about the village. The finest joke never raises more than a wintry smile, but you can be sure he is laughing internally.

I believe it to be a characteristic of great men to be careless of accidentals. Grizzled generals plan a campaign in a tent as well as in the War Office. Railroad magnates who command skilled armies are equally at home before rosewood desks or plain pine telegraph tables. For them the main thing is the business to be done. So the Notary is no stickler for luxury though he can well afford it. He does all the insurance and conveyancing for miles around, yet he has no office except the rear of an ancient store. In the very heart of the village is a block of venerable buildings that are well on to the century mark. They all have glass bay windows that stick out into the street like the stomachs of corpulent aldermen and the tide rises and falls about the timbers at the rear. In one of these is the Notary's business office. It is an ancient dry goods store which came down to him as a legacy from his father. In the shelves and on the counters are garments and furnishings that would provide for a masquerade ball of the period of the sixties. He never seems to sell anything or to be anxious about selling, but if you find the door open and proclaim an intention of buying he will patiently show you what there is. He is forever talking of closing up the business but never gets around to it. I fancy he would be rather lost if he had not this long, dim store to come to and the familiar boxes and bundles all around him.

Often as I go through the village in the later afternoon or evening I look through the plethoric bay-windows and see in the dim back of the old shop the thin figure of the Notary with his overcoat buttoned to the chin, writing busily at a small table. It always causes me to think I have stepped out of real

life back into those queer days that Scott and Dickens tell of; that I am not surveying a commonplace scene in an ordinary town, but have come upon the original of a famous story. Nor does the illusion vanish when I enter and the Notary looks up and bids me welcome, for the pale, intellectual face in the ghostly surroundings seems utterly fantastic and part of a dream. But when I put together all I know about the Notary I come to recognize that he is as interesting and as unexpected as any character drawn by a novelist. He keeps a store and cares little whether he sells goods or not. He gives advice and gets for it nothing but thanks. He lives in a house that belongs in a story book, and goes up and down the village doing good turns for people precisely as if he were a prince incognito playing benevolent tricks for his own amusement.

But while I am entertaining myself with these fancies the Notary cleans his pen carefully, straightens up and rising steps over to the stove as if he were about to disclose some dark secret. He opens the stove door slowly and methodically deposits in its interior a bit of tobacco juice and returning, seats himself and prepares to talk. He is the most unaccountable of men. A few evenings ago I called upon him and he recited poetry, most of the time enjoying himself hugely. His conversation is never hurried; he always waits until his ideas are marshalled and ready for utterance. Strangers accustomed to clapt syllables and the rapid-fire talk of the street might find this a bit annoying, but it is worth while to wait, for the Notary is a man of wide reading and a well-stored mind.

The one great outstanding fact about the Notary is his bed-rock reliability. There is no dearth of intelligent men in the village, but one never knows when they are not playing some game of their own; you feel they are looking out for themselves at all events, but once the Notary assures you of a thing you know you are on solid ground. He is as incorruptible as the Law. On this account he has built up a large business and I find that many of our summer residents are in constant correspondence with him about their interests and investments. Surely an absolutely honest man is a friend to cherish and grapple to. We have all found it out, and as a result the Notary is a very busy man.

I have often wondered that he is not cynical and embittered. He has always been sickly, lived in a small town though familiar with great cities, never known wife or child, yet he is a good companion and even-tempered. I have never enjoyed the pleasure of dining with the Notary or partaking with him a friendly glass, but I am sure he would lift some rare old vintage with all the grace of an old-time connoisseur, that in fact, taking a drink with him would be a function and one who witnessed it would say, after the fashion of the immortal old lady who lifted Sir Willoughby Patterne from the depths of the conventional: "He has a manner."

The Notary is a Democrat, neither fierce nor enthusiastic, but as a matter of heritage and conviction. His father was one of the old-line Democrats of the state, when the party amounted to something here. Time and circumstances have made no difference to him; he attends all the conventions as a matter of duty, seeming to care little how the election goes so long as he has done his part. He speaks of Mr. Cleveland with a reverence that does himself and that illustrious man much credit. They would have been great friends.

The Notary and the Doctor are inseparables. If you mention one to the other you may be prepared for a eulogy. It is rather pleasant to witness such stalwart friendship in these days when men barter so much for a dollar or the expectation of an office. These two veterans go off together to a ball game with the glee of college boys and come back to tell of the heroic performances of some famous pitcher or batsman. They have never learned to grow old.

The Notary is a Methodist and pays his dues religiously, but he is no ranter; his understanding and sympathies are too catholic for such a narrow, hectic creed. I imagine he would say if I asked him: "I am a conservative Methodist."

One of these days the grim Reaper will gather him in and I do not think our townsmen realize what a gap he will leave. We have all learned to depend upon him and accept his decisions as final. I fear he will leave no successor. I fear much there will never be another who will dispense sane advice and good law with such a pleasant smile, who will be so ready to crack a joke and then turn to the serious business at hand. When he goes before the Great Court, I hope the Judge will find the weight of his long years of ceaseless kindness tipping the scale on any undogmatic leanings on the other side, for he has been a power for good all his life.

CHARLES W. COLLINS.

LITERATURE

My Mark Twain. By WILLIAM DEAN HOWELLS. New York: Harper & Brothers. Price, \$1.40 net.

Mr. Howells divides his book into two parts; the first, containing his reminiscences of the late humorist, covering a period of forty-five years; the second, a reproduction of his criticisms of Mr. Clemens as a writer. It is unnecessary to state that the interest of the book is mainly confined to its first part. In this portion of the volume a skilled and observant craftsman gives us the impressions, that remain in his memory, of a friendship and boon fellowship that endured for more than half a life-time. The sense of loss and of the imminence of death pervades these pages and gives them a poignant sincerity and directness which are not the ordinary characteristics of Mr. Howells's style. Deep and genuine affection, hinted at in the possessive pronoun of the book's title, breaks down the fortifications of debonaire philosophy and aimless speculation which Mr. Howells usually erects between himself and his readers. For this reason, aside from the interest attached to his subject, these few pages of rambling reminiscences by a distinguished veteran in American letters have a value that one may not always attach to the author's more elaborate and finished works.

As for the subject of these memories the picture of the man which these pages unfold is not substantially different from what his writings themselves suggest. Honesty was a conspicuous trait of Mr. Clemens's character; but it was that kind of rather obtrusive honesty which distinguishes self-opinionated and ill-informed men. Mr. Clemens's moral and religious ideals were the crude and elementary ones of a frontier town of the west; with these he was satisfied and he was always honest in acting up to them. But like most men, a little over-conscious of their honesty, he was sometimes too quick to see shams and discovered them often in the heart-deep sincerities of millions of his fellowmen.

This was especially true in his attitude towards religion in general and towards the Catholic Church in particular. His unwarranted confidence in his own conclusions kept him from approaching religious truth in an humble spirit of enquiry. He never quite succeeded in seeing organized religious society from any other point of view than that of a rough mining camp, where a few natural virtues do service as a complete expression of spiritual life. This defect in his outlook was the secret of his literary success. He reduced everything to the low average of an incipient civilization. He translated life into the terms of the prospectors' camp or the pilot-house of an ante-bellum steamboat. Mr. Howells is unconsciously amusing in the horror with which he recalls a certain occasion when Longfellow, Holmes, and Emerson were made, to their very faces and at a

public dinner, the unappreciative objects of this peculiar irreverence of the humorist. What strikes the Catholic reader in the account of this incident is the fact that it was considered such atrociously bad taste by men who applauded the same humor when exercised at the expense of persons and institutions far more sacred than the three New England pundits.

J. J. D.

Melchior of Boston. By MICHAEL EARLS, S.J. New York: Benziger Brothers. Price, \$1.00.

This is a story about a non-Catholic man of business living in Boston, his Catholic wife and his son Kevin, who went to a Catholic school, not to mention Kevin's younger brother and sisters, and a number of interesting minor characters. The central theme is the difference of faith between the parents, surely a serious problem; but the adjustment of religious sixes and sevens is worked out through Kevin and a Christmas mystery play, so that we are uncertain to whom the novel will be more interesting, the children or the grown-ups.

The narrative of the play, which is woven into the tale very cleverly, is itself a story within a story and is made to unite the present with the distant past in an identity of spiritual experience. The author indicates the somewhat startling synthesis in his title with its commingled suggestion of the ancient and the new. But we can assure the reader that it has all been done without straining or unnatural effort. The college gives a Christmas play; one of the principal characters in it falls sick at the last minute, a tragic situation for any professor who has charge of a college play (but this professor keeps his head in a most remarkable fashion); a "ringer," a rank outsider, comes to the rescue; but in the present instance all the odium falls upon the "ringer" in the eyes of his narrow associates. How the play comes off and what happened to the "ringer" is all told in the book with a light and deft touch. The story gathers momentum rather slowly; but after it strikes its gait it proceeds nimbly and is breathless enough. This is, we believe, the author's first long story, and we congratulate him on his success and hope he will make more sorties into the field of Catholic fiction.

J. J. D.

Our Lady's Lutenist. By the REV. DAVID BEARNE, S.J. New York: Benziger Bros.

"Our Lady's Lutenist" is a collection of stories and pious legends, all of them very edifying, all of them written in good English, all of them having a certain unity, inasmuch as they are all narratives of the brave days of old, although it would seem that Father Bearne is addressing himself to different audiences—sometimes to children, and sometimes to older people. The last story of the set, "The Miller's Son," is as perfect a Catholic short story as one could find. The little volume will make for higher ideals and a more Catholic spirit.

F. J. FINN, S.J.

The Old Mill on the Withrose. By REV. HENRY S. SPALDING, S.J. New York: Benziger Bros. Price, 85 cents.

If a boy wishes to add some very desirable names to his list of friends, let him make the acquaintance of the young Kentuckians whom Father Spalding introduces. Why is it that the boy in a story book is so often of an extreme type? He is either too good to live or too clever to live long or too mean to live at all. But here we have boys, just boys, natural enough to be human. The local color is not confined to Mr. Robert Lindon, who could hardly be found on the right bank of the Ohio, but there are royal sports to which no State less favored than Kentucky can lay any claim. Fishing and gunning and snaring call up pleasant memories in the sober grown-up and

fire the youngster's fancy. Even now we recall a young Bostonian who, thanks to the help of a Kentuckian, successfully snared a rabbit. It had died a week or two before. Then we have "moonshiners" and night riders and secret service men, to thrill us while we hope for the best and fear the worst. But where is the Kentucky boy old enough to talk, who would discuss illicit stills with a stranger as young Hunter does at the Mammoth Cave? Let us have some more Kentucky scenes and people sketched by the same sympathetic hand. * * *

History of the Telugu Christians. By a Father of the Mill Hill St. Joseph's Society. Trichinopoly, British India: St. Joseph's Industrial School Press. Price, one rupee.

Published with the approbation of the venerable Metropolitan of Madras, Archbishop Colgan, this little book of some three hundred pages gives an account of the labors of the early Jesuit missionaries in the east-central part of what is now British India. The history covers a period of less than a hundred years, and traces the trials and triumphs of the missionaries in their own words as taken from their reports to their superiors and their letters to friends and benefactors in Europe.

This mission was undertaken at the end of the seventeenth century under the auspices of Louis XIV of France, but before it had rounded out a century the Jesuits were suppressed and the promising field was abandoned. Since Portuguese vessels would not carry French missionaries and French vessels rarely sailed to that distant region, the French Jesuits traced out a route of their own across Persia and often profited by the kindness of English shipmasters to help them on their way.

As might be expected, the book contains many edifying instances of heroic constancy among the converts, who often suffered grievous hardships for the Faith. The missionaries also acquaint us with many details of the social customs of the people among whom they labored.

A very complete index and a map of British India are included in the book. Whoever feels even a faint interest in the work of the foreign missions may profitably read this unpretentious little volume. * * *

Sermons of St. Bernard on Advent and Christmas, Including the Famous Treatise on the Incarnation, called "Missus Est," with Introduction by the Rt. Rev. J. C. Hedley, O.S.B., Bishop of Newport. New York, Cincinnati, Chicago: Benziger Bros. 12mo, net 75 cents.

St. Bernard was an elegant speaker and a prudent counselor, but he was above all a man of God, one whom no worldly occupation or concern could draw away from a holy intimacy with things divine. His book "De Consideratione," composed for the guidance of Pope Eugene III, has been the text book for many a pontiff, and his sermons have been an incentive to many in a less exalted station. Nineteen sermons have been translated from his strong and vigorous Latin speech into an English that seems to preserve, even in its modern dress, more than a suggestion of the saint of the twelfth century. Above all things, the note struck by the holy Benedictine abbot rings true. He leads us by the hand through the pleasant groves and up the lofty heights where contemplation finds spiritual food and refreshment, and we need have no fear that while under his guidance we may possibly wander from the way of the saints into the quaggy forests or over the perilous cliffs of questionable or mistaken spirituality. The price of the book is no indication of its great worth, and, we may add, no indication of the immense labor involved in the accommodating to our English tongue the piety, the fervor and the spiritual enlightenment contained in these outpourings of the heart of the "Mellifluous Doctor" of Clairvaux. * * *

BOOKS RECEIVED

Heroes of California. By George Wharton James. Boston: Little, Brown & Co. Net \$2.00.
Twenty Years at Hull-House. By Jane Addams. New York: The Macmillan Co. Net \$2.50.

History of the Telugu Christians. By a Father of the Mill Hill St. Joseph's Society. Trichinopoly, Br. India: St. Joseph's Industrial School Press.

The Lectionary. Its Sources and History. By Jules Baudot, Benedictine. St. Louis: B. Herder. Net \$1.00.

The History of the Passion. Revised Edition. By James Groenings, S.J. St. Louis: B. Herder. Net \$1.25.

A Life's Ambition. (Ven. Philippine Duchesne 1769-1852). By M. T. Kelly. St. Louis: B. Herder. Net 35 cents. (Reviewed in AMERICA, October 8).

The Making of Jim O'Neill. A Story of Seminary Life. By M. J. F. St. Louis: B. Herder. Net 35 cents. (Reviewed in AMERICA, October 8).

German Publication

Die Leidensgeschichte. Unseres Herrn Jesu Christi. Von Jakob Grönings. St. Louis: B. Herder. Net \$1.25.

Pamphlets, Etc.

Old Christianity vs. New Paganism. By Rev. Bernard J. Otten, S. J. St. Louis: B. Herder. Net 25 cents.

Calendar of the Blessed Sacrament. New York: The Sentinel Press.. 185 East 76th Street. Net 25 cents; by mail 30 cents.

EDUCATION

In the sixteenth annual report which Monsignor P. R. McDevitt, Superintendent of the archdiocesan schools, recently made to Archbishop Ryan of Philadelphia, certain paragraphs occur which deserve the widest circulation. The Monsignor speaks frankly regarding school conditions. Thus noting the "widespread belief, whether based on truth or not does not here call for comment, that the elementary schools of the country, both public and private are not fulfilling the mission for which they were established," the report is not slow to urge some practical remedies for the ills complained of:

"There must be an adequate preparation of teachers on the part of the teaching religious communities, and this must be met with just and reasonable conditions in the schools. Overcrowded classes and badly constructed and poorly ventilated school buildings exhaust the vitality of teachers, neutralize their efficiency and render fruitless even the most earnest and energetic efforts."

Speaking on the necessity for playgrounds for the children, it says:

"Inseparably associated with those things already named is the consideration of the child's physical well-being, especially in the congested centres of population. The inter-relation of the moral, intellectual and physical life of the child demands the development of each. In the rural districts and smaller towns, where the woods and the fields are within easy reach, the child-pupil has opportunity for the exercises that develop a healthy mind and body; but in the large centres of population the child must turn to the streets to indulge those play instincts which are such a vital part in the

formation of his moral character and the preservation of his bodily health.

"Simple and plain instruction on hygiene should be given in the schools, and since medical care given early in life will do much to save children from the disastrous consequences which arise from the neglect to provide treatment before diseases become chronic and incurable, the attention of parents should be called to defects in the child's hearing and sight."

* * *

One is glad, too, to find again in Monsignor McDevitt's report the strong note which won for his report of last year, the unqualified praise of Catholics generally. Touching the question of citizens guarding their rights in the educational field against the inroads of sectarian bodies, the Right Reverend Superintendent of Philadelphia's Catholic schools says:

"There are those who speak and act as if our rights as citizens were privileges, which won for his report of last year the cording to the tolerant or intolerant spirit of the institutions of the land. We should not allow such individuals to remain under any delusion. Firmly and unmistakably we should make them understand that while we ask no favors, we will not submit to injustice nor tolerate encroachment upon our rights as individual members of the Commonwealth; that we exist in virtue of no special immunity, we hold our rights by no man's allowance."

* * *

Nor does the Monsignor fail to make use of the opportunity which the preparation of his annual report affords to accentuate a point to which Catholics are beginning to devote serious attention. The documents presented to the Archbishop by his superintendent show that in the scholastic year of 1909-10 the number of pupils in the archdiocesan schools increased from 62,381 to 62,834. It were easy to compute the immense outlay of money this involves for school buildings, school equipment, teachers' salaries and the many incidental expenses up-to-date school management demands. Monsignor McDevitt makes no idle boast then, when he affirms:

"If at any moment the Catholics of Philadelphia decided to close their elementary schools and send their children to the public schools for that education which our constitutional rights guarantee, and for which they are paying their quota of taxation, and to divert to the establishment and maintenance of a university the millions they are now spending in the support of Catholic education, there would arise at once an institution of learning that would take its place among the foremost of the world."

PULPIT, PRESS AND PLATFORM

William Michael Byrne, formerly United States District Attorney for Delaware and more recently an Assistant United States Attorney in New York, has sent a telegram to President Taft protesting against a hasty recognition of the new republic of Portugal. Mr. Byrne is a staunch Republican and believes implicitly in the principles of representative government. He is not sure, however, that the people had anything to do with the inauguration of the new régime in Portugal, and until this fact is ascertained to a certainty he desires that any action looking to a recognition of the new Government be deferred. This is Mr. Byrne's telegram to President Taft:

THE PRESIDENT, WASHINGTON, D. C.:

Sir:—New York newspapers report resolutions of Republican Club here asking you to recognize the Republic of Portugal. What's the hurry? Does the present régime obtain its power to govern from the consent of the governed? Why not wait for a referendum of this question to the Portuguese people? Is it a reason for recognition that the cabal of doctrinaires now on top in Portugal stained their power in its birth by the blood of priests and Sisters? Are they safe guardians of liberty who make war on Sisters of Charity—a sisterhood that in our hour of civil anguish floated like angels over every American battlefield? I desire to see self-government supreme the world over; but it must be self-government of the American brand, built on the twin pillars of liberty and justice. Such self-government I hope to see extend to Ireland, to Egypt, to India. What the priests and Sisters of Portugal claim is what your ancestors, the Puritans claimed—the right to worship God in the form of religion which they deemed it agreeable to adopt. The Puritans were persecuted, not because they worshipped God, but because that worship took a peculiar form. Rather than submit to an invasion of their right to follow their own form of worship, your ancestors endured exile and braved the dangers of an unknown land. For insisting on that same right of formal worship in the twentieth century, the Portuguese priests and Sisters are shot to death by the ruling cabal in Portugal. Other nations are pausing before recognition. Millions of American citizens confidently rely in this matter on that equipoise of character which has won for you the admiration of your countrymen.

As a citizen, American born, and since my majority a member of the Republican party, I protest against haste in so grave a matter.

WILLIAM MICHAEL BYRNE.

SOCIOLOGY

According to the *Univers Israélite*, there are in the entire world 11,817,783 Jews. Of these nearly half, 5,110,548 are in Russia. Nearly one-tenth of the total number of Jews are in New York, which has the largest Jewish population of any city, viz., 1,162,000. Warsaw, with only 254,712, comes next to New York. Outside New York there are only 732,000 Jews in the whole western hemisphere. London has only 144,300 Jews.

The Congestion of Population Commission asked Commissioner Chadwick of the Board of Water Supply, New York, how it is that the laborers on the Catskill Aqueduct are all recent immigrants instead of being drawn from the "army of the unemployed." He answered that it is because the unemployed will not take the work. The commission suggested that they would not take the work at the wages given. Mr. Chadwick acknowledged that this had something to do with it, but added that the wages are \$1.50 to \$1.75 a day for which he could get all the labor he wished in the city, but the American laborer will not go to the country. We would suggest that a glance at "the army of the unemployed" shows that its members are as a rule incapable of the work the robust immigrant makes nothing of. The physically fit American can, as a rule, get all the work he wants in town, and naturally chooses it. Such as the towns have made unfit cannot work with pick, spade and shovel, even though they were willing to do so. The problem is a more difficult one than it appears at first sight.

The Hindus in the United States are petitioning the Viceroy of India to see that they are protected in their rights as British subjects, which, they hold, give them the right to enter the British dominions when and where they please. They complain that this right is not recognized by Canada, which persists in excluding them.

In an English court lately Mr. Justice Darling made some very interesting remarks. A gentleman had borrowed a considerable sum from a loan office trading under the name of "Fortescue." Though he had repaid an amount equal to the principal, plus 25 per cent. interest, the debt was still undischarged. He refused to pay any more and "Fortescue" sued him. The proprietor of the loan office turned out to be a person of the name Cohen. "Who is 'Fortescue'?" asked the Judge. "There is no 'Fortescue,'" answered Mr. Cohen, "it is my 'trade name.'" "'Fortescue' is not a trade name," said Mr. Justice Darling, "it is a noble name and has been such for

centuries. Something ought to be done to prevent persons bearing such names as 'Cohen' from using in their business names of the nobility to deceive the unwary." He then dismissed the case.

The eleventh annual meeting of the National Civic Federation will be held in New York City on January 12, 13, 14, next. The chief topics of discussion will be the regulation of corporations and combinations of railways and municipal utilities, compensation for industrial accidents and arbitration and conciliation. The idea of the Federation is to bring together men from all parties and classes for the consideration of the topics that are agitating the economic world, and for this purpose its executive committee is made up of well-known men drawn from amongst employers, wage earners and the general public. It is to be hoped that its deliberation will be productive of good.

ECONOMICS

In 1908 the value of milk and cream exported from Canada to the United States was just \$24. In 1909 it was \$549, and in 1910 it was \$450,413. This remarkable increase is due to the reduction of duty in the new tariff. Prince Edward Island has begun shipping cream in large quantities to Boston by the Plant line steamers. The price of cream (50 per cent. butter fat) at Charlottetown is 32 cents per quart, f.o.b. the freight is 3 cents per gallon.

We are in the habit of looking on the American continent as the chief source of wheat for Europe. Two years ago Canada and the United States sent to Western Europe over forty-six million bushels, while Russia and the Danubian provinces sent only thirty-three million. This year American shipments are only sixteen million bushels, while those of Eastern Europe have risen to ninety-five millions. Russia is exporting this year no less than 68 per cent. of the world's shipments.

The prices of meat are falling. This is said to be due to the great corn crop which enables farmers to use it for fattening stock. Some will have that it is the result of the elections. It seems that the public are not getting the full benefit of the reductions announced by the packing houses, and the retailers say that they are in the same plight. It remains to be seen whether the fall in price will last for any length of time.

The Cunard Company has asked its builders for tenders for a new ship 885 feet long, 95 feet beam, and 50,000 tons displacement. The engines are to be turbines, the speed 23 knots and the cost about \$10,000,000. It is intended to be a rival of the new White

Star ships, and will steam two knots an hour faster than these, though it will be more than three knots slower than the Mauritania. Its fittings are to surpass in luxury anything on the ocean.

ECCLESIASTICAL ITEMS

Following a splendid demonstration in his honor on the occasion of the dedication of a new parish church in Pankow, His Eminence Cardinal Prince-Bishop Kopp, of Breslau, in an address to the parishioners, used the opportunity to deny the charges of disunion among the bishops of the German Empire, which the Church's enemies have not ceased to inject into the recent Borromeo Encyclical controversy. The Cardinal declared:

"I am glad to testify to the close union and harmony subsisting between the Catholics of this land and their bishops, between the bishops and their head, the Supreme Pontiff, and between the bishops themselves. You are aware, my friends, that this mutual relation of agreement decreed of God, has been lightly spoken of recently by those opposed to us. Your bishops, especially, have been accused of a want of unity among themselves; they are affirmed to mistrust one another, and even meaner sentiments are said to control their mutual dealings. All such talk is false and foundationless. No bishop among us has yielded to the disloyalty such fictions suggest. Your bishops stand together in loving union and their mutual confidence is absolute. Believe me, we shall never fail to go before you, our people, an example of the intimate, close union of hearts that should characterize us all."

The 125th anniversary of "Old" St. Peter's Church, New York, was celebrated recently with fitting ceremony. The Rector of the church, Monsignor James H. McGean, was the celebrant at the solemn high Mass. Many of the old members of St. Peter's, who are now scattered all over the city and its environs, and whose fathers and grandfathers were members of the church when old New York was young, attended the Mass. The Rev. Owen Hill, of the Society of Jesus, preached a sermon recounting the glories of old St. Peter's and the tribulations of its early founders.

The Church of St. Vincent de Paul, Brooklyn, of which the Rev. Thomas E. Carroll is the Pastor, commemorated its fiftieth anniversary on November 21. Prominent among those present at the solemn high Mass in honor of the jubilee were the Rt. Rev. Charles E. McDonnell, Bishop of Brooklyn, the Auxiliary Bishop of the diocese, Right Rev. George W. Mundelein, and Monsignors Barrett, O'Hare, McGolrick, Kaupert, McCarthy, McNamee and

McNamara. The occasion was likewise honored by the presence of one hundred priests from the Brooklyn diocese and elsewhere. The officers of the Mass were priests who in their boyhood were altar boys at St. Vincent's.

The alumni of three Catholic institutions were represented at a celebration which was held at St. Mary's Seminary, Baltimore, on the Feast of the Presentation of the Blessed Virgin. The three institutions were St. Mary's, Baltimore, the Procure of St. Sulpice, Rome, and the Seminary of St. Sulpice, Paris. The guests present included his Eminence, Cardinal Gibbons, and two distinguished visitors from Europe, the Very Rev. F. X. Herzog, of Rome, Procurator-General of the Sulpicians, and Very Rev. Henry Garriguet, Superior-General. It was on account of their presence that the alumni of the various seminaries were invited to attend. At the solemn high Mass Father Garriguet was the celebrant and Cardinal Gibbons presided. The sermon was preached by the Rt. Rev. Louis S. Walsh, of Portland, Me. At the Alumni meeting the treasurer of the chapel fund reported that he had \$66,871.39 towards building a new chapel for the seminary, but that \$25,000 of this amount was subject to life annuities and not actually available.

PERSONAL

Mr. Alfred J. Talley, at the Church of the Immaculate Conception, on November 23, delivered his lecture on the Passion Play of Oberammergau and repeated the impression which the lecture recently created in the Church of St. Ignatius, where the lecture was given under the auspices of the St. Vincent de Paul Society. Mr. Talley is well known as a lawyer and a prominent Catholic layman, and his treatment of this exalted theme is scholarly, sympathetic and reverent. The pictures shown represent the highest development of the art of photography, the coloring being particularly fine. During December the lecture will be given at the Catholic Club under the auspices of the Art Committee, and at the Church of All Saints, of which Rev. James W. Power is Rector.

A despatch from Rome announces the appointment of a new Bishop for the Diocese of Leavenworth, Kansas, in succession to the Right Reverend Thomas F. Lillis, recently transferred to Kansas City, Mo., as Coadjutor *cum jure successionis* to Bishop Hogan. Very Rev. John Ward, for many years the efficient Rector of the Cathedral in Leavenworth, has been selected by Pius X to fill the vacant see.

A marble tablet to the memory of the Rev. Herman Blumensaat, S.J., was un-

veiled, November 27, in the new Catholic chapel in course of construction on Blackwell's Island, New York City. Father Blumensaat, who died May 11, 1901, was for fourteen years chaplain of the city's wards in the institutions under the Department of Charities. The tablet is the gift of the physicians on the island at the time of Father Blumensaat's death, and has been held during the intervening years awaiting the building of the chapel, which was originally his project. Present at the exercises were Commissioner of Charities Michael J. Drummond and Frank J. Goodwin, representing the Department; Thomas M. Mulry, President of the St. Vincent de Paul Society and former Commissioner of Charities; Henry Heide, trustee of the Emigrant Industrial Savings Bank; Frank J. Gannon, President of the Catholic Club; the Rev. David J. Hearn, S.J.; Pastor of St. Ignatius' Church; Justice Edward B. Amend and Professor Charles G. Herbermann, editor-in-chief of "The Catholic Encyclopedia."

Henry Heide and Herman Blumensaat, then a layman, came to this country together as young men, and before the latter entered the priesthood were partners in business. As a priest Father Blumensaat was sent to Blackwell's Island thirty years ago. He remained there continuously for fourteen years, except for the period when a cholera epidemic threatened in 1892. He then went to the temporary hospital on Fire Island and ministered to the quarantined sufferers. There is a Catholic population of 2,300 on the island. The chapel will seat about 1,500, with accommodations for about 200 more in cripple chairs. At present services are conducted in a loft in one of the old buildings. The Jesuits have been in charge of the city institutions on the island since 1853.

SCIENCE

Though seemingly paradoxical, the fact is fully established that the efficiency of the blast furnace is greatly increased with the refrigerating of the air before injection. The refrigeration causes the air to become dried before coming in contact with the flame, thus economizing the heat of the furnace. The process is said to effect a net saving of from 30 to 35 per cent. in fuel.

While studying the spectra of various admixtures of salts, Comte de Gramont and M. Drecy observed that the chief cyanogen band may be produced under conditions where the presence of the compound of cyanogen is quite unlikely, though the constituents, nitrogen and carbon, are manifestly present. Hence they conclude that the band spectrum of cyanogen may not

necessarily argue the presence of the deadly compound. This will be a crumb of comfort the next time we think the earth is about to pass through the tail of a comet whose spectrum shows the cyanogen lines.

Copper-clad steel of any desired thickness in which the two metals are so intimately united that the combination may be submitted to any of the usual processes of working metals, has been manufactured recently. The qualities of this new product are worthy of note. The tensile strength is equal to, and sometimes greater than that of steel of the same sectional area. It answers well as a wire for electrical and mechanical purposes, and for the same ohmic resistance, a much smaller size is required than when galvanized iron wire is used. The resistance of the combined metal is about the same as that of copper.

H. A. Danne estimates the total output of natural gas in the West Virginia oil fields at 1,300,000,000 cubic feet per diem, of which 300,000,000 go to waste. The thermal efficiency he rates at 1134 B. T. U. (882,252 foot pounds) per cubic foot with a falling off to 900 B. T. U. (700,200 foot pounds) after compression due to the decomposition of liquefied hydro-carbons. As gas and oil are accompanied by coal and salt water, and the pressure of the gas is invariably affected by seismic disturbances, he infers that these hydro-carbons are generated from carbonaceous deposits by the earth's interior heat, that they are still being generated under tremendous pressure and that the change of temperature due to the release of that pressure brings about the deposition of some of their constituents in the pockets known as oil pools.

A remarkable alloy, Ruebel bronze, has been prepared in Germany. Magnesium, its main constituent, is mixed with zinc, copper, and aluminum. Like the other recent alloys, it joins high tensile strength to low specific gravity. It promises to be most useful in the construction of air-ships, as it will reduce their weight to one-third or one fourth of what it is at present.

F. A. TONDORF, S.J.

OBITUARY

Sister Mary Agnes Moran, who for more than fifty years had been a Sister of Mercy, died at the Mercy Hospital, Baltimore, on November 25. On July 29 she celebrated her fiftieth anniversary as a nun. During the War she was a nurse at the Douglas Hospital, Washington, after which she was connected with several schools as teacher or superior.

AMERICA

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CHRONICLE

Conference of Governors.—The third annual conference of State executives, which was held in the Hall of Representatives of the new state capitol building in Frankfort, Ky., was attended by twenty-four governors and governors-elect. When Governor Judson Harmon, of Ohio, entered the hall he was greeted with a demonstration accorded to no other governor. Woodrow Wilson, governor-elect of New Jersey, urged cooperation in the regulation of railroads and corporations by the states. While the proceedings included a discussion of various subjects of general interest, such as the need of uniformity in State legislation, the whole affair was more distinctly social than deliberative. President Taft sent a letter expressing hearty approval of the general purposes of the meeting, and Governor Willson, of Kentucky, in an address opening the proceedings, explained that the assembly was simply a conference and not a "house of governors," as that title had twice been repudiated by the organization itself.

Fighting the Sugar Trust.—In behalf of the Government, suit was entered in the United States Circuit Court, in New York, for the dissolution of the Sugar Trust. The petition is directed against the American Sugar Refining Company with its constituent companies, which it is charged, controls not only the sugar cane industry, but the beet sugar industry also. Among the specifications of the petition are the following: That the late H. O. Havemeyer received a present of \$10,000,000 in

stock for organizing the combine. That the defendant companies are engaged in an unlawful combination and conspiracy in restraint of interstate and foreign commerce. That money has been obtained by customs frauds, railroad rebates and by working with grocers' associations to keep up the price of sugar. Undoubtedly this is one of the most important cases ever instituted under the Sherman anti-trust law.

Death of Mrs. Eddy.—Mrs. Mary Baker Glover Eddy, the founder and dictator of the Christian Science Church, died at her home at Chestnut Hill, a suburb of Boston, on December 3. The fact was kept secret until its announcement the following day at the Mother Church of Christian Science, Boston. A few hours after her death, in compliance with the State law, a Medical Examiner was called in to issue a death certificate, as no physician had been in attendance. Pneumonia was probably the immediate cause of death. Mrs. Eddy had been ill less than forty-eight hours and was in her ninetieth year.

New Mexico Drafts Basic Law.—The constitution for the State of New Mexico was framed by the state convention, which closed its sessions on Nov. 21. Paramount among the difficulties that faced the convention was the race and language question. Some 135,000 inhabitants of Spanish-American descent demanded protection of their equality before the law and retention of their ancient rights and privileges. They were suspicious of the Federal enabling act, which demands that all the state officers and legislators must speak English. A con-

stitution following the older models was adopted, with these salient new features: An elective corporation commission, without judicial powers, but with the right to regulate rates for transportation and transmission, to grant charters and supervise corporations. The initiative was rejected, but a referendum clause was included. Prohibition and local option were excluded, but the way was left open to the Legislature to deal with these questions. A stringent anti-pass section was adopted.

The constitution provides for an elective judiciary from top to bottom, and for elective state officers. It grants to women the right to vote at school elections, and makes them eligible to be school directors and county school superintendents. The constitution also abolishes the fee system. It prohibits separate schools for Anglo-Saxon and Spanish-Americans, and provides for the payment of the railroad bond indebtedness of \$1,000,000 by the sale of 1,000,000 acres of land granted by Congress. No distinction is to be made in the franchise, in jury duty, or in holding office, other than that of State and Legislature, on account of inability to speak English. The constitution is conservative and creditable to its framers.

Disastrous Shooting Season.—According to statistics compiled by the *Chicago Tribune* from twenty-three states, the shooting season of 1910, which closed on November 30, cost one hundred and thirteen lives. This is more than were killed during any previous season of which there is record. The loss of life in 1909 was eighty-seven, in 1908 it was fifty-seven, in 1907 eighty-two and in 1906 seventy-four. The number of injured this season, however, is only eighty-one, against one hundred and four for the season of 1909. The death list of this year is likely to be considerably increased later by reason of the fatal termination in the cases of many of the injured. "Mistaken for a deer" and "shot by a companion" are the usual causes assigned. Michigan heads the list with twenty-seven killed.

Growth of Large Cities.—Including Portland, Ore., and Seattle, Wash., the cities of the United States of 25,000 and over have an aggregate population of 28,000,000. This announcement is made in a recapitulation bulletin issued by the Census Bureau.

Forty-nine of the cities contain more than 100,000, and of this number eleven have risen into the 100,000 class since the census of 1900. There has been a much larger increase in the cities below 100,000 than in those above, the approximate percentage of the former being 40, and of the latter 32. Portland and Seattle will be added to the class of larger cities.

The recapitulation covers the detailed figures for 18 states, including Arizona and New Mexico. Based on the percentage of gain shown in these states, the prediction is made that the United States has passed the 100,000,000 mark in population. Iowa alone shows a de-

crease, but in so far as these states are an indication of the final total there seems to have been a considerable growth in the manufacturing regions, and comparatively little increase in the agricultural sections.

Canada.—The naval policy has caused no little disorder during the debate on the address in reply to the speech from the throne. Sir Wilfrid Laurier and others have been accused of aiming at independence, and a member has called another a liar.—Montreal is to have a second-class dry dock. A first-class one is to be constructed at Quebec.—Montreal is in the fervor of a moral reform. A crime lately discovered, of which the author cannot be found, was the occasion of uncovering a shocking condition of affairs. One of the points under discussion is the checking of the sale of cocaine, which, it appears, is abused very extensively.—Ludger Larose has revived the prosecution of M. Lemieux, which fell through about two months ago on technicalities. The case, it will be remembered, one of highway robbery, grew out of the revelations concerning the Emancipation Lodge.—At the beginning of the year the Canadian Pacific Railway Company will order large and fast steamers for both its Atlantic and its Pacific trade.

Great Britain.—The elections, as we foresaw, are going in favor of the government, though Liberal majorities are reduced. Several secessions from the Liberal party are announced. Among them are those of Lord Joicey, H. B. Money Coutts and Sir John D. Rees, member for Montgomery Burghs. He will contest Flintshire as a Unionist.—Mr. Balfour announced that if he should take office he would submit Tariff Reform to a referendum. In the meantime it is to be abstracted from in the present election. He challenged Mr. Asquith to submit Home Rule similarly. This Mr. Asquith declines to do and Mr. Balfour prophesies that it surely will be so submitted.—There is much ill-feeling over the elections, and some rioting has been reported.—The suffragettes continue to give trouble. They insist on being arrested and seem anxious to go to prison. The magistrates are in a quandary. The government does not wish them to send people to prison whom it cannot treat as prisoners, and as soon as a woman is discharged she says: "I'll be back soon," and goes out to commit another breach of the peace. The situation is almost comic.—Dead hares have been found in Essex, and dead rats along the Thames. The authorities say they were not infected with plague. The question arises, of what did they die? To this no satisfactory answer is given.

Ireland.—Judging from the pronouncements of Cabinet Ministers, Home Rule is not, as predicted by T. P. O'Connor, in the forefront of the Liberal platform. Mr. Asquith only reiterated his Guild Hall declaration: "The solution can be found only in one way—by a policy which,

while explicitly safeguarding the supremacy of the Imperial Parliament will set up in Ireland a system of full self-government in regard to purely Irish affairs." Home Rule was placed at the end of his list of reforms. Mr. John Burns is more explicit: "I am in favor of such legislative independence for Ireland in Irish affairs as will enable that country to revive her industries, maintain her population and stimulate her social and agrarian prosperity in accordance with Irish ideas, the imperial supremacy in Imperial affairs to remain inviolate." Mr. Churchill, putting Home Rule also at the end of the list, said: "The hour is coming for the reconciliation of the English and Irish people . . . We shall see Ireland free in all that properly concerns herself. We shall see her take her place like those brave Boers have done, in a true union of the British Empire." "Boer Home Rule" would be considered amply satisfactory in Ireland, but none of the Ministers has promised to introduce a Bill of that or any other kind in the next parliament. Mr. Dillon, speaking in England, said he was suspicious of Mr. Asquith and all British statesmen, and placed his chief reliance on the Irish Party.—The reports of an electioneering encounter between the two Nationalist sections in Cork were greatly exaggerated. No one was seriously injured, and it had the good effect of impelling the rival contestants to enjoin their followers to observe moderation and not adopt the tactics so often employed at English elections. Mr. O'Brien has put up some twenty candidates against the regular Nationalist nominees. His policy of Devolution is a milder kind of Home Rule than even that advocated by Mr. O'Connor in Canada, while his friend, Mr. Healy, demands a stronger measure financially than is claimed by Mr. Redmond. His other chief plank is conciliation of Protestants, but Mr. Healy asserts that no Protestants worth considering are opposed to Home Rule, except on the ground that it would increase taxation. The differences appear to be on persons rather than principles.—The protestations of the Ulster Orangemen and their £10,000 subscription for arms and ammunition are regarded humorously in Ireland. The Nationalists are in a majority in Ulster, and one of the four members for Belfast, who is sure to retain his seat, is a member of the Irish Party. The Nationalist papers claim that the threats of revolution made by the Orange leaders are intended only for electioneering purposes, and will rather injure their prospects as showing the conditional character of their much-vaunted "loyalty."

France.—The floods which were ravaging France last week still continue in all parts of the country. Great fears are felt for next year's cereal and wine crop. The Seine has become somewhat stationary but the Gironde, Garonne and Loire and the rivers of Normandy and Brittany are rising. Hundreds of villages are flooded, and in Nantes the water has risen to the tops of the lamp posts. —Clemenceau has been summoned to appear before a

commission of which his bitter enemy, Jaurès, is chairman, and has been compelled to explain what share he had in the financial operations of M. Rochette who made millions in the market through the aid of alleged tips from the Government. Clemenceau, we are told by the daily press, has not come out of the ordeal unscathed.—While the Government is preparing a measure to prevent what is called *sabotage* or injury of the property of their employers by workmen, the Socialist members of the House are drawing up another bill which proposes to legalize *sabotage*. This measure also protests against all military interference with strikers even when a riot prevails, and legalizes "picketing" no matter how much intimidation is resorted to against the non-strikers.—The French weakness for statues is still asserting itself. Jules Ferry is the most recent recipient of these post-mortem honors. Briand, of course, was present and the event was enlivened by an excited man knocking off the Prime Minister's hat. The assailant had no purpose of assassination; as he merely attacked his victim with fist. He was promptly laid hold of by the police and the ceremonies continued. The movement for the erection of the statue was political as Ferry was the inaugurator in 1879 of the campaign against Catholic education.

Peril to the Nation in Alcohol.—In opening the new naval academy at Muerwik, Emperor William read an order in council laying stress upon the qualifications necessary to naval officers, and later, speaking extemporaneously, made a plea for temperance on the part of the cadets. "The times," he said, "required iron-hearted men. Character was the first essential, and character was founded upon strong moral and religious convictions." In his temperance talk the Emperor cautioned the cadets against excessive drinking, which undermined the nerves, and the strenuous naval service of to-day required strong nerves. He counselled total abstinence, and added that the nation which in the future used the smallest amount of alcohol would march at the head of the column on the fields of art and war.

Emperor Assailed in Reichstag.—In the course of a bitter debate in the Reichstag on the Emperor's "divine right" speech at Königsburg last summer, Herr Ledebour, a Socialist leader, made a defiant assertion that the German Socialist democracy avowedly aspires to establish a republic and will bend all its efforts to that end. The statement was greeted with prolonged Socialist cheers. In a vigorous defence of the Emperor's speech Chancellor von Bethmann-Hollweg affirmed his agreement with the ruler's stand not alone as imperial chancellor but of his own honest political conviction. He defended the literal, historical accuracy of the Emperor's claim that the Prussian kings were sovereigns in their own right, and did not owe the throne to the people. "Herr Ledebour's remarks make it clear," he said, "that he and his party are not moved to interpellate by their care for the commonwealth,

but a passionate hostility to the constitution. The personal irresponsibility of the king and the independence of the sovereignty of his monarchical rights are fundamental principles of our political life which remain alive in the constitutional development." Republicanism has always been an unwritten plank in the German platform, but this object has never before been so boldly professed. Probably this is the reason why Dr. von Heydebrand, leader of the government conservative party and sometimes called the "uncrowned king of Prussia," declared the bold avowal of the Socialists in favor of a republic which the country had heard in the day's debate, "made it imperative that the chancellor should not wait for the arrival of the revolution, but should take immediately such steps as would nip it in the bud."

Germany.—At the instance of the Ministry of Agriculture, Emperor William has approved the projected sale of the forest lands surrounding the capital to the municipality of Greater Berlin. To serve the double purpose of beautifying the city and of securing breathing spots for the congested districts of the city, the municipal officers proposed the plan of buying these lands and of laying them out in a series of parks. The funds required have already been contributed by the citizens of the city and its suburbs.—A despatch from Hamburg tells of the poisoning of more than one hundred persons following the eating of oleomargarine. Several are so seriously sick that their recovery is despaired of. The municipal officers seized what was left of the suspected product and official investigation will be made to bring the dealers concerned in its sale to punishment.—Graf Adolph von Götzen, the well-known African explorer, once the Governor of the German East Africa district and later the representative there of the Hansa cities, died in Berlin following a surgical operation.—Statistics recently published indicate that the Emperor's temperance crusade is having a substantial effect in the navy, to which his latest temperance speech was addressed. The consumption of alcohol among the officers and men of the fleet decreased respectively in 1906, 1907, 1908 and 1909, 8, 12, 19 and 30 per cent. The decrease in the army is not believed to have been so marked, but the Emperor is doing his best to popularize tea and milk among the troops instead of beer.

Italy.—After an interruption of seven years the Catholics of Italy held in November a successful annual national congress in Modena. The last preceding gathering in Bologna had not met with universal favor because of the sharp antagonism which developed between the older conservative organizations represented and the younger and progressive bodies. As will be recalled these latter dominated the Bologna congress and their acts and platform proved too advanced to merit the approval of the hierarchy. In the years that have since elapsed a change has come to pass which made for harmony.

Some of the young progressists have rebelled against the direction of the bishops and have found their proper places in the radical groups of the country, others have learned moderation in their views and are now strong supporters of the conservative platform. In consequence whilst there was no lack of sharp debate in the Modena meeting, a gratifying unity of purpose prevailed and good results were achieved for the Catholic cause.—A commercial house in Milan will undertake shortly the importation of California wine to Italy and has reported that its first consignment already has been shipped. Italian wine-growers are alarmed at the threatened competition and have appealed to the minister of agriculture for protection. The minister has issued a statement intended to allay the fears of local producers. In it he claims: exportation from California will not be large since the California vintage is limited; the price of California wine exported to Italy will be too high to tempt many buyers; the wine will not meet the taste of consumers as the importers of California wine probably will try to mix Italian wine with it in order to increase its alcoholic strength. The ministers assures home producers that the government will take strict precautions to prevent doctoring.

Standard Oil Company in Austria.—The controversy between the Austrian authorities and the Vacuum Oil Company, a branch of the Standard Oil Company, has reached an acute stage. The Austrian foreign office maintains that the Vacuum Company is registered as a Hungarian company and must, in consequence, be subject to the same regulations as other home companies. The question at issue, it affirms, is purely a matter for Austrian internal administration, and absolutely outside of diplomacy. Richard C. Kerens, the American ambassador, who has been protesting against alleged discrimination of the Austrian government against this company, declines to accept these contentions of the foreign office. Just at present the dispute is at a deadlock. The ministry of finance has begun an official inquiry into the Galician oil situation, hoping to find a solution.

The proposed naval program agreed upon by the Cabinet of Austria-Hungary calls for four "Dreadnoughts," not three, as earlier reports affirmed. Parliament will be asked to vote the first instalments of the cost of these ships in the approaching session. The program, moreover, calls for the building of three fast cruisers and of twenty-two torpedo boats, besides six submarines. The total outlay for the contemplated new constructions involves a sum of 313,000,000 crowns, (a crown is 20.3 cents). In the budget for 1911, 90,000,000 crowns will be asked for.

Spain.—The "padlock law," excluding certain religious bodies from the right of incorporation, passed the senate with a time limit of two years. The promised legislation on associations is not, therefore, left entirely and indefinitely to the caprice of the minister of justice

QUESTIONS OF THE DAY

Catholic Writers

That world-wide League of Catholic devotion, known as the Apostleship of Prayer, has its attention called every month by the supreme head of the Church to some pressing need which the members of the League are recommended to urge with special fervor in their petitions to the Giver of all blessings. During the current month of December the object of the League's prayers, holy Communion and good works, is, in accordance with the Holy Father's express wish, Catholic writers and artists. We need not lay stress on the encouragement contained in this high sanction for all those Catholics who are laboring with the pen in the cause of truth. And especially is this the case for a class of writers who, it seems to us, have been to a certain extent neglected in the past, so far as direct and hearty encouragement from official sources is concerned. We refer to those who are engaged in literature primarily as an art, to the men and women who are laboriously striving to attain some finished and distinguished art-form in poetry or prose in which to embody Catholic thought and feeling. Nearly all the encouragement in the past has gone to those writers who have been immediately occupied with apologetics and doctrinal exposition, whose main business was with thought and facts and to whom literary form was a minor matter and often something altogether negligible. All honor to them. They have laid foundations, without which we could not have got along. But a stage has been reached when the needs of a Catholic audience go beyond a desire for the mere pabulum, the undressed dishes. It may be a retrograde stage rather than an advanced position. We suspect it is. But, whether it ought to be a fact or not, a fact it certainly is, that the plain treatises which satisfied our fathers are not always inviting to the present generation.

It seems to us that in the significant juxtaposition of "writers and artists," the Supreme Pontiff wished to convey some such notion as we have here attempted to express. From his pinnacle at the centre of Christendom his broad survey of the world has shown him the dreadful and universal havoc that is being wrought by skilled and practised cleverness in the fine arts, in poetry, fiction, essays, popular histories, painting, music and sculpture. He sees that it is not the master of unbelief in the university lecture-room or laboratory who is to be feared, so much as the men and women who exploit in popular forms of art that sinister master's ingenious and novel theories. Very few people are inclined to follow or place their confidence in a pedant who has allowed all the founts of his life to dry up except one, who is obsessed with an idea until it makes him regardless of all facts and relationships not entering into his narrow outlook. He is an enthusiast, a monomaniac, a harm-

less dreamer, an unpractical theorist, a blind, burrowing mole, in the feverish pursuit of a preconceived theory without any basis in reality distorting all the facts and values of life to suit the exigencies of his vainglorious quest. He lectures, it is likely, to sleepy undergraduates; and we know that he writes very sleepy books. If his influence ended here, he would cut a small figure. But, no; a fellow-professor writes a puff of him for a newspaper or a magazine. The attention of the public is called to him. Able writers and artists, who have no special theory of life and who have no more interest in religious truth than, like Pilate, to ask idly what it is and hurry off without wishing or expecting to be answered, seize on this Dead-Sea fruit of the university professor, dress it up in various appetizing forms, and the garnishings make it acceptable to a public that might have shrunk back in disgust from the crude material in its original rawness.

This is but a rough sketch of the process of unbelief going on all around us. Our writers are not original thinkers, in the modern much-abused meaning of the word; and our original thinkers lay more stress upon originality than upon thinking. But the combination of the two forces has been completed with striking results. Strange and deadly heresies that would have come still-born into the world a generation or two ago, now rise from the restlessness of human pride, creatures of beauty and strength, Aphroditic visions of snow-white foam or god-like shapes panoplied like the shining Athene. What wonder if the populace is awed and deeply impressed! And what wonder if the young and the worldly-minded, the careless and the pleasure-loving, the ambitious and the fame-hungry follow in large numbers the enticements of a meretricious art in lieu of the meagre attractiveness with which the ancient truth woos their inherited allegiance!

These reflections are by no means new. Last week, however, we were present at a memorial celebration which cut them like acid into our mind. The departed author, honored on that occasion, was perhaps America's best-known and most popular writer. During his lifetime he showed scant respect for religious belief and in his circle of friends was wont to deny the existence of a Personal God and of any life beyond the grave. The audience, assembled in his memory, was large; and on the platform were seated many of our most successful and most respected literary men. We enjoyed the speeches and familiar reminiscences and admired the strain of disinterested affection witnessed to by these distinguished fellow-craftsmen and friends of the dead writer. Our sub-conscious regret over the entire absence of any religious feeling and sentiment in these memorial remarks became a paramount and almost exclusive impression when one of the speakers, a conspicuous figure in our public life for nearly half a century and now an old man, closed his address in subdued and solemnly uttered tones with a passage beginning

with these words: "We do not know whence we have come and we do not know whither we are going."

The speaker merely voiced the convictions held by the dead man during his life. As we allowed our glance to pass from one well-known face to another in the group of men on the platform and recalled pages that they had written, we felt that the speaker expressed also the deliberate belief of most of the men seated near him. He might have been Epictetus or Marcus Aurelius or Lucretius in evening clothes, resurgent in this year of grace, nineteen hundred and ten, in order to be the mouth-piece of our literary world in its profession of ignorance concerning man's origin and destiny. The object-lesson was vivid and forcible. In the case of this aged statesman and of all these writers, whose charming pens are so busy and so fascinating, Christ and the most fundamental Christian truths are laid aside with cool and cynical certitude in their philosophy of life.

Of course, much of this unreligious tone in literature is only what we can naturally expect. Literature is preëminently human and worldly; it always has been so and will always remain so. Even should we succeed in building up a strong body of distinctively Catholic art the sway of a more human and less religious art will ever prevail by appealing to the stronger passions of the flesh and the pride of man. But, in spite of this, nothing is more desirable at present from a Catholic point of view than the presence of literary craftsmen to serve as a counter-check to the hosts of artists, now either oblivious of the essential truths of human existence or, not seldom, actively hostile to them. You cannot effectively answer a poem or a song by a theological treatise or a sermon. One cannot cope with a well-constructed novel, or a light, gentle-voiced essay, or a witty play, or a shrewd bit of creative criticism, by writing a less well-constructed novel, or by compiling an essay richly stocked with alien inversions and with solecisms and epithets that have been lying in the junk heaps of our language for a century. Slovenliness in form is no certain indication of profundity in matter, and is generally regarded, sometimes rightly and sometimes wrongly, as the sign of muddled thought and undisciplined mental methods. In every contest of ponderosity and awkwardness with lightness, gracefulness and swiftness the latter have always been victorious either for good or evil.

There is, we think, no necessity of adding that we do not advocate the sacrifice of solid attainments for the superficial graces of written expression. Ruskin was once constrained to cry out: "Not being able to decorate the marble block, they declare that decoration is a 'superficial merit.' Yes, very superficial. Eyelashes and eyebrows, lips and nostrils, chin-dimples and curling hair, are all very superficial things wherewith Heaven decorates the human skull, making the maid's face of it or the knight's." The anatomy of solid thought must not be sacrificed; but it is good to remember that, if we are going to parade it before a critical public, we should

clothe it in the conventional decencies and in more than conventional graces, should we be able to do so—for it deserves it,—so that our cause may not seem to suffer nor its adherents be put out of countenance. The same Pope, who asks us in his solicitude for the Church to pray for Catholic writers and artists, has adopted the most energetic measures in order to promote thoroughness and profundity in ecclesiastical seminaries. For art and knowledge are not mutually exclusive. The popular writer who has the firmest grasp upon his thought is, in nine cases out of ten, the one who will express it most clearly and artistically.

JAMES J. DALY, S.J.

Holy Communion for Children

The Sacred Congregation of the Discipline of the Sacraments, to which is assigned the entire Church legislation concerning the seven Sacraments with the exception only of what pertains to their ceremonies, on August 8, 1909, published with the approval of our Holy Father, Pius X, a decree to be observed everywhere giving formal instruction for the admission of children to first Holy Communion. The decree has occasioned much discussion in some parts of the Catholic world, because the discipline it imposes is claimed to be radically different from that long prevailing. Writers in religious reviews, pastors and other priests who have to do with the Christian training of children,—all well intentioned, no doubt—profess to be troubled because of the difficulties, which they imagine will face them in their future catechetical instructions of the little ones, owing to the changes the decree "*Quam singulari*" requires. Nay, there are some who complain that the Congregation's action implies a "burdensome novelty" in Catholic practice that will not prove to be lacking in evil effects.

They who make this plaint are clearly wrong if they speak of "novelty" in a sense touching the common law of the Church. There had, it is true, grown into the practice of the Church in most countries a *local* discipline regulating the age at which children were to be admitted to First Communion, which appears to be opposed to the norm laid down in the decree *Quam singulari*; but it is to be remembered that from its first appearance in the Catholic life of those countries, the local discipline respected the first *public* and *ceremonial* receiving of Holy Communion, and that, as in other matters of purely local custom, great diversity existed concerning the age at which children were thus solemnly admitted to the privilege of the Holy Table. In some places the age was fixed at twelve years, in others at fourteen, in others again at ten. Moreover, this local practice dates from 1215, the year in which the Fourth Council of Lateran promulgated its well-known decree *Omnis utriusque sexus*.

There is, as is well known, a divine precept to receive Holy Communion: "Except you eat the flesh of the Son of man and drink His blood you shall not have life in

you." But no special time was assigned by Our Lord for the fulfilment of this precept; He left all such matters to be determined by the Church. The piety of the faithful and their eagerness to avail themselves of the Eucharistic banquet made it unnecessary in earlier days to enact specific law determining Christ's own precept, but with the growing indifference and coldness of men there came a day when it was deemed needful that the Church should use its authority. The Lateran Council, therefore, made the universal law that all the faithful, after coming to the years of discretion, should reverently receive the Holy Eucharist at least at Easter, unless it was thought advisable to abstain from Communion for a time for some reasonable cause.

The Lateran Fathers, it will be noted, omitted to determine at what age precisely one may be affirmed to have come to the years of discretion. The obligation imposed by their decree was, then, to be interpreted, as far at least as concerned its application to individuals, by reference to principles of law commonly accepted. A study of our question from this angle will make clear just how the custom regarding the first Communion of children condemned in the decree *Quam singulari*, came to exist in the practice of many Catholic countries. We come upon its first traces in the enactments of local Church councils and diocesan synods in Germany, France, Italy and Spain following close upon the Lateran Council. These bodies undertook to define the "years of discretion," the term used in the *Omnis utriusque*, some dating their beginning at the age of ten, others at twelve, others again at fourteen; and coincident with these various interpretations of the term we find the introduction of the practice according to which children were held back from Communion until they had attained the age of 10, 12 or 14 years, as the case might be.

Canonists and moralists, however, alike agree in affirming the purpose of such synodal enactments not to have been to establish the precise age at which the obligation of receiving Holy Communion began to be effective. Rather, they say, they had in view the exact period at which wilful neglect of this Lateran decree would render the delinquent subject to the penalties constituting the external sanction of that law. They who formulated these decrees, had no intention to say when precisely a child was to be deemed subject to the divine precept of communicating and when, therefore, he was to be properly admitted to Holy Communion; but they wished to make clear the exact age at which neglect of this precept, as determined by the Lateran decree, would render him liable to the exclusion from the Church during life and deprivation of Christian burial after death, which that decree imposes. If one keeps this very patent distinction in mind it will not be difficult to recognize how the "years of discretion" came to be fixed for so advanced an age, and how as a very natural consequence children began to be admitted late to Holy Communion.

One need not be told that the Lateran Council was

held after a trying period in the Church's history. St. Thomas, assigning the reason of the ordinance regarding yearly Communion, speaks of "the reign of impiety and the growing cold of charity" characteristic of the age preceding the law's enactment. It was an age, too, in which though history records many illustrious and brilliant exceptions, the cultivation of letters, human and divine, had not generally flourished. At a period, then, when councils and synodal statutes exacted only the slenderest training in ecclesiastical science, it surely does not surprise one to learn that the morality and the religious ways of the people had been proportionately affected. With a careless and indifferently-trained clergy one must not expect to see a devout and carefully instructed people. To be sure, already before the convocation in Rome, in 1215, of the Fourth Lateran Council, there had been evident a wide-spread reawakening of Catholic life, which was to be splendidly helped by the wise reformatory legislation of that body; but, considering the conditions of the period, the Lateran fathers were too prudent surely to seek reform through the imposition of excessive burdens calculated to defeat their purpose by rigid severity. Their decrees, then, are usually conceded to be an external expression of a minimum requirement in discipline, through which the prevailing looseness of ways might be checked and men might be led back to the ancient fervor and discipline. In no point, so runs the judgment of critics, did the Lateran fathers intend to condemn or change the discipline which had flourished in earlier days.

Following in their steps the synodal fathers, who defined the term "years of discretion," had no mind to condemn, to disapprove, or to change the practice accepted from the earlier days of allowing young children to be admitted to the Holy Table. They wished rather, in the kindly spirit which the exigencies of the day demanded, to affirm just at what period a child might be deemed juridically subject to the law *Omnis utriusque*. The characteristic attitude of men towards religious instruction, fervor and piety of life in those distressing days gives us an evident clue to the motive that impelled them to assign the age of ten or twelve, or even fourteen years as the fixed limit when such an obligation began to exist.

One must confess, that certain as is the explanation of these facts, the interpretation of the *Omnis utriusque* thus established in the thirteenth century by local councils and synods in France, Italy and Germany, had as practical effect a widespread change in the previously prevailing Church discipline respecting the admission of children to Holy Communion. But at no time were there lacking theologians who voiced vigorous protest against the change. Recognizing that the tardy admission of children to the Holy Table arose from a too insistent consideration of the canonical aspect of the law laid down in the Lateran decree, these very properly pleaded for a policy based on the divine precept itself and on the obli-

gation of that precept without reference to its penal sanction as fixed by the Council. In the ensuing controversy this latter view gradually grew in favor and in the fifteenth century we find its advocates boldly defending a proposition which is practically that set down in the recent decree of the Congregation of the Sacraments *Quam singulari*. Blessed Angelo of the Friars Minor, a distinguished moralist of that epoch, in his *Summa de Casibus Conscientie* quotes with approval a brother theologian who affirms: "The age limit at which children are bound to satisfy the precept of Paschal Communion ought not to be fixed according to the number of years, or local custom, or any such consideration. The limit exists and the precept obliges as soon as children have attained the use of reason, when they are sufficiently instructed to be capable of feeling proper devotion towards the Eucharist, and when they can discern the Body of Christ in what they receive and distinguish this sacred nourishment from the ordinary food which they eat."

That the growing favor, with which this view of our question was accepted, did not speedily bring into general vogue again the ancient practice of admitting children to the benefit of the Eucharistic Table before the age of ten or twelve or of fourteen years, is a detail into which our present discussion need not draw us. It is sufficient to note that, although the rule now definitely set aside continued to hold sway, for many years back priests and confessors, who have had to do with the training of children, have not scrupled to admit privately to Holy Communion children satisfying the conditions set down by the fifteenth century moralist, no matter what may have been the local rule or custom concerning the first public and ceremonial reception by them of the Sacrament. The decree of August 8 stamps their manner of acting as right and proper, and, approved as it is by our Holy Father, sanctions their practice and makes it the law for the Universal Church.

M. J. O'CONNOR, S.J.

Evolution of Italian Socialism

II.

At the Congress of Bologna, which was in session from the 18th to the 20th of September, 1892, the question was discussed as to the attitude to be held with regard to the ministry and the middle classes or the Bourgeoisie. The debate only increased the dissension which already existed between the various sections and dispelled the hope of any assistance from the Radicals or the Republicans.

In the beginning of May, 1898, an insurrection broke out in Milan, with an after effect in other places of Italy. The Rudini-Zanardelli ministry regarded it as an attempted revolution for the overthrow of the Monarchy. A state of siege was proclaimed in Lombardy

and Tuscany, with the result that thousands of Socialists and estimable men of all political shades were thrown into prison; among them, the Director of the *Osservatore Cattolico*, the intrepid David Albertani. The Socialist Party seemed to be completely disrupted, for its leaders were either in prison or in exile. Their newspaper, however, the *Avanti*, continued to appear every day, even sometimes with half of its columns deleted. It served thus as a banner for the party, and around it the Socialist army was soon gathered better disciplined than before. When the Pelloux Ministry attempted to pass gag laws in Parliament, the *Avanti*, under Bissolati, proposed the adoption of obstructive tactics. The suggestion was acted upon with such success that the Government was embarrassed, Parliament was dissolved, and new elections ordered. The results were not such as had been anticipated.

The Socialist representatives who had numbered only fifteen in 1892 were now thirty. Among them were such men as Ferri, Costa, Gatti, Turati and others. The Pelloux Ministry failed, and was succeeded by that of Saracco. About the end of July, King Humbert was assassinated and the democratic reign of Victor Emmanuel III began. The Socialists celebrated their victory by a national congress which was held in Rome that same year, 1900, from the 8th to the 11th of September. Two hundred and nineteen sections were represented in it. In the matter of elections, fusion was advised with other parties, but apart from that, they were to work independently. The Maximum program was adopted, that is to say, the socialization of the instruments of labor, and social administration of products. Class organization and the acquisition of public offices were urged as the means to that end. An accurate and exhaustive minimum program was also elaborated, in which the following claims were made: Equal autonomy for all; the referendum; free defence in civil and penal trials; supervision of the work of women and children, etc.; a weekly rest of at least thirty-six consecutive hours; improvements in rural contracts; legal determination of the length of a day's work; national Savings Bank for the sick and the aged workingmen; the nationalization and transportation from mines and quarries when the cooperation of workingmen was impossible; the abolition of duties and taxes on staple articles of food; a single, progressive and universal income and property tax, and the reduction of interest on public funds.

Immediately after the Roman congress, dissensions broke out anew. For the ten years that have intervened since then, the Socialist writers of Italy have been inveighing against Marxism as being unscientific. Moreover, some Socialists have supported the Zanardelli Ministry. Again, the interpretation given the minimum program started new discussions between the Reformists and the Revolutionists. The Reformists with Turati at their head wished to carry out the program by legal means without too much preoccupation about the maxi-

mum. The others were more concerned about the latter, and clamored for revolutionary tactics in order to realize it.

At the congress of 1902, in Imola, from the 6th to the 7th of September, eight hundred and thirty-six sections were represented. Quarrels broke out again, and in spite of every effort to put an end to them they continued as before; nor did the subsequent Congress of Bologna in 1904, succeed in establishing peace. At the close of that year, in consequence of a bloody struggle between some strikers and the military, the Revolutionists declared for a general strike throughout the Peninsula. It was attempted, but was a disastrous failure, and profoundly disgusted the nation on account of the disorders which accompanied it. Giolitti, with rare ability, availed himself of the opportunity and dissolved Parliament, and announced the general elections for the following November and December. They resulted in conservative protests throughout the country, and the parliamentary group of Socialists returned to the House decimated and exhausted. Nevertheless, the Revolutionists and Reformists were not crushed; rather, they were angered by what had just happened, and prepared for another congress to be held in Rome from the 7th to the 10th of October, 1906.

At this congress there were nine hundred and thirty-four sections represented. They were Reformists, Integralists, Revolutionists, Syndicalists, and Non-Syndicalists. The Reformists advocated the use of legal methods, the avoidance of violence and general strikes, and urged the general body to work for the realization of their ideals by the organization of workingmen and the achievement of political influence. Turati, Prampolini, Bissolati are among those who were most conspicuous in that section. Milan is its most important centre. The Revolutionary Syndicalists had a clear and concise program. For them Socialism must be an immense army of workingmen united in syndicates and class organizations, and seeking by revolutionary methods, especially by general strikes, to obtain their object. There are also non-Syndicalists who are revolutionary in their ideas, but they are a negligible minority.

Shortly before the congress convened at Rome, a new organization was formed who called themselves the Integralists. Integralism strives to avoid both extremes; favors legal methods; but does not absolutely reject revolutionary tactics. It deplores the abuse, but not the use of a general strike. It permits the deputies to support legislation for the middle classes, but only exceptionally, and in compliance with the wishes of the party. It is absolutely anti-clerical, anti-military, and anti-monarchical, but works with prudence and tact.

Around the standard of the Integralists a majority of the Socialists arrayed themselves. For, whereas the Syndicalists had only five thousand votes in the Roman congress, and the Reformists five thousand five hundred, the Integralists could claim eighteen thousand. After the

congress troubles broke out again. The Parliamentary group was weakened. The leading Socialist newspaper, the *Avanti*, was in great financial straits, and its director, Enrico Ferri, availed himself of the opportunity offered him of giving conferences in South America. Moreover, the Reformists secured new triumphs in consequence of the failure of the strike which had been ordered in all the provinces of Parma. It had lasted two months and was characterized by great excesses and violence.

The congress of 1908 held in Florence from the 19th to the 23d of September gave the Reformists eighteen thousand, two hundred and fifty votes. The Integralists received five thousand, nine hundred and eighty-four, and the Syndicalists five thousand, nine hundred and twenty-seven. Thus the main body of the Integralists had passed over to the Reformists, whose leader, Bissolati, had again become the director of the *Avanti*. The Neapolitan Syndicalists had broken with the official organization and erected a new and autonomous party. The President of the Congress of Florence was Andrea Costa, the man who was the personification of all the various stages of Italian Socialism. He was the first leader of the Internationals, first social member at Montecitorio, and finally President of the Congress at which the Reformists triumphed. Italian Socialism had thus passed from Bakouninism to rigid Marxism, then from moderate Marxism to the adoption of the minimum program; afterwards to Syndicalism; and finally from Syndicalism to Integralism. The shape which it now has shows that Italian Socialism in contact with the realities of things, loses its harshness and becomes a new and middle class party.

In the Congress of Florence, we have, as it were, the last stage of the evolution of ideas among Italian Socialists. Congress after congress has seen them continually gaining strength. In the elections of 1909, by means of fusion with other parties, their influence developed; the electors rose to three hundred and thirty thousand, and among the five hundred and eight members of Parliament, they now count forty-four. What is to be the attitude of Italian Socialism with regard to religion, the army, and the various political groups, will be better seen when the next national Socialist congress is convened.

I. QUIRICO, S.J.

Mass in the Presbyterian Church

I.

One of the earliest objections which the Presbyterian Church of Scotland and the Calvinist Churches of the continent made to the Catholic Church, and one upon which they insisted most fiercely, was to the sacrifice of the Mass or anything which resembled it. The repeated allusions to ornaments and vestments, "the rags of Popery" in their struggles and opposition to the Anglican Church and prelacy, as a comparison between their

worship and rites and the hated Mass, amply show their attitude. The Presbyterian Church of Scotland commenced with an attack on the Mass, by penalizing celebrant and worshipers. The Act of 1560 provided:

"And presentlie, notwithstanding the reformatioun already maid according to Goddis worde, yet not the less thair is sum that stubbornlie perseveris in thair wickit Idolatrie, sayand Mess and baptizand conforme to the papis kirk, prophanand thairthrow the forsaidis sacramentis in quiet and secret places, regardand thairthrow nather God nor his holie worde,

"Thairfore it is statute and ordainit that . . . na maner of person nor personis say Mess nor yit here Mess nor be present thairat under the pane of confiscatioun of all thair guidis movable and unmovable and puneissing of thair bodies at the discretioun of the magistrat."

And later on when the assembly of divines was called at Westminster, in 1645, and made their celebrated Confession of Faith, which has been literally adopted in nearly all the Presbyterian denominations in the United States of America, they declared:

"The popish sacrifice of the Mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect."

"Private Masses, or receiving the sacrament by a priest or any other, alone, worshipping the elements, lifting them up, or carrying them about for adoration, are all contrary to the nature of this sacrament and to the institution of Christ." (Westminster Confession, chapter xxix, secs. 2 and 4).

Anyone who has ever been acquainted with the bare and austere methods of worship of the Presbyterians, at least here in this country, will understand that they have hitherto endeavored to carry out in practice what they have asserted in their Confession. The Lord's Supper among them has been a mere division of bread and wine spread as near as may be upon an ordinary table covered with a decent white cloth. It so approximated an ordinary meal that a sitting posture was inculcated in their Directory of Worship. It is needless to say that no hint of vestment or liturgical form was ever used; nothing save the recital of the few brief words of institution found in Holy Scripture, helped out with extempore prayer and the singing of hymns. Of late years (1906) a form of service known as the Book of Common Worship, largely borrowed from the Episcopal Church, at least in substance, has been provided, but its use is merely optional and not general nor obligatory. There is, therefore, in the teaching and practice of the Presbyterian Church nothing which permits or approves of the Mass or its attendant ceremonies and embellishments, as found in the Catholic Church, or even in any of the schismatic churches which still retain the Mass and all the practices which go with it.

This makes it the more astonishing to know that the Presbyterian Church of the United States of America, as exemplified in so-called home missionary work in New York and New Jersey, actually provides the service of an imitation Mass for the people whom it seeks to reach,

as several dailies and weeklies have already informed us. Whether the central body, which provides the service, the missionaries or Presbyterian clergymen, who perform the Mass, or the persons who furnish the funds to sustain the missions, believe in or approve of such rites so inconsistent with, if not repugnant to, the former teaching and practice of the Presbyterian Church, we have no means of knowing. Certainly the worshipers, if devoutness, gesture and words count for anything, seem to believe they are in attendance upon a real Mass, and there seems to be naught to undeceive them.

In order, therefore, that there may be no mistake about the Presbyterian maintenance of a form of Mass, which is to outward appearance, a close imitation of the real thing, I will give two examples, one in the Borough of Manhattan, City of New York, and one in the City of Newark, New Jersey. There are others in Pittsburg and in Canada, but I have not personally examined them.

It may be said at the outset that the form of Mass which is imitated by the Presbyterian missions, is not the Roman Mass, nor are the people the followers of the Latin rite. The form of Mass which is the basis of their imitation is the Greek Liturgy, which is used both by the Greek Catholics and by the Greek Orthodox, which is, of course, ordinarily unfamiliar to the usual Catholic of the Latin rite, or the imitation would have been detected long ago.

The people among whom the Presbyterian missionaries work in this particular regard are the Ruthenians, who come from Galicia and Hungary, and who are mostly Catholics in their native country, although numbers of them are of the Orthodox Church. At any rate, they firmly believe in the Mass and the Blessed Sacrament, although they do not know the English language, nor, perhaps, are well instructed in all the particulars of their faith. Those among whom the proselyters work may be said to be in the Greek rite what many of the Italians are in the Latin rite, weak and indifferent but still Catholics in their nearest and dearest beliefs.

When I was informed that the Presbyterian missionaries were using a form of Mass to attract the Ruthenians, I wrote to their Board of Home Missions about it and received the following answer:

"There are two Ruthenian centres under our Immigration Department. An organized church, the First Ruthenian Presbyterian Church of Sts. Peter and Paul, in Newark, New Jersey, under the pastorate of Rev. W. Pyndykowsky, with a membership of 117, and a Sunday School of 25. A church building is being erected by the Presbytery of Newark for this congregation. The second centre is in connection with our Hope Chapel work on East Fourth Street [339 East 4th Street] under the pastorate of Rev. Basil Kusiv, who, I should say, has a group of 100 or more adherents. This work is not organized. It is among a poorer class of people. The services at Hope Chapel are well cared for in a large auditorium, and are carried out with much of the picturesqueness of the Greek liturgical service. . . . I understand there are two centres in Pittsburg, or en-

virons, where the Ruthenians are ministered to, but they are not, so far as I know, organized. The Rev. John Bodrug, now engaged in missionary work among the Ruthenians in Canada, where the work is well established, served us in inaugurating the work here in the East. The Protestant work meets with much opposition from the Orthodox Church."

This letter practically admitted what I had been told about the missionary practices among the Ruthenians, and after consultation I made observations at both of the places mentioned in the letter. The Greek rite is perfectly familiar to me, having witnessed it in Greek Catholic and Greek Orthodox churches all over the world, and a pocket edition of the Slavonic Liturgy or Mass of St. John Chrysostom enabled me to accurately compare all portions of the Greek Mass, which I did not already know by heart.

Another chapel in which this imitation Greek Mass is celebrated is known as Hope Chapel, No. 339 East Fourth Street, in the Borough of Manhattan. A sign outside in the Little Russian language announces that the Independent National Ruthenian Church holds services there. Inside the chapel is, in its original condition, very much like the usual type of missionary chapels with pews and a platform, on which there is a prominent pulpit in the middle. Were this the only furniture, it would not differ much from the ordinary Presbyterian Church. But for the use of the Ruthenians it was fitted up exactly like the ordinary Greek Catholic Church, leaving out the iconostasis. On the main floor below the level of the platform and just under the pulpit was an *analogion* or sacred table, just as in the ordinary Greek Catholic churches. On the table, which, of course, was covered with a white linen cloth, stood a silver crucifix in the centre, flanked by a lighted candle on either side. As the congregation came in each member, particularly the women, went up to the *analogion*, made the sign of the cross and kissed the crucifix, exactly as is done in Greek Catholic churches.

On the platform behind the pulpit and directly against the wall was a large white altar. On either side of the altar there were three lighted candles, and on the niche towards the top of the altar there were three more lighted candles. In the middle of the altar, above what would be the tabernacle in Catholic churches generally, was a large cross, while under it was the Book of the Gospels, placed upright, as is usual in Greek churches. At the side of the altar a small *sluzhebnik*, or missal, was placed.

When the celebrant came in to begin the services he was attired in the usual vestments of a Greek Catholic priest. He wore the *stichar* (or alb), the *epitrachie* (or stole) the *pyass* (or belt-like girdle) the *narukvitsy* (or gauntlets), and the *phelonian* (or chasuble), so that he could not be distinguished from a priest in the Greek Catholic or Greek Orthodox Church, so far as the vestments went. When he came on the altar he made the sign of the cross, and taking the gospels blessed the

people in the ordinary form of the beginning of the Mass, "*Blahoslovenno tsarstvo*, etc. Throughout the service the celebrant faced the altar with his back to the people, except when blessing and on a few other occasions.

ANDREW J. SHIPMAN.

CORRESPONDENCE

From the Portuguese Exiles

In the issue of the *Independent* for Dec. 1, is printed this editorial:

"News comes to us from Portugal that all the bishops and higher clergy have given in their adhesion to the republic. That is not wholly surprising. There has been no action of the republic, so far as reported, that would be particularly offensive to the regular clergy. The hostility is to the monks and nuns; and it is well known that the parochial clergy and their bishops are often not well disposed to the favored orders."

At first glance it would seem impossible that a publication of the supposed standing of the *Independent* could make the succession of grotesque mistakes contained in this paragraph. People who are being continually misled, or annoyed, by the frequent oracular dissertations the *Independent* prints on Catholic topics, can gauge their real value when it is evident that they are published with the imprimatur of an editor, who shows that he does not know the difference between the parochial and the regular clergy. His strange notions also of what is being "offensive to the regular clergy" can be realized from the following letter sent by Father Bernardino Araujo, S.J., one of the Portuguese exiles to Father Alonzo Gonzaga da Fonseca:

HOTEL PARIS, GIBRALTAR, NOV. 4, 1910.

MY DEAR FATHER FONSECA:

It is now a month since they set fire to the property in our residence of Setubal. We could not persuade ourselves that things would reach such a pass; but when we saw the city hall in flames and no attempt made to check them, we realized what fate might befall us. About nine o'clock in the evening, some of Ours undertook to find out whether any one of the gates was left unguarded, so we might escape one at a time. They did not set fire to our residence, for they were afraid of destroying the adjacent houses.

But they did worse, for they broke in the doors and on entering they destroyed everything, including the statues of the saints. The statue of St. Joseph was hurled into the fire three times and then thrown in front of the door of Senhora D. M. do Carmo, a benefactress who had presented it to the church. The Dead Christ, after having been disfigured, mocked and dragged through the streets, was left at the door of the hospital. The statue of the Sacred Heart, which was venerated on the high altar, was thrown into the body of the church. Pulpit, choir stalls, altars, organ, confessionals, library, and whatever else could be carried thither were burnt up in two fires which were kindled in front of the church, but not until the rioters had seized for themselves what booty they wished.

All that was saved was the Blessed Sacrament, which we conveyed with us to a hill-top overlooking the city, where we had found refuge in the house of a benefactor. From there we witnessed the tumult and destruction of

property. On the morning of the following day, the Child Jesus was conducted by us into Egypt, that is, to a farmhouse in the mountains, distant about two hours' journey from the city. There we received the Holy Communion. We slept, or rather passed the night in the hills, for what we heard from chance passers-by made us very uneasy. On the second day, after again receiving the Holy Communion, thus consuming all the particles, we penetrated further into the hills, but being warned that spies were near, we concealed ourselves as well as we could in a forest. I then recalled those words: "*In speluncis et cavernis terræ*," etc. That night we separated into bands. A lay brother and I wished to get a little rest on a hill near the city of Azeitao; but it rained so heavily that, as we had only one cloak between us as a protection from the cold, we thought it better to keep on. As we went, we stumbled upon an old fellow armed with a big stick. "You are arrested," he bawled. "Why?" "Because the Government has ordered the arrest of all friars." "But, are we friars?" "Pardon me, gentlemen." "Well, this time we pardon your ignorance . . . good-bye." After his departure, we had a good laugh and congratulated ourselves on our escape.

On the following day, we went down to the city of Palmella with the intention of continuing on foot to our native town in the heart of the province of Estremadura al Minho. Some people who passed us on the way and recognized us spoke about us after they reached the city. The lay brother, who was tired and somewhat worn out, entered an open gate and asked for a drink of water. It was given readily, but was accompanied by the request to move on at once, for they did not wish to have their house fired. Here we met a workingman who, for a small sum, brought me a blouse such as is worn by porters; but the disguise availed me little, for I was recognized at once, as the tonsure betrayed me.

When we reached the railway station of Pinhal Novo, we were surrounded by a crowd of men who talked scandalously. They accused us of what they themselves did and thus they pronounced their own condemnation. But I still had my tongue in my head and I made a few pointed remarks. "Here we have over again the judgment-seat of Pilate," I finally said, "for then, Barabbas, a thief and assassin, was released and Jesus was condemned. The criminals in the Setubal jail have been turned loose that they might sack our house, and now you carry us off to prison."

The crowd became silent and the medical officer who was with the troop that escorted us gave a sign of approval; no more foul words were uttered. We made our Way of the Cross from this place to the prison of Aldeia Gallega. Never had death seemed so near to me, never had I so often and so fervently made the offering of my life as during those days. We spent five days in the prison of Aldeia Gallega, one in Lisbon, and thirty at Limoeiro with Ours. With their companionship and the visits and offerings that were made to us, we were all right. Then we were taken before the Minister of Justice, and from him we were conducted with a large escort of cavalry and infantry to Oporto to board a vessel. There, instead of wishes for a happy journey, we heard shouts of, "May you die and never come back!"

The British Government at Gibraltar gave orders that we should be received kindly, and in case there was not room in the hotels, word was to be sent, so a place in the barracks could be prepared for us. We were well received by the great crowd of people at the landing and

were taken ashore without charge; and some unknown lady paid for the carriages that conveyed us to the hotels. Along the streets, there were no insults, no fierce looks; respect and good order were everywhere manifest. Many have called to pay their respects.

Good old Father Machado, who was with us, was invited by the Christian Brothers to accept their hospitality; one of the lay brothers went with him. Yesterday (Nov. 3d), I went over to spend some time with him, for he was very ill and his death, or rather the end of his martyrdom, was expected at almost any moment. Up to an hour after midnight he was able to move his arms and bless himself, but that was all. His breathing continued regular until about five o'clock in the morning, when I thought he was resting, but the brother said that the end had come. I pronounced the last absolution, he gave a faint sigh, and peacefully passed away. All the brothers were summoned by the community bell. Entering, they knelt in prayer and recommended the departed religious to the mercy of God.

Father Machado had been very active in giving the spiritual exercises to the diocesan clergy, and he was thus engaged at Santarem when he was arrested. He was very zealous in spreading the devotion to the Sacred Heart, and was rewarded with a happy death on the First Friday. As he had spent most of his life in college work, so his death came to him in a college where some four hundred students offered the Holy Communion for the repose of his soul. He is our first martyr of the Republican persecution. When he was led forth from the prison he was heard to say, "Good-bye till we meet in Heaven."

Pardon me if this letter is somewhat rambling, for I am tired and my head is in a whirl.

BERNARDINO ARAUJO, S.J.

A postal card mailed by the same Father on Nov. 5, gives the following information: All Ours have left Lisbon. Fathers Beirao and Silva and Brother Simao have reached here on their way to India. The others have gone to Holland. Very few remain here, and we are pleasantly placed. A few words about the funeral of Father Machado: The clergy of Gibraltar wished to officiate, and it was an imposing function. There was high Mass, with a female choir, as is the custom here; when the procession passed through the streets the stores were closed and the soldiers presented arms. Several English societies took part; there was an immense throng of people, and not a word was heard. The interment took place in the mortuary chapel of some Irish Sisters belonging to a congregation founded by a Jesuit. The sumptuous casket bore the name of the deceased Father. Even the Protestant bishop and the rabbi of the synagogue were present. It was an eloquent protest against the Portuguese revolutionists.

Freemasonry in France, Past and Present

The history of the French Revolution of 1789 has an up-to-date interest: the destinies of modern France are still controlled by the far-reaching effects of an upheaval, whose real story is only beginning to be accurately known.

Among the French writers whose efforts in this direction are, at the present moment, attracting attention, is M. Gustave Gautherot, a lecturer, as well as a writer, whose Conferences at the Catholic University of Paris draw a large and interested audience every Saturday afternoon. M. Gautherot, a young man, is a fluent

speaker and a thorough master of the subject he has taken in hand. His lessons are packed with first rate evidence and undisputed facts; he brings to bear on his subject the testimony of historians of an opposite school to his own, and ably uses these quotations to support certain views that, although they may, at first, appear startling enough are, when examined more closely, backed up by strong evidence. According to M. Gautherot, the upheaval of 1789 was neither the spontaneous outbreak of an oppressed people nor yet the natural consequence of a decayed monarchy.

That certain abuses existed under the old régime is an undoubted fact, but these abuses were neither deep-seated, nor general enough to bring about so tremendous an issue. In the lecture delivered by him on November 19th, one of the most interesting of his course, M. Gautherot clearly laid down his opinion that the Revolution of '89, which was social and religious, as well as political, was the result of a carefully organized conspiracy. The prime movers of the conspiracy being the French Freemasons of the day, whose doctrines are embodied in the irreligious and revolutionary code that, since 1789, is opposed by its advocates to the doctrines of the Church.

M. Gautherot, after expressing his opinion, proceeded to support it by striking evidence. He proved, by contemporary testimonies, that during the second half of the eighteenth century, the Freemason lodges were numerous and powerful throughout the country. Their members might be divided into two classes: the *outsiders* were the frivolous courtiers, the gay and unsuspecting men and women, to whom Freemasonry was a fashionable amusement. All the great names in France are to be found on the list of Masons; the Princess de Lamballe, the Queen's friend, was affiliated to a lodge, and the quaint ceremonies of her reception greatly amused Marie Antoinette.

These fashionable members of the sect served as a decoy; they knew absolutely nothing of the dark plots that were hatched behind the scenes, and their presence helped to blind their countrymen as to the real meaning of the association.

Upon the work that went on in the recesses of the lodges, M. Gautherot throws a lurid light; in 1789 there existed in Paris, and in the provinces many societies founded for the express purpose of propagating revolutionary doctrine. They received their orders from the lodges, and they carried on their evil work with extraordinary activity and secrecy. All the leaders of the Revolution, Lafayette, Camille Desmoulins, Robespierre, Marat and others, were Freemasons and the Grand Master of the eighty lodges that existed in Paris in 1789, was the regicide Prince Philippe Egalité. It would lead us too far to follow M. Gautherot when he traces through the mazes of history the "invisible hand" of Freemasonry, strong in its power of destruction of all ancient landmarks. This theory is confirmed by other writers on the subject, and is still more strongly supported by the extraordinary power of French Freemasons at the present day.

Their work, which was mysterious and secret in 1789, is now open and unconcealed; even the deliberations of their "Convents" are made public and the origin of the evil laws that are, slowly but surely, un-Christianizing France may be traced back to the "resolutions" and wishes expressed in the lodges. They have long since taken possession of the Government and, at the present moment, M. Lafferre, one of the leading Freemasons of

the day, is enthroned as Minister of "Work" in the former Palace of the Archbishops of Paris. The teaching of the sect as regards religion is, in 1910, what it was in 1789; its openly avowed purpose being to extirpate from "French society the influence of religion under whatever shape it presents itself," a statement that was made at the General Assembly of Freemasons in 1885; or, as M. Lanessan, once Minister de la Marine, put it more tersely: "We must crush, not only clericalism, but God himself."

But if the twentieth century Freemasons are one with their eighteenth century brethren in their resolve to stamp out religion in their country, they have adopted different methods to serve their political ends; the guillotine of 1793 is not likely to return, but the steady exclusion of practical Catholics from all branches of public service has gradually made Freemasonry a necessary condition of success in the official world of France.

There exist several associations in Paris, whose object is to enlighten the public mind as to the real aim of the Freemasons; these associations are carefully organized, and their work is thoroughly trustworthy. They pay no heed to second-class evidence, but base their denunciations of French Freemasonry upon the testimony of documents issued by the sect or of speeches made in the lodges. To these workers in a good cause, men like M. Gustave Gautherot bring valuable assistance.

History is being rewritten on many points and, upon the Revolution of 1789, the school of which he is one of the leaders, seems likely to open new and unexpected vistas. The large attendance that every Saturday afternoon flocks to hear him, proves the interest that is excited by the subject: the dry bones of history are restored to life when the past is brought into close connection with the present and, in the present condition of France, Freemasons and their work have a significant and up-to-date meaning.

ANGLO-FRENCH CATHOLIC.

The Evangelical Church in Germany

Apropos of the "Los-von-Rom" movement, which is fanatically carried on in Austria, mainly through the financial contributions of Protestants in Germany, the *Bonifatius Korrespondenz*, in a recent number presents some striking facts in regard to the Protestant students of theology in German universities, from which it would seem that the efforts of the Protestants of Germany would be better directed towards the awakening of the religious spirit at home, than to the making of proselytes in a Catholic country. The figures are taken from the Protestant Ecclesiastical Year-Book, by J. Schneider-Elberfeld. They show that the total number of such students in the universities of Germany is 2,320, a number which was reached in 1840, whereas, in 1890, it was 4,536. Since 1840, the Protestant population of Germany has doubled. One learns further that in 1907 there took place, in Berlin, 17,442 evangelical marriages before a minister; in 1908 the number was 9,390, a difference of over 8,000, although the total number of marriages in Berlin in 1908 was greater than in the previous year. It is of interest also to note that only seven per cent. of the Evangelical Church members in Berlin receive the "Lord's Supper," on the average only once a year.

M. J. AHERN, S.J.

A M E R I C A

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The "Independent" and Pius IX

There is an article in the New York *Independent* of November 3, 1910, which has probably disappointed the writer in not eliciting any reply from Catholics. As far as we know, not a single paper has even alluded to it. Possibly the marvelous editorial skill which could condense in 350 words so many misrepresentations, mis-translations, insinuations, errors and historical blunders may have dismayed and silenced them. The article in question is entitled "Del Val as Advocatus Diaboli."

In the first place it might be in order to remark that in dealing with such a subject, discourtesy is very much out of place, and that it would be just as proper to call, for instance, ex-President Roosevelt "Velt" as to designate the distinguished Papal Secretary of State Merry del Val by such a truncated travesty of his name. Certain journalistic methods should not be permitted to invade the sanctum of what professes to be a respectable magazine.

Secondly, a Cardinal Secretary of State while attending to the obligations of his important post, does not and can not be the *Advocatus diaboli* in this or any other process of beatification. The labors involved in both offices would make such a concentration of functions about as conceivable as if the United States Secretary of State were acting simultaneously as Attorney General.

Thirdly, the process of the beatification of Pius IX has not been "thrown off to the Greek kalends or indefinitely postponed" as the *Independent* has been informed by "cable."

Unfortunately for the writer of the article, the "cable" is not an infallible source of information. As a matter of fact the process of the beatification of Pius IX is going on regularly and persistently at the present moment. The sessions are held at the Vicariate of Rome under

the Presidency of Cardinal Respighi, assisted by the Patriarch of Constantinople, Mgr. Ceparelli, the Rt. Rev. Mgr. Cani, Postulator of the Cause, and the Rev. Sinibaldi, Promoter of the Faith. One of the most recent witnesses summoned to the tribunal was the venerable Cardinal Oreglia, who was so much in evidence at the election of Pius X. Other distinguished men whose names are known in America as well as in Europe have also been notified. These are bits of information which might be valuable for the "cable."

Fourthly, it is absolutely false, in spite of the *Independent's* assurance to the contrary, that "the Jesuit Ballerini, in his 'Life of Pius IX,' brought out the fact that the future Pope wished to enter Napoleon's service and had thrown off his cassock after being tonsured."

Ballerini says the very opposite. He states expressly that according to the law of that time the name of every young man in Italy was enrolled on the army lists;—Mastai-Ferretti's like the rest—but that after the usual examination he was declared unfit for service. "*Iddio così disponente*," says Ballerini; *e così andò esente non meno dai travagli che dai pericoli del vivere soldatesco*," which, for the benefit of the editor of the *Independent*, means that in the Providence of God he was exempt no less from the labors than from the dangers of military life.

In the fifth place it is sheer calumny to charge young Mastai with "free living." The documents will be forthcoming, if necessary, to show that he led a pure and spotless life. Though the *Independent* is a quasi-religious magazine, it seems oblivious of the fact that there is a law of God which forbids bearing false witness against one's neighbor.

Not only is the future Pope charged with "free living" but with "Freemasonry." The latter charge has been refuted hundreds of times during the last forty or fifty years, but it is now brought out again, whether from ignorance of all that has been written on the subject, or unwillingness to admit the truth, we cannot say.

We pass over the statement that the petition of the Knights of Columbus for the canonization of Pius "fell flat." Whether or not the Knights ever made the petition which "fell flat" we have not been informed, but we may say that if nothing more was heard of it, they will be in no worse plight than all the Archbishops and Bishops of the United States who asked for the canonization of Father Jogues and Tégakwitha. Nothing has been heard of that petition either. However, canonizations are not made by referendum.

With regard to the secret intelligence possessed by the Jesuits about Magnien's publisher, we venture the suggestion that probably some Jesuit knew how to read, and was thus able to spell out, on the title page of the book which is on the table before us, the imprint, "Burns & Oates, 28 Orchard Street, Portman Square, London." He then stealthily crept around and whispered it to the others. It will thus be properly and vividly melodramatic.

Finally, we suppose that by this time the editor-in-chief has discovered the unfortunate blunder which even the most thoughtless reader might point out as one of the features of this very objectionable article. It is in connection with the veiled and mysterious statements of the *Independent* about the "Lancelotti documents."

The fatal blow is delivered in this wise. The writer first runs to cover because of his previous pronouncement about the early life of Pope Pius, and admits that "there may be some doubts about the *youth* Mastai," but he adds, "there seems to be none about *Bishop* Mastai. Those Lancelotti documents as to his career as bishop in 1852 must be damaging."

In the first place "Mastai" never wore the title of *Bishop*. In 1827 he was nominated *Archbishop* of Spoleto, and in 1832 was made *Archbishop* of Imola. Secondly, as every one knows, he was elected Sovereign Pontiff in 1846. Hence he could not have been bishop or archbishop of either place in 1852.

The paper that can be guilty of such a mistake about one of the great events of contemporaneous history, viz.: the election of Pope Pius IX, whose life it is discussing and besmirching, forfeits all rights to be believed in any of the charges it brings up about the illustrious and saintly Pontiff.

Mrs. Eddy

Referring to the recent death of Mrs. Eddy, the *New York World*, in an able editorial of December 5, 1910, says of Christian Science, that "what is true in it is not original, and what is original is not true." Nor, it might be added, is it either Christian or scientific. It assails the fundamentals of Christianity both in dogma and morals, while its contempt of all reason, both in its premises and conclusions, shuts it out forever from the possibility of being even remotely classed as science. It is merely a recrudescence of the wild doctrines of the Gnostics who were troubling the world long before the advent of Christ, and who were after that, a constant source of anxiety to the Church for the first three or four centuries of the Christian era.

It will suffice to turn to any account, however succinct, of ancient Gnosticism to see the affinity. There is the same ridiculous and frantic pantheism, the same nonsense about the Father-Mother God; the same assault upon the personality of Christ, the same all-including Divine Mind, the same pronounced Manicheism. Even Mother Eddy's Adam whom she made a *dam*, an obstruction, has his prototype. Indeed she might almost be sued for an infringement of copyright. Salvation consists not in the individual redemption of each human soul. It is a cosmic process which consists in setting free some part of the divine light from the intrinsically and essentially evil *hyle* or matter in which it is immersed. And so on to the end. In brief, Christian Science is nothing but

a huge plagiarism. It is the reproduction and a restatement of a congeries of errors more than two thousand years old.

The language also in which the religious formulas of both are set forth is of the same unintelligible character. What Taine said of the ancient Gnostics may be repeated without qualification of their modern imitators. "Any one," he moans, "who reads the teachings of the Gnostics breathes in an atmosphere of fever, and fancies himself in a hospital among delirious patients who are lost in gazing at their own teeming thoughts and who fix their lustrous eyes on empty space." In the same way it would be impossible for the most patient man to piece together the incoherences and contradictions that cover every page of Mrs. Eddy's books. One feels his own intellectuals giving way and gives up the perusal in despair. As a matter of fact, however, the modern madness is not quite as acute or extravagant as the one of ancient times. The Orientals have always distinguished themselves by the gymnastics of their hierophants.

There is also a sharp resemblance in the practical part of the creed. Thus when we search the Scriptures we find that Simon Magus was the first Gnostic of Christian times. He had listened, but not with humility, to the Apostles, and absorbed what he fancied was Christian Science, but he determined to make it pay. Mrs. Eddy being a shrewd Yankee did the same, and Christian Science made her wealthy. She or her advisers caught the psychological moment and just when the masters of medicine were pursuing sickness into its innermost lairs, with such persistency and success that the most infinitesimal germ could not escape them, this wonderful dame from New Hampshire appears and dispenses with all laborious research. "Think you are well," she says, "and you are"; and as with other Faith Curers, hundreds of thousands of people flock around her and pour money into her purse. Possibly they may be asking now, why if thought were such a prophylactic against disease it lost its power in the presence of death even when the turn of the prophetess came. It will not do to tell us that the elimination of death is reserved for some future period. The Scriptures to which Christian Science so persistently appeals has written on its pages a sentence that can never be effaced: "*Statutum est hominibus semel mori*" (Heb. ix, 27). It is decreed that once all men shall die.

In studying the psychology of this movement there is one feature of it that is at first somewhat puzzling. Why is it that so many earnest men and women have adopted its tenets, and that even some of the staid Protestant sects have been thinking of "healing the sick" as a help to fill their depleted churches? Even Extreme Unction has been advocated, not for its spiritual, but temporal advantages. Possibly the reason is that the jarring of the various preachers has driven these good people to desperation, and they are beginning to fancy that this may be a new evangel peculiarly adapted to the times in which Science and Health are so eagerly and superstitiously sought

after. And so they give their adherence to this female apostle at least as a trial.

The Church, however, is not disturbed by this religious or anti-religious movement. She passed through it sixteen hundred years ago, when brighter and greater intellects were misled by it than those that are now held in its thrall. The vogue which the delusion achieved in the past as well as at present, only goes to show into what abyssal depths the human mind may descend when not controlled in its search for truth by a divinely guided authority.

The English Crisis

The Duke of Wellington, it is said, called the Reform Bill of 1832 the beginning of the end for the British constitution. One institution after another would be destroyed until nothing would be left of the old order. The Englishman of the middle nineteenth century used to attribute an almost superhuman wisdom to the Duke, whom he revered as the greatest man England had produced, and therefore the greatest the world had ever seen. Consequently the story is not absolutely authentic.

Nevertheless, had the Duke said so, he would have told the truth, for the Bill was the passage from a monarchy to a democracy. The peculiar English character, the many institutions to be attacked, their great power of resistance, have made the process he is supposed to have foreseen a slow one. But looking back over eighty years one sees that it has been sure in its operations. The franchise has been extended, privileges have been abolished, one reform after another has been proposed looking towards democracy, and not one, though suspended for the moment, has failed in the end. The mere mooting of such a reform in parliament has been a guarantee that it would have its place eventually in the statute book.

Towards the end of the last century the House of Commons destroyed its own ancient character, by recognizing that its members no longer had full power to discharge their functions according to their own lights, but were mere mandataries of the people. "The popular mandate" is continually in the mouths of speakers on both sides of the House to-day. The late Lord Salisbury was the last real parliamentarian. His nephew, the leader of the Unionist party (the name "Conservative" seems to have followed into desuetude the older "Tory"), has proclaimed himself a Democrat and proud of the title.

And now the hour of the peers has come. From the day, some twenty-five years ago, when Gladstone warned them "to set their house in order," the passing of this has been, by all experience, certain. All agree that, as a purely hereditary chamber, its long life is over. This is not to be imputed to the rising democracy exclusively; for the changing of its own character has contributed to its ruin. The peers were originally the tenants-in-chief of the Crown. As such they were the King's immediate

council, an estate of the realm which, as the limited monarchy developed, had every right to a concurrent voice in legislation. Above everything else they represented the land, which stable in its nature is necessarily conservative; and the fact that they impeded revolutionary legislation is in itself no reason for the abolition of their powers. The real sin of the peers is that they are not what they are supposed to be. They have lost the reason of their existence. They are bankers, brewers, stock-brokers, manufacturers, railway builders, coal miners, shipowners, newspaper proprietors, in a word tradesmen whose proper representation is in the Commons, and there is no reason in the world why such should be called to the functions of hereditary legislators. On the other hand, the great noble families whose perennial connection with the land gave justice to the possession of such functions by their heads, are becoming fewer every day.

Theoretically, then, the Peers should go the way of other old world institutions in England. Practically their abolition will be a severe blow; for no one can be blind to the fact that English democracy shares the bad qualities of the democracy of the European continent. Could Catholics see that a substitute for the House of Lords is to be provided which will protect the rights of religion and education, they would not shed a tear over its fall, for it has been by no means a firm support of such rights. But they do not see this, and so they fear for the future.

A Christian Ruler

Emperor William of Germany, with all his keen zest for the material upbuilding of his empire, has not, like so many others among our modern "great ones," learned to forget the God of his fathers. He retains the old-fashioned Christian idea that the ruler of a nation has responsibilities beyond the prosperity and the peaceful development of his kingdom. The German monarch is not ashamed to confess his dependence on a personal God, whose instrument he affirms himself to be, and whose providential dispositions as the Absolute Ruler of the world he would have his people recognize and reverently respect. What a lesson his stand should suggest to the present day leaders of Continental politics!

Acknowledging an address of welcome from the Arch-Abbot of the Benedictine Abbey of Beuron on the occasion of his recent visit to that venerable monastery, the Emperor said: "It is my earnest purpose to conserve in my people their old loyalty to religion. To realize this purpose I understand how important it is that the temporal and spiritual powers work together and in harmony." His authority, he frankly proclaims, must rest on the word and the personality of Christ; only then shall it have strength to beat back the destructive doctrines our century finds sweeping in upon mankind. Emperor William will have it that the ruler of a people be first and above all a sincere Christian. This character, moreover, he must bear, not in an empty profession of a

dead faith, but in an active efficiency for the welfare of his people, aiming always to promote Christian principles and Christian life in his kingdom. This he can do, adds the Emperor, only by safeguarding religion and by fostering the influence of Christian faith among his people. The throne, then, and the altar must be in harmony, mutually aiding each other in the efforts put forth to spread the material prosperity and the peaceful development of the nation.

Old-fashioned notions,—these,—yet they are the notions, which, as history tells us, underlie the onward march of every people that has achieved greatness.

Episcopalian Comprehensiveness

The glory of Anglicanism, in this country Protestant Episcopalianism, is its comprehensiveness. What this is may be seen from the following specimens of the teaching of its ministers.

Bishop Lofthouse of Keewatin said in St. Philip's Church, Norwood, Manitoba, on November 13 last:

"I want to tell you that Confirmation is not a sacrament and not by any means equal to the Lord's Supper or the ordinance of Baptism. It is only a means to an end, and only an outward sign of one's belief. There are only two sacraments, and these have been given by God Himself; these were ordained by Christ. Confirmation was never ordained by Christ; it is only a man-made ordinance."

The difficulties of the Brighton vicars with the Bishop of Chichester, their resignation and subsequent reception into the Church, alarmed English Anglicanism, which determined to take the most effective means to prevent the congregations from following their ministers to Rome. Accordingly a person calling himself "Father" Maxwell was brought in to preach at St. Bartholomew's Church on October 16. He, too, spoke about confirmation:

"Very soon any person who has been received into the Church of Rome will receive . . . something which will claim to be the sacrament of Confirmation. . . . You cannot be confirmed a second time, and therefore you must, if you go through the ceremony, either deny all the sacraments you have received, or you are guilty of taking part in an act of sacrilege. . . . Confirmation confers character; it leaves its indelible mark on the souls, and it cannot be repeated without sacrilege."

The bishop has cloudy notions about ends and means: the "Father" is weak as regard dilemmas. But this is not what we wish to point out. Here are two Anglican ministers, both in good standing, both authorized to teach in the name of their denomination, giving out contradictory doctrines on the important matter of the sacraments. The body that authorized them is responsible for their contradictions. It is not Bishop Lofthouse who

says: "It is not," and "Father" Maxwell who says: "It is," but the Church of England, which with two voices, is always ready to affirm and to deny. Yet St. Paul tells us: "The Son of God, Jesus Christ, who was preached among you by us, by me, and Sylvanus, and Timothy, was not, *It is* and *It is not*, but, *It is*, was in him." The matter is more serious for Episcopalians than they are willing to admit.

LITERATURE

History of Ireland from the Earliest Times to the Present Day. By the Rev. E. A. D'ALTON, LL.D., M.R.I.A. London: The Gresham Publishing Company. 6 half volumes. Illustrated.

The demand for a really good history of Ireland is so obvious that it is a matter of surprise no Irish scholar tackled it until a few years back, when a young Tuam curate, under the aegis of his illustrious Archbishop, undertook the task. In his Preface Rev. Dr. D'Alton, whose historical labors earned for him the honorary LL.D. of the Royal University of Ireland, well says: "So many of the parts of Irish history are controverted, so many distorted by prejudice or interest, round so many events such fierce passions have played, that to discover the exact truth and to be courageous enough to tell it is not so easy as it may seem. This work is not written on these lines. It is hoped it will be found accurate. Amid discouragements and difficulties which some of my readers will understand, no pains has been spared to discover the truth, and when discovered it has been told. There is neither interpolation nor suppression; as nothing is added, nothing is concealed."

This is surely the keynote of the true historian, and it amply explains the *raison d'être* of the present work. Archbishop Healy supplies an appreciative foreword and he rightly points out the need for "a full, accurate, well-written and impartial History of Ireland." He assures the public that Dr. D'Alton is not only a painstaking writer in verifying his authorities, but is a good Gaelic scholar and conversant with the ancient Irish annals—being also familiar with the State Papers and other official documents. Let us at once echo the eulogistic remarks of Archbishop Healy, and iterate the praise which his Grace of Tuam has bestowed on Dr. D'Alton's admirable "History of Ireland." But let us be frank, and give a note of warning: the author's manifest endeavor to be impartial has led him into giving too much credence to the State Papers, and relying too implicitly on the calendared documents, many of which have been proved to be false. One needs great caution in reading into the calendars, and one must be slow in quoting one-sided accounts, especially in the case of writers who mainly wrote what was likely to be pleasing to their masters.

Volume I brings us down to 1210. The frontispiece is an excellent reproduction of examples from the famous "Book of Kells," and there are eight full page illustrations, as also a map of Ireland before the Anglo-Norman Invasion. On the whole this period is satisfactorily treated, but Dr. D'Alton has evidently failed to consult a most important book on the coming of the Norman invaders—"The Song of Dermot and the Earl," published by the Oxford University Press in 1892. This first-hand poetic account completely ousts the blundering and absurd narrative printed by Harris, in 1747, and quoted so faithfully and so frequently by Dr. D'Alton in his chapters dealing with this unhappy period. It also ousts the narrative of Giraldus, which is so fully relied on, in Bohn's uncritical edition. The chapter on "Cultivation and Condition of the Arts" does not do adequate justice to Celtic genius, and reference might have been made to Sir Walter Armstrong's "Art in Ireland." The

Irish Celts were famous workers in enamel, "an art unknown to the Romans prior to their contact with them," as Mr. George Coffey writes. In regard to music the translation of Giraldus as to the instruments is incorrect: "timpanum" is not drum, but "timpan," a small stringed instrument in use in Ireland as late as the seventeenth century. Again, as to the question of Adrian's Bull, Father McLoughlin's book should have been quoted; also Mr. O'Clery's "History of Ireland" (1907), the former against, the latter for the authenticity of the grant of Pope Adrian.

Volume II covers the period 1210 to 1547, and there are nine full page illustrations, as well as two maps. The first two chapters would have been improved by a reference to the works of Sweetman, Knox, and Orpen, also to the Pipe Rolls and Justiciary Rolls. In regard to the Statute of Kilkenny, the true date has been pointed out by Rev. Dr. Carrigan in his diocesan history of Ossory. The chapter on the "Reformation in Ireland" is good, but more use should have been made of Theiner, and of the nine published Calendars of Papal Registers relating to Great Britain and Ireland. Primate Fitz Ralph has not been fairly dealt with, and, apparently, no use has been made of the "Annates Hiberniae." It is regrettable to find Dr. D'Alton falling into the trap laid by Dr. Robert Ware, the forger, in regard to Archbishop Browne and the Irish Parliament of May, 1536. He quotes from Mont, a mere copyist, and tells us that Browne "used all his eloquence to have those acts passed which had been already passed in England; the Archbishop's speech on that occasion has survived." Now, as a matter of fact, George Browne did not arrive in Dublin until July 15, 1536, six weeks after the adjournment of Parliament, and, therefore, could not have spoken the forged address given as genuine by Dr. D'Alton. And be it added, Browne's attempt to promote the "Reformation" was a dismal failure. The legend of the two archbishops and eight bishops who "conformed" under the magic of Browne's sermon scarcely needs refutation: it is too obviously absurd.

Volume III ranges from 1547 to 1649. Here the official account of Shane O'Neill is followed, although accessible contemporary documents tell a different tale. We must congratulate Dr. D'Alton on his excellent account of the rebellion of 1641: his quoted sources of information are sufficient to prove that he has examined and utilized the immense literature on this vexed question.

Volume IV treats of the period 1649 to 1782, and is enriched with nine illustrations, and nine plans of battles, as also a map of Ireland under Cromwell. The Confederate epoch is judiciously surveyed, and the same may be said of Cromwell's campaign. Nothing better has yet appeared as regards the Williamite campaign, and similarly the account of the Irish Brigade on the Continent. However, the chapter on "Writers and Schools" is inadequate and not altogether accurate. To write of the "College at Maynooth, established in 1513," as "of little importance as a college" is a slip. Maynooth was merely a collegiate church, like Youghal. Nor is it correct to describe Stanishurst as "not Irish."

Volume V describes the events from 1782 to 1879, and has numerous illustrations, including Grattan, Tone, Emmet, Davis, O'Connell and Parnell. The '98 period and the carrying of the Act of Union are well told. We are also given a very clear estimate of O'Connell, Davis, Lucas, Duffy, Parnell and other leaders.

Volume VI brings the history down to the year 1908. We candidly confess that this portion of the work is not quite so satisfactory, and perhaps it would have been better had Dr. D'Alton ended his survey with the fifth volume at the year 1879. It is too soon to write with the proper perspective of the events of the past quarter of a century, and some of the opinions penned of living politicians may not be generally acceptable. However,

Dr. D'Alton has the courage of his convictions and is not afraid to express them.

In conclusion it may be repeated that Dr. D'Alton's work is the best of its kind before the public, and should find a place in all well-equipped libraries. And, be it added, the work is most tastefully published by the Gresham Publishing Company (London). Letterpress, binding and illustrations are admirable; and all are the product of Irish hands, in Ireland.

W. H. GRATTAN FLOOD.

The Dawn of Modern England. By CARLOS B. LUMSDEN. London, New York, etc.: Longmans, Green, & Co. \$3.00, net.

A certain simplicity in modern life is a common matter of boasting. Once a nobleman could not go abroad without a train of attendants: now even a duke will walk the streets with no other companion than his umbrella. His attire used to be silk lace, gold and precious stones: to-day he is no better dressed—sometimes he is worse dressed—than his secretary or his valet. He dwelt in a palace surrounded with state. He had his master of the horse, his controller of the household, his pages of noble blood, his gentlemen and chamberlains and many another official of sonorous name, whom now we grudge even to kings. And all this belonged to what was called, magnificence.

Those who fancy the passing of all this the sign of progress will be surprised to learn that magnificence is a virtue. Aristotle, Cicero, all the wise ancients, had not the faintest doubt about it. St. Thomas shows it in four articles (ii iia^e Quaest. cxxxiv). His proof is simple and irrefragable. "Human virtue is a certain participation of the divine virtue. But magnificence belongs to divine virtue, according to Psalm lxxvii, 35. 'His magnificence and his power is in the clouds;' therefore magnificence is a virtue." He takes Cicero's definition of it: "Magnificence is the proposing and carrying out of great and lofty things with a broad and splendid idea" (De Invent. ii, 54), adding that the matter of this virtue is the expenditure of wealth.

It is most important to observe with Aristotle that the object of this expenditure is not to be the spender himself. St. Thomas gives the reason. The object of magnificence must be great: the purely personal in one of even the highest station is small in comparison with the divine service and the common weal. These, therefore, are the proper objects of magnificence, not one's own personal affairs, unless these derive a greatness from some other source, as do marriage, the building of a suitable dwelling, and the stately household this implies.

Here we have in a nutshell the philosophy which, in the Middle Ages, not only surrounded the great with ceremony, but also gave birth to the glorious churches and monasteries, with their gold and silver vessels, their gorgeous vestments and their works of art, to the palaces, to the statehouses, guildhalls and hospitals, which are all the admiration of the present day. Each man was an individual. He had his own substantial existence, his own intellect and will, his own initiative, his own responsibility, his own soul to save. Indeed his individuality had much more to do with the future life than with the present. So far as this world was concerned, sovereign, noble, merchant, artisan, yeoman and serf were chiefly social beings, bound together by social rights and obligations in their villages, manors or communes, in their guilds, towns, shires or counties, and provinces, in the kingdom, in the empire, and, one and all, in the great, universal society, the Church. Wealth was to be neither unduly hoarded nor lavishly consumed, and the rule of its expenditure was one's social status, not one's personal fancy. Ownership was personal, it is true, but universally absolute ownership as we have it to-day was hardly thought of. "There is no man without a lord" was at the root of social organization. In feudal society, spread over the greater part of Europe, the lord was he from whom one held the land, the source of all wealth; while in the free cities his place was taken by the guilds organized under their chiefs. The

lord of the manor was restricted in his ownership by the rights of his over-lord; but much more so by his tenants' rights embodied in the manorial customs, which no lord could annul. As for money, the modern conception of it was undreamed of. No more than the poet Edmund in "The Brook," did the men of the Middle Ages

Understand how money breeds;
Thought it a dead thing,

which received the breath of life only when used in the service of God, of His Church and of human society.

All this is unintelligible to the man of to-day. He cannot be troubled with ceremonial, and counts this a virtue, wondering how his forefathers could have enjoyed it, and not understanding that their satisfaction in it was not so much of the senses as of the conscience, not so much because it was pleasant as because it was right. Then, what the people had seen on Samaria's wall, hair-cloth under the royal robes, was not impossible, perhaps sufficiently common: now it is inconceivable. Rarely in our modern world one comes upon a survival of the old spirit, as in a corner of the bustling city one finds a quaint old house out of all harmony with its surroundings. There may be still some French left for whom *Noblesse oblige* has its meaning, some English, growing fewer day by day, to speak seriously of the duties of their position, but will there ever arise a Prince of Wales recognizing his motto *Ich Dien* to mean the very antithesis of the typical life of that Prince of Wales whom history knows as the Regent, and George IV?

We do not pretend that all lived up to the old social theory, but we do hold that all acknowledged it. Now we have frankly abandoned it. The modern man brags of being practical. He likes a comfortable house, modest in its exterior (for he has nothing to do with the man in the street), but with steam heat and every convenience inside, with enough servants for luxury, but not so many as to be troublesome. If there be question of building a town hall, he is the enemy of what he calls waste. Stucco is as good as marble, and moulded cement as cut stone. But the elevators must be swift, and electric lights and telephones must be at one's elbow. Convenience is everything. Woe betide the bishop or pastor who, about to build a church, would put St. Thomas' doctrine on magnificence into practice! "Great heavens!" the practical man will say; "Your church will cost a fortune and we shall all be dead before it is finished. I want to see the result of my money." The unpractical ecclesiastic sighs gently under the reproof, remembering how St. Thomas says that magnificence is a part of fortitude, not because it overcomes avaricious inclinations—this for the magnificent has been done already by liberality, a part of justice—but because it spends freely and joyously in *hope*, doing its work for God and man, ready to forego the sight of the great harvest of its sowing.

Yet the modern man can be lavish. He will spend on steam yachts, horses, jewelry, the opera, extravagant feasts at which others gasp, in a word, on himself. "Why not?" he asks. "May I not do as I please with my own?" Here we see the individualism which to-day reigns in place of the old social virtue, and of which the outward sign is that magnificence has been driven out by luxury. The virtue has been supplanted by the vice.

The subtitle of the book which has given occasion to these reflections is: "A History of the Reformation in England." It is part only of a larger work planned to carry us on to the death of Charles I and the period it covers consists of the first sixteen years of Henry VIII (1509-1525). Historians content with the chronicling of facts are wont to reckon these as the last years of Catholic England under a Catholic king zealous for his faith, and to put the beginning of the Reformation two years later, when Henry first began to moot the question of divorce. Mr. Lumsden will have none of this. For him the Reformation was the

necessary religious element in the social revolution that had been developing since the end of the thirteenth century, the passing of the old idea of society and the entrance of the new Individualism, grasping at money, willing to use any means to get it, and recognizing power, social and political, to be the prerogative of the purse. The old order was built up around realities of authority and subjection: the new individualism is essentially lawless. The notion of a divine sanction for human law hardly exists. Men and nations are Ishmaelites, their hand against every other, and every other's hand against them, and order is sustained rather by fear and self-interest than by any idea that the violation of the law is an offense against God, the Source of all authority. Here we may note in passing that the vice of Socialism and Trades Unionism is not the rising against social abuses, for there are many such needing sorely reformation, but the attempting to reform these things while clinging to the very Individualism that produced them, the making of self-interest the criterion of right and wrong. It is clear that the new order could have no place for a spiritual authority calling men to account for their actions, prescribing and forbidding according to a revealed moral system; and so Luther's new gospel, justification by faith only, the rejection of good works and the visible Church, was hailed with joy, as the liberator of consciences and the opener of the gates to all who would enter upon the new way. The discovery of America and of the sea route to the east had begun to pour a torrent of gold into Europe, to heighten men's greed, before Luther had opened his mouth. Rightly, then, does Mr. Lumsden conclude that the evil principle was at work in England long before the rising of

"The Gospel light in Anna Boleyn's eyes."

Mr. Lumsden's application of this theory to the celebrated question of indulgences is very instructive, and his account of the development of individualism to its climax in the mechanical economics of the Manchester school which abstracts absolutely from ethics, is highly enlightening, though given in a few words and only in passing. The extravagance of the court following the example of the sovereign, the beginnings of the enclosure of the common lands by lords of the manor, which was to work such wrong to the poor, and many another point come in to prove a thesis which more famous historians than one defend. It seems to us an exaggeration to make Individualism the fundamental cause of the Reformation and the modern social organization, although the intrinsic connection of all these is beyond dispute. To Catholics it is undeniable that, side by side with the Christian spirit, the spirit of apostasy has been working from the beginning and will continue to work to the end; and it is the real cause of all those cognate evils.

We must say that Mr. Lumsden is evidently not a Catholic. Hence, here and there things appear in his book of which Catholics cannot approve. Nevertheless, these are so obvious, while, on the other hand, the general tone of his book is so good, and so sympathetic with Catholic philosophy, that they can hardly be a danger to students interested in the matters he treats, and therefore we do not hesitate to recommend it to such.

H. W.

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The People's King; a Short Life of Edward VII. By W. HOLT-WHITE. New York: John Lane Company. Price, \$1.25.

As this journalistic life of the late sovereign of England is meant to be a popular one, the reader must not look for a very thoughtful or pretentious biography. Posterity will hardly endorse all the eulogies heaped upon Edward VII in this book by a loyal subject. Though far from being a great king, he was doubtless, as kings go, a good one. The British public that had long known Albert Edward chiefly as a pleasure-loving prince not very particular in choosing his friends, or merely as his mother's representative at all kinds of royal functions, felt

some misgivings when he at last ascended the throne. But with the tact and *savoir faire* he had always shown as heir apparent he now combined a capacity for business and a grasp of state affairs that surprised everybody. These qualities joined with the zeal he displayed throughout his seven-years reign in promoting and preserving the peace of Europe has won him the name of "the people's king," and may make him known in history as the "peace-maker." Much of Mr. Holt-White's book is merely a chronicle of the jaunts and junketings of "the commercial traveller of the Empire" and the "uncle of Europe," but some of the later chapters, containing vivid descriptions of what a journalist saw with his own eyes, are entertaining reading.

There is little in this biography to show us the religious side of the late king's character. It is recorded that while travelling in the Orient he once read the Lenten service for his party, and on another occasion he was ready to observe Sunday by abstaining from hunting, unless he got a shot at a crocodile. Several audiences that King Edward had with the Holy Father are merely mentioned.

In a chapter on the royal family tree the author would imply that he is making only a moderate demand on the credulity of his readers when he gravely assures them that the Emperor of India is undoubtedly descended from King Cræsus and Cyrus the Great: "For there are genealogists who do not scruple to go deeper into the past than I have indicated, who trace the line of Edward VII back to Noah, through the ancient House of Norway, of Elidure, King of Britain, who reigned two hundred years before Cæsar's raid on our barbaric island, and of Antenor, King of the Cimmerians, B. C. 443." But why stop with Noah?

W. D.

Heroes of California. By GEORGE WHARTON JAMES. Boston: Little, Brown & Company.

The mind of the ordinary man is sadly muddled. He reads, but he does not digest. He allows his imagination to play, and fancies his intellect is at work. His phraseology is loose, from which may be gathered the vagueness of his ideas. Tracing the word "hero" from the old poets who gave it, one must see that it implies great deeds, perils and vicissitudes beyond those common to men, and extraordinary qualities of soul. Had the author of the book before us gone to the pains of clarifying thus his ideas, he would have either omitted most of the names appearing in its table of contents, or else devised for it a more modest title.

We have a notion that, if a knowledge of this book has been given to Junipero Serra in heaven, he is not delighted with the company in which he has been put and that One greater than Junipero Serra can hardly be pleased at His Sign of Salvation staring out from the cover of a volume devoted to the praise of men, most of whom, by every intelligible mark, belonged to the kingdom of the world rather than to His. St. Paul, if he be cognizant of the matter, is perhaps somewhat surprised at the perversion of a well-known passage of his Epistle to the Hebrews to the glorification of those pretended heroes, and St. John must resent the taking of a phrase from his mysterious vision concerning the Church and the Mother of God, in order that it may be applied, not altogether reverently, to a certain William E. Smythe.

Men and women of a certain type have gone to California in recent years, and have taken possession of its apostles and its Missions, much as in Europe Sabatier and his fellows have taken possession of St. Francis of Assisi, to exploit them for their own profit. They have invented a mean architecture, which they call "The Mission style," and have built in it banks, railway stations, Carnegie libraries, Protestant churches, godless colleges and other such things, the very antithesis of all the old Missions stood for. This book is constructed in the Mission style. Its

outside suggests the old Franciscan friars; its vestibule, so to speak, contains a portrait or two of them. We penetrate into the interior and find ourselves face to face with such as—James Lick.

But the ordinary man will see no incongruity in this. The author knows his public. California and its early people have an abiding interest. This book will, no doubt, have many readers, who, suffering no pain from the bad taste and the irreverences we have noticed, will find in it much to please them. H. W.

El Romancero Espanol. Por RAMÓN MENÉNDEZ PIDAL. New York: The Hispanic Society of America. (IV.—131 pp.) \$1.25 net.

If the life of a people is seen in its folk songs, the distinguished Madrid professor's lectures on the ballad poetry of Spain give us a clear insight into the national feeling from the hazy days of the tenth century to our own. Born and cradled in the castles of the Castilian nobles, adopted and adapted by the troubadours, these songs gained a hold on the people of the whole Celtic-Iberian peninsula, even Aragon and Portugal yielding to the charm of their sway. When Spanish lances rattled on Moorish shields, new topics were introduced, but then the inspiration ceased; for the feats of Spaniards in the New World added nothing to the store of the ballad singer. But the old songs remain as the common property of the people wherever the Spanish tongue is spoken. The lecturer gives copious illustrations of the ballad in its primitive form, in the days of its glory, and in its period of decadence, when art tried its hand on the feeling verses of the peasantry. The result was a sort of literary monstrosity—a milkmaid decked in the robes of a lady in waiting. Students of Spanish literature cannot afford to pass over this notable contribution to the subject. * * *

Lives of the Fur Folk. By M. D. HAVILAND, Illustrated by E. Caldwell. New York: Longmans, Green & Co.

The author favors us with four biographies, each related with a wealth of detail and a sympathetic interest in the subject. The fox, the badger, the rabbit, and the house cat which "lapsed" from the hearth to the wildwood receive the fullest treatment, but others, either as hunters or hunted, come in for honorable mention. A vast amount of lore about the fur folk is conveyed to the reader, and it is conveyed in anything but a didactic way. It was Dr. Johnson, if we mistake not, who said that, if some of his ancestors had not been hanged, it was because they had not received their deserts. This occurred to us as we read the author's preface, a portion of which does not increase the value of the book. It is a part of our being that we prefer to trace our descent from respectable ancestors. So graphically written, and so brimful of information is the book that he who searches for a dull line will forget the object of his quest.

Viscount Morley is a man of letters. But even men of letters make sometimes strange mistakes in their matters of literature. He is an old man, and this is an excuse for some lapses of memory. Speaking lately in the House of Lords, on Lord Lansdowne's resolutions of reform, he compared the readiness of the peers to accept them with the frantic eagerness of the nobles of the French National Assembly to repudiate all their privileges in the memorable session of August 4, 1789, which day, he informed his hearers in solemn tones, is known in history as "The Day of Dupes." Lord Rosebery, another man of letters, followed him, but missed the chance of scoring neatly. Men of letters are not supposed to have the history of Richelieu at their finger ends, but whether cares of business or advancing years excuse them for forgetting Bulwer-Lytton's "Richelieu" is a question not to be answered in a moment.

BOOKS RECEIVED

- The American Commonwealth. By James Bryce. 2 vols. Completely Revised Throughout with Additional Chapters. New York: The Macmillan Company. Price \$4.00 net.
- Kings in Exile. By Charles G. D. Roberts. Illustrated. New York: The Macmillan Company. Price \$1.50.
- The Life of Robert Browning. With Notices of His Writings, His Family and His Friends. By W. Hall Griffin and Harry Christopher Minchin. With Thirty-seven Illustrations. New York: The Macmillan Company. Price \$3.50 net.
- Reminiscences. By Goldwin Smith. Edited by Arnold Haultain. Illustrated. New York: The Macmillan Company. Price \$8.00 net.
- Home Life in Spain. By S. L. Bensusan. Illustrated. New York: The Macmillan Company. Price \$1.75 net.
- A Reader's Guide to Irish Fiction. By Stephen J. Brown, S.J. New York: Longmans, Green & Company.
- Education. How Old the New. By James J. Walsh, M.D., Ph. D., Litt. D. New York: Fordham University Press. Price \$2.00. Postage 15 cents.
- Acadian Reminiscences. With the True Story of Evangeline. By Felix Voorhies. Opelousas, Louisiana: The Jacobs News Depot Company. Price \$1.00.
- Andros of Ephesus. A Tale of Early Christianity. By the Rev. J. E. Copus, S.J. Milwaukee and New York: The M. H. Wiltzius Co. Price \$1.25 postpaid.
- War on the White Plague. By the Rev. John Tscholl. Milwaukee and New York: The M. H. Wiltzius Co. Price, cloth \$1.00; paper 60 cents.

Spanish Publication:

- Excelencia del Sacerdocio. Por el Padre Luis Caprón, C.S.S.R. Segunda Edición Revisada. St. Louis: B. Herder. Price \$1.25 net.
- Vida de la Venerable Ana Catalina Emmerich. Por el Padre Carlos E. Schmoeger, C.S.S.R. Adornado con un Grabado. St. Louis: B. Herder. Price \$1.70 net.

German Publication:

- Das Missale als Betrachtungsbuch. Vorträge über die Messformularien. Von Dr. Franz Xaver Reck. Vierter Band: Feste und Ferien. Erste und Zweite Auflage. St. Louis: B. Herder. Price \$2.35 net.

EDUCATION

Several New England pastors have taken up the idea of introducing Catholic papers into their schools with a view of cultivating in the children a taste for Catholic reading. The plan generally followed is to allow a period of half an hour weekly for the discussion of articles which the pupils have read in the papers given to them. In one of the Catholic High schools of New York the teacher of English has followed a different practice. Each week she reads for a half hour selected articles from some Catholic paper to her pupils and these are then required to write their impressions of the articles read. Very excellent results have attended the exercise and the practice appeals to one as worthy of encouragement.

At the time of the visit of Dr. Douglas Hyde, president of the Gaelic League of Ireland, to this country some years ago, the principle of bilingual education, which the league had been advocating from its first establishment, was almost unrecognized in practice. To-day there exist in Ireland 181 schools in which the whole course of study is conducted through the medium of the national language as well as English; while in 3,066 schools out of a total of 8,538 in all

Ireland, Irish is taught either as an ordinary or as an extra subject.

Discussions relating to the work done by college students we have always with us. In our unceasing search to find out why it is that our present methods of teaching are not successful, there is the ever-present implication that the problem before us is a new one, due entirely to the distractions of life in the twentieth century. "It may comfort some distressed instructors," says Prof. Bingham, of New Haven, in the *New York Evening Post*, "to read what Professor Moses wrote a year or two ago regarding one of the most ancient universities in America, the University of Cordova, in the Argentine. The period under discussion is the seventeenth century:

'The students gave little or no attention to any subjects except those on which they were to be examined for their degrees. They passed from one course to another with a very imperfect knowledge of the subjects supposed to constitute a necessary introduction to the course before them. When they found themselves near the final examination, a few undertook to repair their deficiencies by assiduous effort, but the majority found that the career of a scholar had not the attractions they fancied, and turned away to other pursuits. The evil of this state of things clearly demanded correction, and this was attempted, in 1680, by lengthening the course to ten months, and insisting on attendance. Annual examinations were established three years later, and it became necessary to pass them with approval in order to be advanced to the succeeding courses. This tightening of the lines of discipline led to acts of insubordination on the part of the students. That in an institution of learning they should be required to listen to lectures and pass examinations seemed to them an interference with their right as students, and they instituted a rebellion. The *claustró*, however, firmly supported the other authorities, and the two leaders of the rebellion were expelled and order restored.'

"There is something painfully familiar about all this. Can it be we are witnessing in these early twentieth century days a reincarnation of seventeenth century Argentina? Anyhow, it is pleasant to think those old Jesuit fathers had the courage of their convictions. One reason for their temerity may have been that the boys' mothers were not likely to rush into print with a wholesale condemnation of university methods."

The *Bombay Examiner*, in its November 5 issue, begins a reprint in weekly installments of the entire text of the "small but admirable volume on Goa," written by the French missionary, Father Denis L. Cot-

tineau de Kloguen, one time honorary member of the Bombay Auxiliary of the Royal Asiatic Society, of the Madras Literary Society, and of the Philotechnical Society of the Island of Bourbon. Father Cottineau, who before he set out for India lived ten years in Baltimore, spent a long time in Goa studying the history of the old city and then wrote his admirable work. It was published at Madras in 1831, shortly after the death of the author, with a map showing the actual state of Goa at the time he wrote. Many of the churches then intact or visible in their decay have since disappeared. With some omissions Cottineau's book, says the editor of the *Examiner*, was taken almost bodily by Fonseca into his "Historical Sketch of Goa" and some of the parts omitted are precisely those which one would desire to have left in. A small edition uniform with the other *Examiner* reprints will be issued.

SOCIOLOGY

A young man has been brought before a superior court in the State of Washington to be examined as to his sanity. It seems that he has given away all his goods except the clothes he wears, he is greatly given to prayer, and holds that if it be God's will he should go to prison, to prison he must go willingly. The poor fellow is clearly mad, but not quite so mad as St. Francis of Assisi and other great saints who governed their lives by the rules of a certain mad book called the Gospel, instead of by precepts that are more acceptable to the State of Washington, and, for the matter of that, to other States in the Union and outside it too.

The government of New South Wales is bestirring itself to obtain English immigration on a large scale. It is preparing a system of irrigation of unoccupied lands and announces that within twelve months it will have land ready for 5,000 families, that is, for about 25,000 persons. It is arranging also for land banks to lend settlers the money necessary to develop their holdings.

Every now and then evidence comes up indicating the existence of suicide clubs, things so abnormal that one can hardly credit their reality. It is believed that there is one in Moscow composed of people of wealth and position. Some two months ago a wealthy Englishman, Allan Hopper, shot himself for no reason that can be discovered. Lately a rich lady, Mme. Griboff, took her life in the same way, and she has been followed by a millionaire, M. Zhouravleff. When religion has been cast aside, there is nothing people will not do to show themselves rebels against God.

ECONOMICS

The Postmaster of New York City calls attention to the fact that many letters mailed in the United States addressed for delivery in foreign countries which are subject to the Postal Union postage rate are prepaid only two cents. The only foreign countries to which the two-cent letter applies are Canada, Cuba, Mexico, Newfoundland, the Canal Zone, the Republic of Panama, Germany (by direct steamers only), England, Scotland, Wales and Ireland, and the City of Shanghai, China. To all other countries the rate is five cents for the first ounce or fraction thereof, and three cents for each additional ounce or fraction thereof, which must be fully prepaid or the letters become liable on delivery to a charge equal to *double* the amount of the deficient postage.

Marconi gave an exhibition before the King of Italy of the powerful apparatus he has set up at Pisa. He exchanged messages with Canada and with Massowah on the African coast of the Red Sea.

The transatlantic steamship companies have remonstrated with the authorities at Cherbourg on the heavy pilotage dues at that port. The Hamburg-American Company and the North German Lloyds pay 160,000 francs a year each, and the American and the White Star paid between them 205,000 francs. They point out that this enormous sum is sufficient to provide each pilot with a cabinet minister's salary, and say that unless a substantial reduction be made their ships will not call at Cherbourg in future.

In conformity with the views of the Interstate Commerce Commission the Pullman Car Company has announced some reductions in its rates for lower berths. Their nature may be judged from the reduction between Chicago and San Francisco. The rate was formerly \$14; it is now \$13. The reduction in the price of upper berths is greater, being 20 per cent. on all prices over \$1.50. Thus the rate for a lower berth from St. Paul to Seattle is \$11; for an upper, it is \$8.80. The Company, notwithstanding the ruin these changes threaten it with, can afford to be humorous. It announces the reduction in the price of upper berths as the result of what it seems to think an unreasonable discrimination by the public against berths that cost more than the lower berths both to construct and to furnish. It does not understand a public which prefer comfort to costliness, and would take a lower berth in preference to an upper, even though the step

ladder were of gold set with diamonds. As for the furnishing of the upper berth, our experience, quite extensive, is that its mattress is just as thin, its pillow as small and lean, its sheets and single blanket as skimpy as those of the lower berth. As for cost of construction, the Company holds very probably that the lower berth cost nothing to construct, as they are made of the seats of the car. In the same way we may assert that the upper berths cost nothing, because they are the closets in which the bed furniture is kept.

ECCLESIASTICAL ITEMS

The following was received by Archbishop Farley, in reply to a letter addressed by His Grace to the Holy Father in the name of the Cardinals; Archbishops and Bishops present at the Consecration of St. Patrick's Cathedral, protesting against the outrage offered to the Vicar of Christ by Mayor Nathan of Rome, on the 20th of September:

The Vatican, Oct. 22, 1910.

Your Grace:—

The Holy Father was particularly pleased with the beautiful letter of loyalty and of protest recently sent by your Grace to his Holiness in the name of the American episcopate. Thereby the large and representative body of the American Bishops and people, separated by distance but ever united in warm and filial affection to the common Father of the faithful, reechoes the cry of sorrow and of just indignation that arose forth from the hearts of the Catholics of Italy and of Europe, most deeply offended in their tenderest feelings by the vulgar insults offered to the Vicar of Jesus Christ. Amid his increasing trials the august Pontiff is greatly comforted by this letter. His Holiness desires me to make known to your Grace and the entire American hierarchy his paternal gratitude, and, at the same time, sends to each of them and to all their dioceses his Apostolic Benediction.

With sentiments of profound esteem, I remain,

Your faithful servant,

(Signed) R. CARD. MERRY DEL VAL.

Most Rev. John M. Farley,

Archbishop of New York.

The Rev. Edward Kelly, Pastor of St. Thomas' Church, Ann Harbor, Mich., has been appointed Auxiliary to Bishop Foley of Detroit, Mich. Bishop Foley, who is seventy-seven years old, was consecrated Bishop of Detroit, November 4, 1888.

The following rather elliptical announcement of the death of Father Augustus Muller, S.J., the Apostle of the lepers of Man-

galore, was telegraphed to Bombay and published in the Bombay *Examiner*, November 5:

Father Muller expired yesterday [Nov. 1], 9.30 morning. . . . Last moments perfectly conscious: received Sacraments devoutly; died while kissing crucifix. Funeral from college to Kankandy attended by thousands of Catholics, non-Christians and every prominent official, European and Indian. . . . Most touching funeral oration by Father Gilbert Saldanha. . . . Buried in Leper Asylum Chapel by express desire. Monuments of indefatigable zeal, indomitable energy: Medical dispensary, manned by thirty-six clerks, two doctors, one lady doctor; institute of voluntary infirmarians and nurses; two hospitals; leper asylum. Movement afoot to perpetuate memory by considerable extension of charitable institutions.

SCIENCE

After many years of experiment, Mr. Elwood Haynes, an Indiana manufacturer, has produced an alloy of cobalt and chromium which combines the hardness of the best tool steel with the resistance to rust of platinum or gold. This alloy, which he calls *Stellite*, resists erosion even under nitric acid and hydrochloric acid, and its whiteness is unimpaired by any atmospheric conditions. The advantages of *Stellite* over steel for knives and tools is acknowledged by all; its commercial value, however, is seriously questioned, owing to the great cost of the component metals. A tool of *Stellite*, it is said, would last forever, but its cost would be about five times the cost of steel.

The enormous figures assumed by the agricultural products of the United States have forced the Department of Agriculture to issue a bulletin entitled "Agricultural Graphics." It is a textless volume containing 88 maps, indicating by diagram the leading agricultural products of the United States as a whole and by states. The compilation is the conception of Middleton Smith, of the Bureau of Statistics, and is the first of its kind on record.

F. A. TONDORF, S.J.

OBITUARY

All Hungary, irrespective of persuasion, rank or creed, is joined in mourning the loss of one of her most loyal and valuable sons, the saintly and venerable Archbishop of Kalocsa the Most Rev. Monsignor Julius Varosy, whose death occurred on October 28th, after a lingering illness. On November 3, with befitting solemnity, the beloved

prelate was laid to rest in the mortuary chapel of the Cathedral in which, but five years ago, he was elevated to the archiepiscopate. There is no member of the Hungarian hierarchy to whom greater interest attaches on the part of American Catholics, none whose loss they could more deeply deplore. Nor does his obituary fail to merit space in the columns of AMERICA, to which, from its very beginning, he was a constant and enthusiastic subscriber. Not a few of AMERICA's readers in the United States have, during their visits to Hungary, enjoyed the privilege of meeting Monsignor Varosy and partaking of his genial hospitality; by his hands Holy Orders were conferred on the first American clerics educated and ordained in Hungary for pastoral work among the Magyar flock in the United States. To each of those whose good fortune it was to have met him the news must have come as a personal loss, for in truth "to know him was to love him." Born in Zombor, August 13, 1846, Mgr. Varosy completed his theological course in the Central Seminary of Budapest, and was ordained to the priesthood at the age of twenty-four years. The fame which his remarkable piety, character and ability as a seminarian attached to him grew with his years, and after filling various positions of trust and honor in his home Diocese of Kalocsa, he was appointed, in 1892, with the title of Domestic Prelate, Rector of the Seminary where he had himself been a student. Three years later he was made Ordinary of the Diocese of Szekesfehervar, and in 1905 promoted to the Archbishopric of Kalocsa. Later in the same year he was made a Private Counselor of His Majesty, King Francis Joseph.

The Archbishop's death comes at a time when Hungary is most in need of his services. That friction between the Church and her enemies which to such an unfortunate degree obtains today elsewhere in Europe is alarmingly asserting itself even in Hungary, and there was no one more fitted than he to lead the faithful in their rightful path. His own powerful example, his deep learning, his authority among his own flock, in religious circles, or in the Senate, had gained for him a prestige, even among the opponents of Catholicity, that was shared by few. No death in many years has brought forth such fervent expressions of sympathy from all parts of Hungary, nor such universal eulogy on the part of the press in general. This latter is not to be wondered at in those Catholic organs of which his Grace was so generous a supporter, but the following extract is indeed a worthy tribute, coming as it does from the Budapest *Hirlap*, a Jewish newspaper invariably inclined to condemn whatever pertains to Rome: "Those qualities which we yearn to find in a Catholic priest, in a

prelate—the virtues of a man and of a clergyman—these, in all their fullness, adorned this great soul; moral goodness, spiritual purity, interior devotion of heart, the knowledge and the love of his faith, a life corresponding in every particular to that faith, a deep knowledge, not merely of theology, but of every science, especially philosophy and history, labor that knew no fatigue, modesty and humility of rare degree, the evasion of every public recognition; a wonderful serenity of soul, extreme plainness, and ideal justice in the judgments of his fellow men and in the government of his large diocese, an ardent and anxious fidelity to his fatherland, and finally an almost boundless liberality on every occasion where Catholic interests were concerned. These were the characteristics which gave this excellent prelate so conspicuous a place in the history of Hungarian Catholicity."

PETER J. DOLIN.

Budapest, Nov. 4, 1910.

There recently died in St. Louis at the age of sixty-one years, Pierre Chouteau, lineal descendant of the founder of that city and the originator of the Louisiana Purchase Exhibition. It was natural that Mr. Chouteau should have been an active member of the Missouri Historical Society, to which he gave valuable charts and books that had come down to him. He also compiled data about the founding of St. Louis and the part his family has had in the development of the city. He was educated in this country and abroad as a mining engineer, and was an inventor of distinction in air drills and other implements used in mining and structural work.

LETTERS TO THE EDITOR

SOCIAL WEEK IN BARCELONA.

When the Archbishop of New York inaugurated last year a series of lectures upon social subjects it was considered quite a new departure for New York. But the same thing has been going on for quite a long time in Spain, and particularly in Barcelona. All sorts of subjects pertaining to the social and economico-politic life are discussed by able lecturers.

During the past week in Barcelona the following program has been followed in the "Social Week," as it is called. It compares favorably with anything in this country:

Sunday, November 27.—Solemn pontifical Mass in the cathedral. Address on questions of the day by Right Rev. Dr. John J. Laguarda, Bishop of Barcelona. In the afternoon at vespers, sermon on labor by one of the visiting prelates. The inaugural session of the Social Congress was then

opened in the great Hall of the Palace of Fine Arts, where the lectures were given.

Monday, November 28.—Morning lecture: "The Broad Lines of Catholic Social Work," by Don Rafael Rodriguez de Cepeda, senator and professor in the University of Valencia. Midday; visitation of the city institutions. Afternoon lecture: continuation by Professor Rodriguez de Cepeda. Evening discussion: "The Great Social Benefits of Catholicism in Christian Civilization and Social Order." Discussion opened by Rev. Canon Francisco de Mas, of the Cathedral.

Tuesday, November 29.—Morning lecture: "Catholic Social Work and the Problems of the Workingman," by Don Amando Castroviejo, professor of political economy in the University of Santiago. Midday; visitation of various institutions for social work. Afternoon lecture: continuation by Professor Castroviejo. Evening conference and discussion: "Labor and Practical Results by Catholics in Solving Social Questions." Discussion opened by Rev. Canon Santiago Guallar, of the Cathedral of Zaragoza. After this a reception was given to the lecturers and representatives of the press, by the society "Accion Social Popular."

Wednesday, November 30.—Morning lecture: "Intervention by the State and Municipality in Labor Questions According to Catholic Social Principles," by Professor Don Pedro Sangro y Ros, of the Institute of Social Reform and secretary-general of the International Association for the legal protection of workingmen. Midday: further visitation of institutions for social work. Afternoon lecture; continuation by Professor Sangro y Ros. At 5.30, special conference for employers; subject discussed: "Capital in its Relations to Labor." Discussion opened by Señor A. Lugan, a reviewer and newspaper man. At the same hour, special conference for women; subject discussed: "Social duties of women in labor questions." Conference opened by Rev. Gabriel Palan, S.J., director of the Spanish Volksverein, "accion social." At seven o'clock, special conference for young men; subject discussed: "The Youth of Our Colleges and Universities and the Social Problems." Discussion opened by Dr. Juan de Dios Trias y Giro, professor of the University of Barcelona. At the same hour, special conference for priests; subject discussed: "The Intervention of the Priest in the Promotion of Workingmen's Associations." Discussion opened by Dr. Enrique Reig, director of the paper *La Paz Social*.

Thursday, December 1.—Morning: a visit to the Factory Colony of Count de Güell. Afternoon: a visit to the workingmen's Trade School at Mataro.

Friday, December 2.—Morning lecture:

"Sunday Rest and its Beneficial Influence," by Professor Don Alvaro Lopez Nuñez, secretary of the Institute of Social Reform. Midday; visits to various institutes for social work. At four o'clock, lecture on "Benefit Institutions and the Workingman," by Profesor Don Francisco Moragas, director of the Institute for Savings and Old Age Pensions of Barcelona. At 5.30 o'clock, lecture: "Institutions and Remedies for Involuntary Idleness and Lack of Work," by Professor Don José Ruiz Castellá, secretary of the Social Museum of Barcelona. At eight o'clock, special conference for workmen; subject discussed: "Cooperation; its Educational Value, and its Present State in Spain." Discussion opened by Don Francisco Ripoll, a writer on social and economic topics.

Saturday, December 3.—Morning lecture: "The Social Activities of the Volksvereins and their Battle with Socialism," by Rev. Andrés Pont y Llodrá, a well-known priest and publicist. Midday; final visits to public and social institutions. At four o'clock, lecture: "Necessity of a Law for Unions of Professional Men and Trades Unions," by Don Mocencio Jimenez, professor in the University of Zaragoza. At 5.30 o'clock, lecture: "The Social Activities of the Volksvereins, and the promotion of Catholic Social Activity in General," by Rev. Andrés Pont y Llodrá. In the evening, special conference for working men and women; subject discussed: "Trade Organizations." Discussion opened by Don Narciso Pia y Deniel, President of the Governing Committee of the "Accion Social Popular."

Sunday, December 4.—Mass in the morning, and at ten o'clock, solemn closing session will be held at the Palace of Fine Arts; in the afternoon, a fraternal banquet on the summit of Tibidabo.

On Monday, December 5, an excursion will be given to the famous monastery of Montserrat, to which all the participants in the "Social Week" are invited.

ANDREW J. SHIPMAN.

CAGE MASTS ON BATTLESHIPS.

To the Editor of AMERICA:

I noticed in AMERICA of October 29, p. 72, a paragraph about the "cage masts" on our battleships. It is true that at certain speeds there is a great deal of vibration in the "tops" or upper platforms on these masts. On this class of ships the vibration is most noticeable at the speed of twelve knots and again at sixteen knots. This vibration makes the reading of range finders and other instruments difficult, but we do not consider that we should give up these distinctive "ornaments" yet on that account. We are, however, considering the advisability of using an armored sta-

tion of less height to observe the fire, and may eventually abandon the cage masts, or make them much smaller.

The fleet had a few days of rough weather before getting into the English Channel. With a heavy sea and wind on the quarter the big ships were rolling and pitching like steam yachts.

Yesterday we were entertained by the "Pilgrims of England" at luncheon. There were many distinguished persons present, and it was a highly enjoyable occasion for all those who attended.

I was pleased to see AMERICA on the newsstands in New York on my last visit.

GILBERT CHASE,

Lieut. Comdr. U. S. Navy.

U. S. S. Vermont, Nov. 19, 1910.

JOHN LA FARGE'S ART.

To the Editor of AMERICA:

My attention has just been called to your review of November 26, in which there is an article speaking of the life and work of Mr. John La Farge.

Out of respect for the memory of my friend, and also for the sake of the reputation of your magazine, I feel I ought to call your attention to certain misleading statements and definite errors on the part of the author of that article.

First, William Morris Hunt is mentioned as a pupil of Millet; he was not a pupil of Millet but of Thomas Couture.

The article further on says of Mr. La Farge's windows that: "The first were leaded, the later ones show only filaments of metal used in the glass." This is quite misleading, as there is no way of making a large window in a proper manner but by the ancient system of leads and irons—a system used for at least a thousand years.

Mr. La Farge did very few cloisonné windows, such as the Peacock window, and they were all of small size; if I remember rightly, about thirty inches square. All of his large windows were very carefully leaded. The writer of the article says: "An innovation of his has been the treating of a stained glass window freely and pictorially, almost like a fresco."

In point of fact, it is no innovation to treat stained glass freely and pictorially: it is, indeed, considered a sign of decadent art; note the work of Philippe de Champaigne, of Dilh and of Séquin.

As to the words "almost like a fresco," these words used in this context give a very false impression, as there is no similarity whatever between Mr. La Farge's windows and a fresco. A fresco, as you know, takes its name from the fresh plaster in which it is drawn. This method of procedure produces pictures that are light in tone and hard in outline—see the work of Giotto, Perugino and Signorelli.

Mr. La Farge's glass, on the contrary, is

deep in tone and very much "overplated" to soften the outline and enrich the color.

The great innovation made by Mr. La Farge—the innovation that, more than anything else, secured for him the "Cross of the Legion of Honor," the invention which separated his work from all previous works in stained glass, is not mentioned in any way.

This epoch-making invention was the use of "overplating" with opalescent glass. Nor is any mention made of the great honor he received from his brother artists in 1909 when he was awarded the first Medal of Honor ever given for decorative work. This medal was awarded on work done for the Paulist Church which possesses eleven painted figures by Mr. La Farge and twenty-three of his stained-glass windows. Mr. La Farge has often told me that this work for the Paulist Fathers was nearer his heart than anything else in his long career.

As this is the only Catholic church which patronized Mr. La Farge as an artist, it seems strange to have forgotten all about it.

The several mistakes in the article are so worded that they can, and probably will, be turned to the advantage of commercial salesmen who handle fraudulent glass.

I am sure you do not wish to have misrepresented the character of the life work of a great artist or have withheld from him his greatest honor. So I trust you will be able to correct at an early date the inadvertent errors of this article in your review.

WM. LAUREL HARRIS.

New York Dec. 2.

PIONEERS IN JEFFERSON COUNTY.

To the Editor of AMERICA:

We beg to call your attention to an article in AMERICA in the issue of November 26, 1910, entitled "Lafargeville," in which the writer states as a "notable fact": "Here was a colony of educated, prosperous French Catholics, but the Church and religion made no progress in this region under their direct or indirect influence."

Le Ray de Chaumont built a church in the French settlement of Rosière, situated about nineteen miles north of Watertown, and about seventeen southwest of Lafargeville, and gave a farm for the support of the priest. The church has been rebuilt, but the farm still largely defrays the parish expenses. At Cape Vincent, on the St. Lawrence River, six miles only from Rosière, the early French settlers built a stone church, still extant, and which owes its existence and maintenance chiefly to the descendants of those same French settlers. It is, furthermore, the only church in the Diocese of Ogdensburg free of debt.

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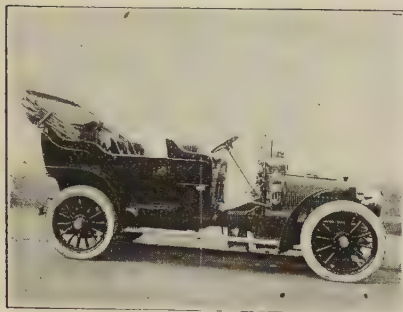
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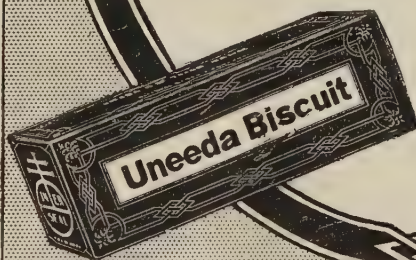
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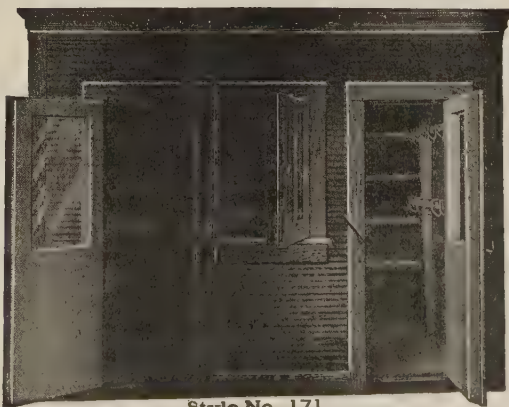


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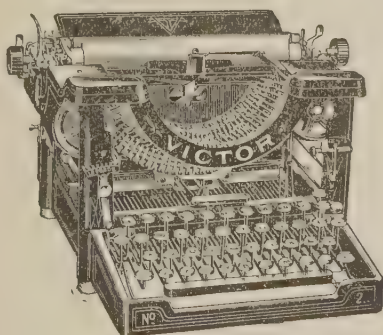
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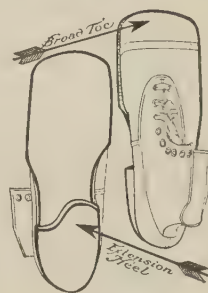
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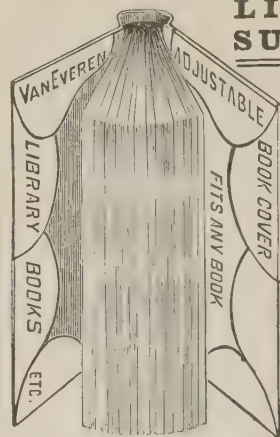
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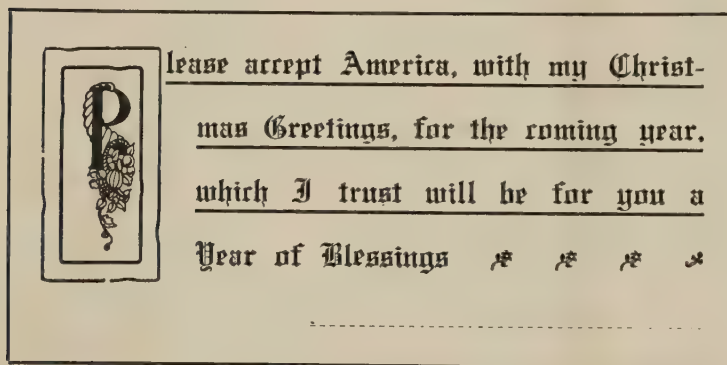
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CHRONICLE

Edward D. White, Chief Justice.—Edward Douglass White, of Louisiana, a Democrat, was nominated to the Senate, by President Taft, for Chief Justice of the United States on December 12, and the nomination was promptly and unanimously confirmed by that body. Justice White was born in the parish of Lafourche, La., in 1845. He was educated at Mount St. Mary's College, Emmitsburg, Md., at the Jesuit College in New Orleans and at Georgetown College, Washington, D. C. Following graduation at Georgetown he entered the Confederate army, serving until the close of the war, when he practised law in his native State. In 1874 he was elected to the Louisiana State Senate, in which body he ranked among the leaders; and in 1878 he was appointed an Associate Justice of the Supreme Court of Louisiana. He was elected to the United States Senate, as a Democrat, to succeed James B. Eustis and took his seat on March 4, 1891. While serving as Senator he was appointed by President Cleveland in 1894 an Associate Justice of the Supreme Court.

President Taft's Message.—The final session of the Sixty-first Congress opened on Monday, December 5, and the yearly message of the President was delivered to both houses on December 6. The document contains about 34,000 words. In it the President makes many recommendations for legislation toward economy and reform in the administration of the various offices of the government and urges the extension of the classified

service so as ultimately to free the post office and the consular service and other branches of government activity from political taint. Some of the schedules of the Payne bill, he remarks, have "been subjected to a great deal of criticism," and he opposes any general revision, though admitting that some of the criticism has been just. By the opening of the next Congress, Mr. Taft expects to be able to present the argument for further revision of separate tariff schedules; meanwhile, he is ready to have the Tariff Board enlarged and made permanent and given added powers, if Congress sees fit.

On the subject of conservation, the President reaffirms the views to which he gave utterance in his St. Paul speech last September, dwelling upon the need of new legislation if the coal deposits and phosphate lands and water power rights are to be safeguarded and made available. As concerns anti-Trust legislation, or further amendment of the Interstate Commerce act, the President advises a pause until the Supreme Court gives a full interpretation of the meaning and scope of the statutes we now have.

Recommendations favorable to various measures already advocated by the President, are renewed. Under this heading he proposes reciprocity with Canada, mail or other subsidies for the creation of a merchant marine, the bestowal of fitting recognition on Capt. Robert E. Peary for his discovery of the North Pole, the fortification of the Panama Canal, national incorporations, the cheapening and simplification of equity proceedings in the national courts, regulation of injunction proceedings, increased salaries for Judges, higher postage rates for magazines,

introduction of the parcels post on rural routes, two battleships a year, government of Alaska by commission, the valuation of railroads and a retirement fund for the civil service.

Report on the Philippines.—Peace, law and order prevail throughout the islands, says Secretary Dickinson's report on the Philippines, which has just been issued by the War Department. He inspected practically all the public institutions and army posts and held many public hearings. The administration of the various departments was found to be, generally speaking, satisfactory. The Legislative Assembly, though controlled by the Nationalist party, which was organized in opposition to those who favored American control, has enacted laws for development and progress in keeping with the recommendations of the Governor-General. The support of education and internal improvement has been liberal. Good progress is being made in learning the English language. The Secretary dwells at some length on his investigations relative to the sale of Friar lands, which received much attention in the last session of Congress and the public press, but found no basis for the extreme statements made. The financial condition of the islands is satisfactory, and there is a surplus of \$6,395,000. The Secretary recommends an appropriation of \$250,000 for the development of coal claims on the island of Batan, which he says might be of incalculable value to the government in an emergency, and reviews recommendations previously made for the benefit of the islands.

Filipino Home Rule Remote.—In the same report the Secretary of War, referring to the fitness of the Filipino people for self-government, says: There are very many highly educated Filipinos—many men of talent, ability and brilliancy—but the percentage in comparison with those who are wholly untrained in an understanding of and the exercise of political rights under a republican form of government is so small, and under the best and most rapid development possible under existing conditions will continue so small, that it is a delusion, if the present policy of control of the islands by the American people shall continue, to encourage the Filipino people in the hope that the administration of the islands will be turned over to them within the time of the present generation.

Statue to Von Steuben.—The statue of Major-General Friedrich Wilhelm von Steuben, Inspector-General and drill-master of Washington's army, was unveiled at Washington on Dec. 7. President Taft, the German Ambassador to the United States, members of the President's Cabinet, and of the diplomatic corps and thousands of von Steuben's countrymen gathered at the monument.

Canada.—The Prime Ministers of the Provinces met in Ottawa December 9. It is said that they discussed two important questions, of which the first relates to the

proportion of representatives in the Dominion House of Commons. Under the provisions of the British North America Act the number of representatives from the Province of Quebec is fixed and the number of representatives from each of the other provinces bears the same proportion to that number as the population of each province bears to that of Quebec. This rule works serious injury to the maritime Provinces, the population of which grows but slowly in comparison with that of the rest of the country, and there is a prospect that at no distant day Prince Edward Island will have only one member in a House of Commons much larger than that of the early years of Confederation. When British Columbia entered the Confederation in 1871 it was given three members. Its growth was not foreseen and the articles of agreement included the promise that its representation should never be diminished. The Maritime Provinces think that this concession might be made to them. The second question touches difficulties of concurrent jurisdiction arising out of the insufficient definition of the powers of the two governments, federal and provincial. The Provinces complain that the Dominion Government is trespassing continually on their rights and it has been proposed that some of these should prepare a case in the matter to be carried to the Privy Council. British Columbia carries provincial rights to the extent of refusing corporations of other Provinces permission to do business unless incorporated under its own laws.—People are beginning to see what AMERICA has been pointing out for some time, that the British Empire is in a most critical condition. The Conservative leader, Mr. Borden, says that its fate must be determined in a very few years, and puts its safety in effective cooperation of its parts in trade and defence.

Great Britain.—The elections leave parties much as they were. Unionists explain their failure by personal popularity of candidates, revival of trade, strikes in the coal and shipbuilding trades. Some say that the party cries they adopted injured them. They certainly did not help Bonar Law in Manchester, who was getting on very well till he touched on "American dollars" and received a volley of comments: "nonsense," "humbug," "bosh," etc., and Lord Rosebery had a like reception. The general poll was less than last January on both sides; a comparison of the two showing that a handful of Liberals may have voted for the Unionists' candidates and a slightly larger number abstained from voting. What the elections show clearly is, that on the whole the electors are at least apathetic regarding the House of Lords and Home Rule. Unionists themselves admit that the elections went on ordinary party lines modified by purely local questions; and the hoped-for rush to preserve the constitution and to prevent the separation of the kingdoms did not come off anywhere. As Mr. Balfour has proclaimed himself a Democrat in favor of the referendum, and as both those matters have been referred to the

people, and as the people are content to let the government go ahead with its proposals, the proper course for the Unionists seems to be to stand aside and not interfere. —A few Suffragist candidates stood. The absurdly small vote they polled shows that female pretensions helped by female violence have not impressed the voters.

Ireland.—The recent cable reports of bloody encounters in Cork city between the two Nationalist sections had absolutely no foundation. There was no collision between the rival meetings, no fighting of any kind, and the "eighty sent to hospital" was a pure invention. The same is true of similar reports from other quarters sent out by parties interested in showing Ireland unfit for self-government. The only scene of serious election brawls was Belfast, where the regular Orangemen attacked the insurgent Orangemen who had helped to secure the victory of Mr. Devlin. Mid-Tyrone is another Ulster constituency which has been wrested from the Unionists. The surprises of the elections were the capture of both seats in Cork city by Mr. O'Brien and Mr. M. Healy, and the loss of North Louth by Mr. T. M. Healy. Mr. O'Brien's supporters are now confined to Cork County. Mr. Healy declined to accept the offer of a seat in Cork, as he intends to contest the legality of the Louth election. —Mr. Asquith made several declarations during the week in favor of Home Rule, and in reply to a question whether he intended to introduce a Bill to that effect in the next Parliament, replied in the affirmative. Mr. Birrell also declared that the first measure to be introduced after the Lords' veto was disposed of would be a Bill giving full self-government to Ireland in Irish affairs. This formally commits the government to practical and immediate action and justifies the course of Mr. Redmond. It is now evident that his confident prediction of a speedy settlement of the Irish question, should the Liberals win at the polls, was founded on reliable assurances. The result of the elections has strengthened his position in Ireland. Replying to taunts that in supporting the British Democracy against the Lords he was supporting Socialistic ideals, Mr. W. Redmond said that "good order, good government, reverence for religion and everything that became a Christian people were better and more wisely safeguarded by an honest and true-hearted democracy than by any privileged class." As an Irishman and a Catholic he deemed himself bound to stand by the masses in all that was just and honest.

France.—The bishops of France have received a circular under signature and without date, but with the stamp of Paris on it, which professes to be a protest of a great number of priests belonging to all the dioceses against the oath which the Holy Father exacts from all clerics, as a safeguard against the doctrines of Modernism. The document declares that the individuals sending the protest are willing to take the oath with a mental reservation that they do not intend to be bound by it.

The declaration is so self-stultifying that one is surprised that any attention was paid to the paper at all.—The Duke of Chartres, King Louis Philippe's grandson, who will be remembered as serving in the American Civil War with the Comte de Paris, on the staff of General McClellan, died at Paris on December 5. In a diary of his service with the Army of the Potomac kept by Father Tissot, S.J., chaplain of the Thirty-seventh Regiment, N. Y. Volunteers of the Irish Brigade, and published in the "Records and Studies" of the U. S. Catholic Historical Society, there is an interesting account of a visit made in camp by Father Tissot, who was a Frenchman, to these two illustrious representatives of his country.—When the General Strike was over, great things were expected from the Prime Minister, about what he was to do to prevent the recurrence of such disorders. He spoke at the opening of Parliament but satisfied himself with generalities; nor did he say anything about coercing civil service employees in the matter of syndicates, nor about the General Confederation of Labor, nor the union of syndicates. In the debate which followed the announcement of the Government program, Briand appeared pale, haggard and bent. He announced that he would continue his fight against Christianity; that is to say, he would increase his "lay conquests." Maurice Barrès, writing in the *Echo de Paris*, says that "Briand has wit enough for fifteen but not enough political morality for two." One of the new members of the Cabinet, Laferre, was the chief object of attack by the members of the Right, chiefly Piou and Driant. Laferre was the individual who championed the system of army espionage by which 56 generals and 600 officers were expelled from the army because of their leanings, real or supposed, to Catholicity. He also had presided at a meeting of Freemasons who passed a resolution that the seizure of Alsace and Lorraine was a matter of no interest to them. Laferre's bungling attempts to explain made even Briand smile. When the budget was discussed most of the members withdrew or read novels, and the Government was given a free hand to pile up its appropriations unchallenged.

Belgium.—The bishops of the country have issued a joint pastoral on the subject of the First Communion of children. It insists upon a respectful and thankful reception of the papal decree, and reminds the faithful that nothing will more quickly develop grace in the hearts than early and frequent Communion. As soon as the children are prepared, they are to approach the Holy Table privately and without the usual ceremonies. The solemn and public reception of the Sacrament will take place after the child has followed at least two years' instruction in Catechism. Possibly this arrangement will tranquilize those who are worrying about the new arrangement.—The Catholic quarrel in Parliament seems to have been settled, and it is thought that even the Daensists, or Catholic Socialists, can be relied upon in any question that affects religion. Moreover, the Gov-

ernment program for the coming session is distinctly social in its character, and cannot be assailed by the Socialist side of the House. The first article is a project to give miners who are 55 years old a minimum pension of 360 francs; then follow old age pensions, reform of the syndicate laws, and of domicile labor. The impatient Manchesterians who flout every thing in favor of labor reform will probably snap their fingers at the whole program, but the Socialists will have to fall into line.—The Government is assailed by the Liberals for running into debt. M. Liebart, the Minister of Finance, shows that even if the national debt is four milliards, the value of the railroads alone would balance it as an asset. There are besides, the bridges, canals, the colonial possessions, etc. The budget in 25 years has increased by 68,000,000 francs, but in the same space of time the revenues have gone up to 73,000,000. So the country is safe.—At last accounts the Queen who had been dangerously ill was out of danger.

German Socialists Warned.—In a striking address before the Reichstag, Chancellor von Bethmann-Hollweg freely commented on the internal politics of the empire. He deplored the factional spirit animating the various parliamentary groups and regretted the manner in which, to gain tactical party advantage, national fundamentals were often ignored in party programs. Touching the subject of Socialism and the Socialist party the Chancellor expressed himself with unwonted frankness. "The revolutionary character of Social Democracy," he said, "is finding more and more brutal expression. Dr. Carl Liebknecht, a Socialist member of the Prussian Diet, speaking in the United States recently remarked that matters in Germany were developing in such a way that the German crown might soon be swept away in a night as was the case in Portugal. Our people must have a clear answer to those views. The Socialists and whoever teaches the masses of the people that they can prosper only after the existing order is overthrown is responsible when the masses draw practical conclusions from this doctrine. Therefore, hold Social Democracy responsible for the great excesses recently committed during the strikes at Moabit and elsewhere. Who sows the wind reaps the whirlwind."

Plans for Greater Berlin.—A bill compelling Berlin and its suburban municipalities to combine in a greater Berlin has been drawn up by the Prussian government. The population of the contemplated metropolitan area is close to 3,500,000. The measure provides for an administration of the greater city similar to that of the London county council.

Italy.—General Pelloux, former Minister of War in Italy, has given to the press the text of the speech which he will make in the Senate in support of his interpellation regarding the recent anti-papal utterances of Mayor

Nathan. The speech is a vigorous protest against the silence of the Government regarding what "must be affirmed to be an insult offered to millions of Catholics." Reminding the Government that next year is to witness the commemoration of the jubilee of the proclamation of United Italy, General Pelloux continues: "Surely the best interests of all Italians demand that nothing be allowed to occur to mar the enthusiasm of the celebrations that is being planned, that nothing be permitted to disturb the peace and order of the patriotic festivities which are to mark that celebration." He complains that Mayor Nathan has abused his position to utter statements which disgrace Italy and violate the chief laws of the land. The Government, he adds, is bound to take action in a matter thus touching Italy's law of guarantees, unless it be willing to stand accused of cooperation with Mayor Nathan in his offence. General Pelloux concludes by demanding to be informed whether the Government means to continue its passive attitude in the matter and allow the injury done to Catholic sentiment to pass without any reparation.

Hungary.—Despatches from Budapest make known that the followers of Kossuth and Justh, the two hitherto irreconcilable leaders of the Opposition, are beginning to show a disposition to settle their differences and that strong efforts are being made to unite the factions so that the Independence party may present an unbroken front in its attack upon the strong government majority during the approaching session of parliament. The reason is clear. The principal question to come before parliament will be that of electoral reform, in regard to which Kossuth and Justh are alike strongly opposed to the solution suggested by the Premier, Graf Khuen-Hedervary, in his public announcements. The Independence party demands universal, equal and direct franchise with a secret ballot, the Government declares itself unprepared to accept such a sweeping reform. Should an agreement between the two Opposition leaders secure common action on the part of their followers the status of the party in parliament would unquestionably be a stronger one. Kossuth has a following of 55 members, Justh's party numbers 42; disunited they can do nothing against the overwhelming forces of the Government, which controls 260 votes, united they will be able, owing to the peculiar conditions obtaining in parliamentary procedure in Hungary, to hamper and harass the activity of the majority. This is especially true in the matter of electoral reform, in which, it will be remembered, with full approval of the Emperor-King, very liberal promises were made to the Hungarian people just a year ago. The Government will not be pleased to see an effective alliance between the two leaders; Kossuth it has tolerated because of his moderate views, moderate at least from the Government's standpoint; but Justh it has opposed with energy and bitterness, owing to the extremely radical character of his program.

'QUESTIONS OF THE DAY**Socialism in the Schools**

The instruction given by Mayor Seidel of Milwaukee to the younger generation of the city under his charge, that their government is founded upon oppression and that their study must be to prepare for revolution, may well arouse indignation but should not excite surprise. It is the only lesson which Socialism has come to teach. For the Marxian followers the entire social order under which we live is based upon ignorance, violence and injustice, and there can be no remedy except total destruction. "It is not to reform the evils of the day," Eugene V. Debs has told us in "The Growth of Socialism," "but to abolish the social system which produces them, that the Socialist party is founded. It is the party not of reform but of revolution." Truce there can never be, they cry, until the reins of power and the nation's destinies have been gathered into their hands, until they have swept away most of the "sweet ideals and dear moralities": the private ownership of capital and "patriotism—even patriotism."

It is clear then that the system of our public no less than of our private schools is pronounced by them to be entirely inadequate. In both Socialism beholds the same capitalistic bias, the same predetermined purpose to train obedient subjects for the service of the ruling classes, slaves for the plutocracy within our land. "The public school," Austin Lewis writes, "has come to be regarded as a factory of citizenship, so that children are put through a series of patriotic devotions by means of flag worship, which is, in the ultimate, the blindest of fetichisms." Patriotism, which is the cardinal virtue of these schools, a virtue more deeply though less ostentatiously instilled into the mind of the Catholic child, is written by Socialists at the head of their catalogue of vices. In his public harangues the party orator may conceal his meaning in effusive rhetoric, but he is plain-spoken when addressing the initiated. "Patriotism," says Comrade Gustave Hervé in "My Country, Right or Wrong," "in every nation masks the class antagonism to the great profit of the leading classes, through it they prolong and facilitate their domination;" and to strengthen his position he informs us what a country is: "a monstrous social inequality, the shameful exploitation of a nation by a privileged class." Socialism acknowledges no country but only one universal struggle all the world over of class against class, of poor against rich, which must be waged even to annihilation. "The workingmen have no country," reads the Communist Manifesto, "we cannot take away from them what they have not got." Therefore the watchword to be remembered, especially in times of national danger: "Whoever be the aggressor, rather insurrection than war!" (Gustave Hervé.)

It is evident then that Socialism must construct its own schools in which the new ideal of education can be attained, in which Patriotism and Love of Country can be discarded as effectively as Religion has already been. It is after all but another step in the materialistic progress of our age. It is only logic pushed to its ultimate deductions with God left out in the premises. The beginning of this new education has now been realized in the Socialist Sunday School, an institution already established in various cities and pointed to with satisfaction by journalists and party leaders.

What then is a Socialist Sunday School? Looking over the first lesson of a model course we meet at the very opening with a familiar subject, a chapter "On the Beginning of Things." There is, however, no disturbing reference made to a God or a Creator. Stating in a word the existence of material things, the author enters upon a minutely accurate description of our earliest human progenitors as they existed not more than thirty millions of years ago. The distinction between them and their less developed brethren of the forest is sufficiently established by the fact that they have learned the use of fire. No antiquated theories of a spiritual principle in man are allowed to prepossess the mind of the child, no visionary dreams of a hereafter are permitted to rob it of its assured present. There is, of course, nothing new in these lessons. They are scientific as they are edifying and have been taught for years past in countless schools throughout the land. The originality of Socialism consists in making them matter for Sunday instruction and, especially, in pointing out the vast superiority of social and ethical conditions in that golden age of cave-man and forest-man, as compared with those of our own iron reign of sex inequality and class oppression. Sociology, history and science, as seen through a haze of red, are the favorite branches of these schools, and their object is to instil into the heart of the child a brotherly affection which shall exclude none of its own class, and a happy discontent with the entire order of existing things—Socialism alone excepted.

But Sunday School teaching does not bound the educational horizon of Socialism. The training of a more highly educated proletariat for effective propaganda work is a problem of no small importance, one solution to which has been the foundation and endowment of the Rand School of Social Science in New York. I quote a brief review of its scope and work taken from an article by Ada C. Sweet. The passage presents a clear summary of Socialist teaching, and, apart from what opponents would call a party-coloring, it merely reproduces the very theses which every consistent Socialist must defend.

In this school are taught the general theories and doctrines of Socialism; the abolition of private ownership of land, public utilities and means of production, and a complete "social democracy" as opposed to the present form of representative government in the United States.

With more or less power each lecturer enlarges upon "class consciousness," and preaches class hatred; other agitators present distorted views of the past and present, urging what is properly called the "materialistic conception of history;" these speakers bitterly attack the United States Constitution and especially the United States courts. Discouragement and despair as to the life and progress of workers under present conditions are constantly expressed, while disloyalty to country and the complete obliteration of the sentiment of patriotism are common doctrines. Under the thin guise of forwarding the sentiment of universal peace and brotherhood, virulent hostility to the army and navy is taught, and constantly the most pessimistic views of industrial and social conditions are expressed, while individual efforts are discouraged and branded as useless in the "struggle with capitalism."

Added to the Rand School are correspondence courses, each consisting of six outlines. These are sent to the students at intervals of one month, and give a synopsis of the subject to be treated with directions for reading. After completing the prescribed study the correspondent writes an essay which is "read and marked by comrades well qualified for such work," and returned with criticism and fraternal advice.

But the most comprehensive plan for engaging in the cause of Socialism the power and resources of education is the Intercollegiate Socialist Society, whose membership is drawn from the great universities of our country. At present Socialistic study chapters have already been erected, according to official accounts, at educational centres like Harvard, Columbia, the University of Pennsylvania, Marietta College, the College of the City of New York, while representatives are drawn from Yale, Vassar, Ohio State, Princeton, Smith and other colleges. Their activity may be illustrated by quoting from the plans of the New York chapter, which are "to hold monthly propaganda meetings and through the teachers', engineers', medical, legal, press and other committees seek to organize the members of the professions of the city and vicinity for the purpose of Socialistic study and activity." To this chapter is likewise attached a press committee to present the Socialist standpoint in newspapers and magazines and encourage other members to do the same, and a lecture bureau to arrange with other organizations for lectures to be given by members of the chapter. The first annual convention of the Society was attended by students and alumni from thirty-six American and five European colleges.

It is to be noted that the most prominent of the Socialist leaders in the past and present belong to the class of "Intellectuals." Marx and Lasalle themselves were of this number. Liebknecht in Germany, Ferri in Italy, Vandervelde in Belgium, Jaurès in France and a long list of American writers and party leaders are to be counted among this same class. They are said to belong

to the proletariat in as far as they do not own the means of their employment, even as all university professors can be embraced in this term. Kirkpatrick, the organizer of the Intercollegiate Socialist Society (I. S. S.), gives their status and indicates their importance in a quotation taken from Bebel. Referring to the large proletariat in the liberal professions the latter remarks that its utility consists in "constantly increasing and carrying discontent with the state of affairs into the highest ranks of society. The capitalistic spirit in these circles is roused to criticism of actual conditions and helps to accelerate the universal dissolution." In the same spirit Jaurès insists "If it (Socialism) is limited to the wage-earners, it cannot conquer. If it includes all the workers and the moral and intellectual elite of the nation, its victory is certain" (Studies in Socialism, Jaurès). The moral élite at present mainly consists, we presume, of the not inconsiderable number of Protestant clergymen who have already given it their support.

So at length we behold, more truly than the poet saw in dream, the raven perched upon the bust of Pallas.

"And the lamp-light o'er him streaming casts his shadow on the floor." It is the forecast of all that Socialism so confidently predicts, and whose realization, whether we fear it or not, we must labor to prevent. Our lethargy would be its strength. Socialism has inexhaustible resources of enthusiasm and energy. We have summed up but a portion of its work in the educational field, and doubtlessly we shall soon witness its efforts to introduce Socialistic text-books, openly or by stealth, into our public institutions. Yet, Socialism, with all its hatred of the Church, may not be without blessings to us in the Providence of God. If it can but arouse in us a spirit of equal aggressiveness, a more profound sense of our social responsibilities, an eager zeal for organization, press-activity and apostolic work of every kind, it shall have done us a worthy service. This is the use we must endeavor to make of it, for vainly as the poet shall we now conjure it with empty words:

"Get thee back into the tempest and the Night's
Plutonian shore!"

JOSEPH HUSSLEIN, S.J.

Mass in the Presbyterian Church

II.

The celebrant then began the Great Ektene, and the choir sang in response to each petition, "*Hospodi pomilui*" (Kyrie Eleison), exactly as in all Greek churches, and all was conducted with the same words and same intoning. When, however, he came to the part, "Let us pray for our most holy ecumenical Bishop, Pius, the Pope of Rome," and the rest of the Archbishops and Bishops, as the words stand in the Greek Catholic missal, he used only the concluding expression: "for the honorable Presbyterate and the Diaconate in Christ, etc." At the

end of the Ektene, the celebrant loudly intoned the *Bogorodicheu* (Theotokion) or ascription to the Blessed Virgin: "Commemorating our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever Virgin Mary, with all the Saints, let us commend ourselves and one another and all our life to Christ our God."

After that the choir and many of the congregation sang the first antiphon, the response to each versicle of it being, "*Molitrami Bogoroditsy, Spase, spasi nas*," (Through the prayers of the Mother of God, O Saviour, save us), which response is sung four times in the first antiphon. After the celebrant had again intoned, "commemorating our most holy, most pure, etc.," the second antiphon was sung. The responses to the versicles of this antiphon are: "*Molitrami sviatikh troikh, Spase, spasi nas*" (Through the prayers of thy Saints, O Saviour, save us). And again the celebrant intoned, "commemorating our most holy, most pure, etc.," and then the third antiphon was sung. The response to the versicles of this antiphon were: "Save us, O Son of God, risen from the dead, who sing to Thee, Alleluia."

After that came the Little Entrance with the Gospels which were taken from the altar and then afterwards laid on the altar again. During each one of these blessings, and indeed every time the celebrant intoned, "Glory be to the Father and the Son and the Holy Ghost, as it is now and ever shall be world without end," each member of the congregation and the choir bowed and crossed himself devoutly. After that the Trisagion (*Sviaty Bozhe*) was sung, after each stanza at the "Glory be to the Father, etc.," all of the congregation and singers made the sign of the cross. Following this the Lector, or reader, in the choir read the Apostle (Epistle) and then while the choir sang the "Alleluia" preparatory to the Gospel, large candles were distributed to certain of the congregation, who after receiving them went upon the platform near the altar and lighted them and formed a miniature procession to accompany the celebrant as he carried the Gospels from the altar to the pulpit at the edge of the platform, where they encircled him as he intoned the Gospel of the day. The only thing noticeably different from the ceremonies of the Mass in the Greek Catholic Church was that the celebrant did not use either censer or incense. But whenever he turned to bless the congregation his arm was extended and his fingers held in exactly the Greek Catholic position and each time he made the full sign of the cross.

After this the choir sang the Cherubic Hymn, that well known deliberate melody of the Greek Church, by which the elements of bread and wine, already blessed, are welcomed as they are carried to the altar to be consecrated. This solemn carriage of the chalice and paten with the bread and wine is known in the Greek rite by the name of the Great Entrance. It is a foreshadowing of the consecration yet to come. The Cherubic Hymn sung at this imitation Mass in Hope Chapel was word

for word the same as in the Greek Catholic or Greek Orthodox church: "Let us, who mystically represent the Cherubim and sing to the life-giving Trinity the thrice-holy hymn, put away all the cares of this life, (here the Entrance to the altar takes place) that we may receive the King of All who comes invisibly escorted by the angelic hosts, Alleluia, Alleluia, Alleluia." The celebrant entered with the paten and chalice uncovered, but with the *iliton* or *aer* (the large veil covering the paten and chalice) over his left shoulder, and after reciting the prayers for the "Synod and Presbyterate" (omitting all mention of the Pope or the Bishops) he deposited the chalice and paten in the middle of the altar directly under the cross.

After the little Ektene was intoned by the celebrant and its responses "Grant us, O Lord" were sung by the choir, he unfolded the *aer* and held it up on high above the chalice and paten, exactly as in the Greek Catholic Church, while the choir and people sang the Nicene creed. When they sang the words "*i vohelovichshasia*" (and was made man) every one bowed their heads as prescribed in the Greek rite. After several prayers, the celebrant intoned, "Let us lift up our hearts," the choir responded "We have them up to the Lord," and then the celebrant, "Let us give thanks to the Lord," while the choir responded, "It is meet and just to adore the Father and Son and Holy Ghost, the holy consubstantial and indivisible Trinity." The celebrant, then stretching out his arms, recited in a low tone, the Preface after the Greek style, concluding by intoning aloud the last words of it. The choir then took up the response, "*Sviat, sviat, sviat (Sanctus, sanctus, sanctus)* etc."—"Holy, holy, holy, Lord of Hosts, heaven and earth is full of Thy glory. Hosanna in the highest. Blessed is he who cometh in the name of the Lord. Hosanna in the highest." And at this moment a small bell was rung thrice,

Then all the congregation began to kneel down, and the celebrant, bending low over the altar intoned aloud the Greek form of consecration: "Take, eat, this is my body broken for you for the forgiveness of sins," while the small bell was again rung thrice. The choir responded "Amen," while the kneeling congregation crossed themselves repeatedly. Then he intoned again the Greek form of consecration of the chalice: "Drink ye all of this, this is my blood of the New Testament shed for you and for many for the forgiveness of sins," and again the choir responded "Amen" and the small bell was rung thrice, while the kneeling congregation again crossed themselves. Then the celebrant turning to the congregation held up the chalice and paten and intoned: "Thine of thy own we offer to thee, for all and through all," just as in a Greek Catholic church. The celebrant continued to say something in a low voice, but whether he said the *epiklesis*, "make this bread the holy body of thy Christ and that which is in this chalice the precious body of thy Christ," I do not

know, as I was too far away to catch the words, but immediately afterwards he intoned loudly: "Especially our all holy, all pure, exceedingly blessed and glorious Lady, the Mother of God and ever Virgin Mary." Immediately the choir and most of the congregation sang in response: "Meet indeed it is to praise thee, Mother of God, (*Bogoroditsu*) ever blessed and immaculate Mother of our God (*preneporochnu Mater Boha nasheho*). More honorable than the Cherubim and beyond compare more glorious than the Seraphim, thou who without stain barest God the Word, thee, verily, the Mother of God, we magnify!" Imagine this in a Presbyterian church!

Afterwards the celebrant lifted up the paten (really the Greek elevation), and intoned: "Holy things for the holy!" while the choir responded: "One Holy, One Lord, Jesus Christ, in the glory of God the Father, Amen." And he afterwards blessed the congregation with the chalice, making the sign of the cross with it, intoning: "O Lord, save thy people and bless thine inheritance." Although the time came for communion, the celebrant consumed what was on the paten and in the chalice, none of the congregation coming forward. After this he made the ablutions in the form used in the Greek rite and then cleansed the chalice, and retired with it from the altar. Then he divested himself of his chasuble, and coming to the public in alb and stole, he preached a sermon in which he said a good deal about "Greek Catholics," referring particularly to the change in name of a Ruthenian society which had lately taken those words as an additional part of its name. Afterwards he resumed the chasuble, the choir sang again: "It is meet indeed to praise thee O Mother of God, etc.," the final prayer was said and the blessing with the sign of the cross was given to the people.

The celebrant then retired into the vestry where he took off his vestments. While he was doing so, nearly all the small congregation came up to the analogion in front of the pulpit, bowed down, crossed themselves repeatedly and reverently kissed the crucifix there, just as they would have done in a Greek Catholic church. When the celebrant came out of the vestry in ordinary street dress, he was asked in English what kind of a church it was, and he replied "This is a Presbyterian church." A little later one of the men present said it was an Independent Greek Catholic church. The celebrant said his name was Basil Kusiv, and once described himself as a priest and at another time as a minister. I asked him to let me see the service book which he used, and going towards the altar he directed the church attendant, who was then extinguishing the candles, to show it to me. It was a beautifully printed edition (of which I have a copy) of the Liturgy of St. John Chrysostom in Slavonic, issued and printed by the Basilian monks at Zhovkwa in Galicia, dated 1906, and bearing the imprimatur of Most Rev. Andrew Sheptytski, Greek Catholic Metropolitan of Lemberg. The Book of the Gospels

used on the altar is the regular one printed in Lemberg for the Greek Catholics.

The vestments used by this imitation priest were of the well known Greek form and were very fine and new. Every gesture, every word in accent and intoning in the service, were according to the Greek ritual, and the very books on the altar, and those used by choir and congregation were Greek Catholic ones. In fact every means seems to have been taken to completely deceive and lead astray these poor Ruthenians and to give them the idea that they are attending a Catholic Mass, as in their old country.

ANDREW J. SHIPMAN.

Margaret Brent The First Suffragette

It is a curious historical fact that the first recorded suffragette, on this side of the Atlantic, is Margaret Brent, a woman whose name is held in the highest honor in the annals of Catholic Maryland. William Hand Browne, in his "Maryland, the History of a Palatinate," calls her "the only woman whose figure stands clear in our colonial history," and he regrets "that so few particulars of her life are left to us, and that we have no portrait of this stately old English gentlewoman." Her name occurs frequently in the pages of the twenty-seven volumes of the official archives of colonial Maryland.

The Brents were conspicuous in the founding of Virginia and Maryland. Captain George Brent, under a patent granted him and three associates, February 10, 1687, by James I, purchased 30,000 acres of land, between the Potomac and Rappahannock, for a colony in which the inhabitants should enjoy "the free exercise of their religion, without being persecuted or molested upon any penal laws or other account of the same." His descendants, Robert and William Brent, married Ann and Ellen Carroll, sisters of John Carroll, fellow-student at Bohemia of the Brents, and first Bishop of the hierarchy of the United States.

Margaret Brent, with her brothers Giles and Fulke and her sister Mary, arrived in Maryland, November 22, 1638. They were relatives of the Calverts. Margaret brought with her nine colonists, five men and four women. She and her sister Mary took up manors, imported more settlers, and managed their affairs with most successful masculine ability. One of the two "courts baron" of which there is record, was held at St. Gabriel's Manor, on the estate of Mary Brent. Fulke and Giles Brent were delegates to the Assembly of February 25, 1639. Giles was the Military Captain and instructor in arms of the local forces, Governor of the Isle of Kent, and he was appointed Acting Governor of the whole colony, on April 15, 1643, when Leonard Calvert went to England.

In such an environment Margaret Brent grew to be one of the most influential personages in the colony. Leonard Calvert made her his most favored counsellor.

She was present with her sister Mary at his death bed, and just before he died he said to her: "I make you my sole executor. Take all and pay all." The Maryland Assembly of 1648 recognized this verbal will; and it was on her testimony, that Calvert's dying wish was that Thomas Greene should be his successor as Governor, that Greene was chosen.

After Calvert's death the soldiers he had hired to help him to recover the colony were clamoring for pay long overdue. The weak Greene did not know what to do, but Margaret Brent went among the mutinous soldiers and quieted them while she sold enough of the Proprietary's cattle to satisfy their claims.

According to the "Archives of Maryland" (I, p. 215) she appeared in 1647 before the General Assembly, "and requested to have a vote in the House for herself, and a voice also, for at the last Court, January 30, it was ordered that the said Mistress Brent was to be looked upon and received as his Lordship's Attorney. The Governor denied that the said Mistress Brent should have any vote in the House. And the said Mistress Brent protested against all proceedings in this present Assembly unless she may be present and have a vote as aforesaid."

This Governor who refused her demand for "a vote for herself and another as his Lordship's Attorney," was the Thomas Greene who owed his position to her help. The Lord Baltimore, who succeeded Leonard Calvert, did not like her aggressive methods of "doing things," especially her sale of the Proprietary's cattle to pay the soldiers, hence he wrote some sharp animadversions on the fair Margaret to the Assembly of 1649. But, as we learn from the "Archives" (I, pp. 239; 316), that body took her part in the following terms:

"As for Mistress Brent's undertaking and meddling with your Lordship's estates here (whether she procured with her own or others' importunity or no) we do verily believe, and in conscience report, that it was better for the colony's safety, at that time in her hands, than in any man's else in the whole province after your brother's death. For the soldiers would never have treated any other with that civility and respect, and though they were even ready at several times to run into mutiny, yet still she pacified them—till at last, things were brought to that strait that she must be admitted and declared your Lordship's Attorney by an order of court . . . or else all must go to ruin again, and then the second mischief had been doubtless far greater than the former."

Princess Mary, the daughter of the Indian Emperor Kittamaquund, was entrusted to the care of Margaret Brent, who jealously watched over the interests and education of her ward, regarding her as an adopted daughter. Margaret remained a bachelor maid to the end, and we learn from the Annapolis Mss, that in 1658, when fifty-seven years of age, she appeared before the Provincial Court and testified "that Thomas White,

lately deceased, out of tender love and affection he bore unto the petitioner, intended, if he had lived to have married her, and did by his last will give unto the said petitioner his whole estate he was possessed of in his lifetime."

There are records of her being alive three years after this, but the precise details and date of her death are lacking. Although present-day advocates of striking "the word male out of the Constitution," might draw many fruitful lessons from a study of her life and character, they seem to have entirely ignored this pioneer in the cause they are so vociferously upholding.

THOMAS F. MEEHAN.

Christian Archeology

Rome offers many advantages to those who are attracted by the records of the past. The amazing number and variety of the monuments which the Eternal City possesses carry us back by leaps and bounds into the very night of antiquity. For the Catholic scholar there are few more fascinating subjects to which he may devote a portion of his recreation, or his leisure, if he be so fortunate as to possess any, than the study of the history of the first ages of Christianity. If he will but listen, the very stones will call out to him, in a voice thin, indeed, yet clear and certain, across a chasm of nearly nineteen centuries.

A notable contribution to archeology and early Christian history lies before us in two volumes of Father Sisto Scaglia's work in Latin entitled: "Notiones Archaeologiae Christianae Disciplinis Theologicis Coordinatae," published by Desclée & Co., Rome. The first volume contains some 450 pages, and it is a splendid specimen of the book maker's art, having 200 illustrations, all prepared especially for this work. It is occupied largely with the introduction to the study of Christian archeology, giving the documents necessary for its thorough knowledge, such as the Acts of the martyrs, ancient calendars, itineraries, lists of inscriptions, the persecutions and their juridical basis, the number of the martyrs, their relics, the origin and nature of the underground and open air cemeteries of Rome, funeral rites, etc., and on each of these topics the author says the last word. His varied and extensive learning, his great researches, his distinguished abilities, and his sound orthodoxy entitle any work from his pen to be received with interest and respect, and ensure him a place among the many famous names that shine out so splendidly through the historic past.

The second volume sustains the author's great reputation, and adds additional lustre to the honors he derived from his first. "Christian Inscriptions" is the subject treated by the learned Carthusian in his second book, an octavo volume of 400 pages, magnificently illustrated. For the Catholic apologist it is a work of the highest importance. It is the only one that has

yet seemed to grasp the value of a clear and adequate grouping and coordination of the dogmatic inscriptions found in the Roman Catacombs. By devoting an entire volume to this study, Father Sisto's contribution to theology and Christian archeology can scarcely be overestimated. It is a veritable mine of information, and defenders of the Faith will find in it an inexhaustible storehouse of arguments to support the continuity of the Catholic religion across a gulf of nineteen centuries to the dim distance of the earliest antiquity.

In this work which deals with dogmatic inscriptions, the gifted author first takes up those of known date, and then passes on to determine the approximate date of those bearing no indication of the time they were written. Afterwards he groups all the inscriptions found anywhere in the Catacombs to support thirteen of the major dogmas of the Faith. One entire portion of the book is devoted to the inscriptions bearing directly upon the ecclesiastical hierarchy, and it will prove a revelation to those who are unacquainted at first hand with those ancient documents of the Faith.

A very important, if not the foremost place among the sources from which we derive a knowledge of the first ages of the Church is occupied by Christian epigraphy, the name by which Christian inscriptions are designated. These inscriptions are important, not only by reason of their immense multitude and their remote antiquity, but for the further reason that they have suffered less than other objects from the destroying hand of time. True, indeed, we possess but a fractional part of the total number that once existed. The barbarian invasions, the repeated sacks of Rome, and the desecration of the Catacombs have destroyed countless treasures in the shape of inscriptions that to-day would be simply priceless. Yet, fortunately, enough of them remain to be of vast assistance in giving life and color to the habits and modes of thought of our Catholic brothers and sisters when Christianity was beginning its career.

Pope Pius VII (1800-1823) whose preserving arm was ever stretched forth to save the relics of antiquity, whether Christian or Pagan, was among the first to recognize the value of inscriptions, and his name will always be held in honor by archeologists. He opened a special museum in the Vatican, known as the Galleria Lapidaria, and lined that immense corridor with inscriptions, one side Pagan, the other Christian. It is one of the most interesting places in Rome. On one side we have the haughty phrases of a mighty empire, the greatest the world has yet seen, then in the pride of power and place; on the other, the story of a handful of Christians so humble that they do not even give their names. On one side we read only of conquests and victories; the other tells us nothing but martyrdom and defeat. On the one hand, war; the other breathes only gentle peace "*pax tecum.*" These silent monuments of the past suggest food for the imagination, for they call out to us with an imperious warning voice that the glory of the world

passes quickly, and that failure may have its triumph.

In illustrating or proving Catholic belief and discipline, inscriptions furnish an argument of the first order, since they are based upon purely monumental evidence. While much can be derived from them, we should not, however, look for the demonstration of every dogma of faith, for the reason that most of those inscriptions that have come down to us are sepulchral—thoughts of death being uppermost in the minds of those who wrote them, and consequently the doctrines of a future life, the communion of saints, prayers for the dead and Purgatory, follow as a matter of course. The early Christians, however, were not to be expected to speak of the seven sacraments, the ecclesiastical hierarchy, of the infallibility of the Pope, when they were engaged in a solemn funeral rite that had no direct and immediate connection with those points of Catholic doctrine. They had no thought of future ages, when, in the dim light of those subterranean galleries they hastily carved a few words on a marble slab, covering the place where they laid the charred or mangled remains of some martyred relative or friend, and then hastened away to meet, perhaps, the same fate themselves. Hence we must not be surprised at our inability to prove every single dogma of faith from these early inscriptions. Rather, our amazement should be that we can prove so many, considering the circumstances under which they were written. If we walk through the Catholic cemeteries of any of our modern cities and read the epitaphs to see how many dogmas of faith they reveal, we shall be struck by their apologetic poverty. Nay, worse than this. In the vast majority of them, neither the inscriptions nor the tombstones seem to be differentiated in the slightest degree from those of Pagans or Protestants. What shall the archeologists twenty centuries hence say of the Catholics of this age?

Father Sisto shows clearly that the very earliest inscriptions are marked by a striking simplicity and brevity. They say very little, and yet from their very silence we can deduce two important conclusions. First, in all the multitude of early inscriptions, whether they be brief, as in the first century, or slightly eulogistic, as in the fourth, not one has been found to utter a single word of complaint or resentment or bitterness toward the established government, or the long line of Roman sovereigns who repeatedly employed the vast machinery of the empire to blot out Christianity from the face of the earth. Surely, while the intellect admires, the heart cannot fail to go out to those ancient brethren of the faith, who, like Christ Himself, suffered and were silent.

Secondly, the erudite author proves conclusively that the primitive Christians placed master and slave on an equality, and the boast of the Church that within her fold there is no distinction of classes is amply verified by the fact that among all the thousands of inscriptions found in the Catacombs, not a single solitary one mentions a slave. That the Church, even in Apostolic times,

numbered persons of the highest nobility among her converts is a fact too well known to need illustration here. The very mention of the Catacombs of Domitilla is sufficient to connect the early Church with the imperial Flavian family. At times, the very thought of this fairly startles us, for had it not been for an accident, there is a great probability that a Christian might have been seated on the throne of the Cæsars, even before the end of the first century.

Father Sisto's work is unquestionably the best of its kind in any language, and it is a striking refutation of the once fashionable calumny that friars are lazy and monks are ignorant. The author's versatile and multi-form genius, his lucidity in stating a problem, the judicial poise and balance of his mind in weighing counter opinions, his splendid marshalling of facts to support his own conclusions, the profundity of his erudition in citing and interpreting an amazing quantity of documents in many of the great ancient and modern languages, all this varied learning, united to the penitential life of a Trappist monk passed amid the lonely wastes of the Roman Campagna, proves that the Catholic Church is still the mother of scholars no less than of saints.

THOMAS F. COAKLEY, D.D.

CORRESPONDENCE

National Catholic Congress of Hungary

BUDAPEST, HUNGARY, NOV. 18, 1910.

The National Catholic Congress of Hungary, held in the capital city on November 13, 14 and 15, was, from every point of view, a decided success. The enthusiasm with which the clergy and laity from every part of the country assembled in Budapest, the unflagging interest displayed in each of the various meetings and the conviction manifestly carried away by every one of the delegates, of the necessity for renewed and augmented activity in affairs Catholic, all point to a renaissance in Hungarian Catholicity much needed and long hoped for.

This year's was the country's tenth General Congress, and the sixth-held in Budapest, the custom being to meet annually, alternately in the metropolis, and in one or another of the larger cities in the kingdom.

The principal sessions were held in the "Vigado," a hall owned by the city and used for musical recitals, receptions, etc., and the largest building of its kind in Hungary. Here eight public gatherings were held, while approximately twenty departmental meetings took place in other halls throughout the city; sermons and addresses in German and Slovak were also arranged for those of the delegates not understanding the Magyar tongue.

The formal opening of the Congress took place in the "Vigado" on Sunday at eleven a.m. Previous to this, however, sacred services were held in three of the local churches. At eight o'clock a pontifical Mass in presence of the Most Blessed Sacrament was celebrated in the Church of the Perpetual Adoration, for the members of the Eucharistic and Altar Societies, all of whom received Holy Communion, and during the entire day the Blessed Sacrament was exposed for special public adoration. At the same hour in St. Stephen's Basilica, Count

Majlath, the Bishop of Transylvania, offered up the Holy Sacrifice, during which the united Sodalities of the Blessed Virgin and the Children of Mary, not only of Budapest, but from every part of the country, received Holy Communion. It is estimated that nearly four thousand of the faithful communicated at these Masses. At nine o'clock in the Belvaros parish church the "*Veni Sancte*" was intoned and pontifical Mass celebrated by Monsignor Balás, the Bishop of Rozsnyó. Long before the hour of the opening exercises every available space in the "Vigado" was taken. Among those seated on the speakers' platform, were seventeen of Hungary's bishops, including three of the Greek Ruthenian and Roumanian rites, the Minister of Religion and Culture, Count John Zichy and his predecessor, Count Albert Apponyi, about twenty members of both houses of Parliament, abbots and provincials of several religious Orders, the theological faculty of the Budapest University, numerous Canons from the various cathedrals, and many of the Catholic counts and barons. The splendid and impressive picture made by so representative a body was to be seen at every public session of the three-days' Congress.

At the opening meeting, after the chairman, Count Emil Széchenyi had welcomed the delegates, and outlined the proposed work of the Congress, Bishop Csernoch, of the Diocese of Csanada, spoke on "The Holy Crown and the King," and paid a fervent tribute to the venerable ruler of Hungary, Francis Joseph I, who recently celebrated his eightieth birthday, and who, like several of his predecessors, bearing the title of "Apostolic King," wears the crown presented by Pope Sylvester II to St. Stephen, Hungary's first king, in the year 1001. "The Authority of the Pope" was the theme of the third speaker, Count Adalbert Somssich; in voicing the sentiments of loyalty and devotion of his Hungarian flock, the speaker took occasion to protest against the insults and indignities perpetrated towards the Holy Father by the unworthy chief magistrate of the Eternal City.

Telegrams conveying the greetings of the assembled delegate were despatched, during the opening session, to the Holy Father, King Francis Joseph, and to the heir-apparent, Francis Ferdinand, from all three of whom cordial messages of gratitude and commendation were read at one of the subsequent meetings. At the second public session, held on Monday afternoon, the speakers were Count Peter Vay, Protonotarius of His Holiness, and well-known for his activity among the Hungarians in America; Alexander Giesswein, Papal Prelate and member of the Hungarian Parliament, and the noted Bishop of Székesfehérvár, Dr. Ottokar Prohaska; their respective subjects being "Missions for Emigrant Laborers;" "Why We are in Need of Autonomy (*i.e.*, in administering the temporal affairs of the Church independently of the National Government); and "The Unbelieving World's Roads to Christ." The latter address is conceded to have been the finest ever made by Bishop Prohaska, whose ability as an orator is far-famed. The following morning's edition of the *Pester Lloyd*, the local Jewish commercial paper, contained a translation in German of the entire speech, with the remark that the editor, while not agreeing with His Lordship in matters religious, gladly devoted the paper's front page to the publishing of so excellent and masterful a sermon. In the departmental meetings, questions of propagation of the Faith, charitable organizations, total-abstinence, Catholic education and culture, Church music, etc., etc., were treated, but the matter most widely discussed throughout the Congress was the press. The strength of the Catholic press

in Hungary is unfortunately no more marked than in most of the European states, and various steps were taken toward strengthening and spreading Catholic writings, and, by every means possible, offsetting the pernicious influence of the untruthful and immoral reading matter constantly being spread throughout the country. This was the aim of the third speaker at the closing meeting, Father Anthony Buttykay, superior of the local Franciscan Monastery. His address: "The Question of the Press—a Question of Life," was a masterpiece of oratory that seemed to have been reserved as a fitting climax to the entire Congress. As Count-Bishop Majlath was finishing his remarks at the final meeting on Monday evening, the hour of seven was sounded from the towers of the city churches, and at the venerable prelate's suggestion, the thousands who filled the convention hall joined with impressive fervor in his prayer which ended the Congress—the Angelical Salutation.

PETER J. DOLIN.

Jansenism in Holland

Recent happenings among the so-called Jansenists of Holland have once more attracted public notice to this all but extinct and moribund sect. It is a remarkable fact that the man by whose name they are generally known died in the spirit of complete submission to Holy Church. Cornelius Jansen, or, Jansenius (according to the then prevailing custom among the learned of latinizing names) was Bishop of Ypres in East Flanders and a very learned and pious man. He died in 1638, and the schism with which his name is connected must in its origin partly be laid at the door of his literary executors who published Jansenius' posthumous writings. These, as embodied in the book entitled "Augustinus," attracted wide interest among the clergy of Belgium and Holland.

Though the book had been publicly condemned by Pope Clement XI in several successive Bulls, the propositions it was supposed to contain continued to be the subject of constant and much heated controversy. Their most subtle supporters were found among the French; yet while in France the agitation gradually died out, in Holland alone it led to an acute and deplorable schism.

The Vicars Apostolic who at the time presided over the remnant of Dutch Catholicity in that Protestantized country had become infected with the virus of so-called Jansenistic doctrine. Van Neercassel, who died in 1686, began by offering an asylum to its French supporters. Codde, his successor in office, went further still and openly abetted the movement, and because of it was deposed in 1704. He died obstinate to the end in 1710, and the succeeding years saw the acrimonious controversy result in an open revolt against the Holy See.

In the course of time the so-called Jansenists established three bishoprics of their own, viz., Utrecht, Haarlem and Deventer, and through the complicity of Varlet procured pseudo-bishops for these Sees. This has been continued ever since Steenhoven in 1723 was first consecrated archbishop by the aforesaid suspended French bishop.

In striking contrast with this sacrilegious consecration was that of St. Willibrord, Holland's first apostle, "whom in the city of Rome, Pope Sergius did bless and consecrate archbishop," or, as a medieval poet puts the same in quaint old Dutch:

"Want ne te Romen in die poert
Sergius die Pauës benedide
Ende hi ne Aertsbischoep wide."

But the Catholics left in Holland and who during the fierce struggle forced upon the Church by Protestantism had remained true to the Faith, were not easily to be alienated from their allegiance to the successor of Peter. In fact a mere few of the laity followed their rebellious leaders outside the Church, and, in so far as numbers are concerned, the Jansenists were never more than a negligible quantity. (The official census of 1900, as given by the Jansenist organ, *De Oud-katholiek*, credits the sect with a membership of 8,030, of whom 4,144 are communicants, and with three bishops and 29 priests. The Catholics of Holland, on the other hand, number close on to two millions, with five bishops, upwards of two thousand priests and over one thousand organized parishes.)

Still, most likely owing to lack of information on this point, the revolt, small as it was, may at the time have created in the minds of many in foreign lands some suspicion in regard to the loyalty of Dutch Catholics. But if any suspicion still lingered anywhere it must have been dispelled completely in the late sixties when the Catholics of Holland, relative to their numbers, sent, of all countries, the largest contingent from among them to form the regiments of Papal Zouaves, who fought and bled and died in defence of the Patrimony of St. Peter. We know of no country in all Christendom to-day where Catholics as a body are more loyal and more steadfastly devoted to the Vicar of Christ than are the sturdy Catholics of Holland.

For nearly a century and a half after the consecration of their first archbishop the Jansenists of Holland were scarcely ever heard of until their bishops attained some notoriety by publicly protesting at the time against the definition of the doctrine of the Immaculate Conception, and of the Infallibility of the Pope. Next we heard of them while fraternizing to some extent with the Old-Catholics of Germany whom they provided with pseudo-bishops in the persons of Professor Reinkens of Bonn and Herzog of Geneva. But their worst notoriety they have achieved within the last two or three years, when they have shown themselves capable of much mischief in spite of the insignificance of their numbers. Their bishops have openly and officially allied themselves with the rebellious of all countries. They have provided the Polish Mariavites with three pseudo-bishops, and worse than all they have conferred the episcopal order on the Englishman, Mathews, in turn ex-Protestant, ex-religious, ex-priest, ex-Episcopalian and a married man; and they have done so in spite of Mathews still holding on to his Protestant wife! Shades of their staid and stubborn forbears of 1763, who gathered in Synod, declared most solemnly "they accepted and most heartily embraced all and every one of the decrees of the Holy and Oecumenical Council of Trent!"

The disintegrating elements contained in all schism and heresy are manifesting themselves among the Jansenists of to-day with startling rapidity. No longer do they insist on the celibacy of their clergy, and from one of their latest official pronouncements we gather, they have tampered still further with the Creed. They have gone so far even as to interfere with the Ritual of the Mass; all of which may be seen from a joint pastoral letter, signed by the three Jansenist bishops and dated January 9th, 1909. The pastoral was issued "in connection with the publication of a new edition of the liturgy for Mass and Vespers." A few quotations from it may prove highly interesting reading:

1. "We have," say the three bishops, "deemed it

permissible to ourselves to introduce a few changes." The Responsofia, the Gradual, Tract, the Offertory, the words: *per quem haec omnia*. . . . *et praestas nobis*; the prayer, *haec commixtio*—"all of these we have cut out because to our mind they have lost all sense and meaning!"

2. "In the Creed, in the words: Who proceedeth from the Father and the Son" *filioque* has been eliminated. . . . Its acceptance or rejection is left to individual choice!

3. "Mention of the reigning Pope's name in the Canon has been omitted. . . . as long as he persistently continues in his errors." (It may be mentioned here that of late the Jansenists have wisely discontinued their former practice of notifying the Pope of each one of their episcopal appointments, and, in reply to which notification invariably followed a *nominatim* excommunication.)

4. The vernacular (Dutch) has been substituted for the Latin in the liturgy of the Mass and in the administration of all the Sacraments. . . . "but for the time being freedom is granted to use Latin if so preferred."

The future for so-called Jansenism in Holland is far from being rosy just now. Dissension is rife among both the clergy and laity. Most of the clergy, notably the younger element among them, are out and out Modernists and approve of the wholesale slashing of the old tenets and practices. Among the laity the majority is of the "liberal" stamp, bent upon aligning themselves with the Old Catholics of every country where they may be found. The laity also is clamoring for a voice in the appointment of pastors and in the administration of their church's temporalities. However, there still exists among them a persistent, if small, conservative element which while rejecting the dogmas of the Immaculate Conception and of Papal Infallibility, nevertheless clings with dogged tenacity to their Synod of 1763.

Such are some of the recent happenings among the Jansenists of Holland. Though after all but the logical sequence of all revolt against the Church's Supreme Authority, nevertheless in view of the fact that Jansenism in the past has in the minds of most of us been associated with ultra rigorism these happenings do appear startling to a degree. They would seem to be enough to make the eighteenth century Jansenists, if it were possible, turn in their graves from sheer horror and disgust; they would also seem more than enough to open the eyes of those alive to-day and stop them from further following in the footsteps of their blind and casehardened leaders. "*Respecte finem!*"

V. S.

Christianity without Christ

STOCKHOLM, Nov. 30, 1910.

Among the Protestants of Sweden, as well of other countries, two opposite currents are observable; one is a feeble attempt at a sort of comprehensive Catholicism; the other a negation more and more complete as time goes on, of the great truths which Protestants took with them when they left the Church. The Catholicizing current is somewhat akin to English Ritualism; the other is the present modern German Protestant Theology. The former, however, has never occupied in Germany the position of importance which Ritualism does in England. Its principal champion was Doctor Krogh Tonning, the celebrated professor in the University of Christiania in Norway, who sacrificed a brilliant career and a rich

ecclesiastical benefice in order to embrace the Catholic Faith.

In Sweden a movement has just declared itself in a growing comprehension and reverence for the Catholicism of the Middle Ages, and an interest and a constantly growing respect for that most remarkable personality of those times, Saint Bridget. This interest finds expression in different forms, as we have shown in the recent communication to AMERICA, on "The Revival of Medievalism in Sweden." As regards the Protestant Theology, which is mostly mere negation, its most conspicuous leaders are to be found in the Universities of Upsala and Lund. Its general program has been given to the world lately in the pastoral letter published by the Lutheran Bishop of Knorköping, Doctor Personne. It must be remembered that the State Lutheran Church of Sweden has, like the High Church of England, preserved the title of bishop. When they are installed in their Sees, these bishops usually issue pastoral letters, in which they give utterance to their opinions on the questions of the day, and in that way trace the program which they propose to follow in the administration of their respective dioceses.

The program of Doctor Personne is impregnated through and through with this modern Protestant Theology. Father Pesch, S.J., under the pen name of Gottlieb, has given us a vivid picture of it in his "Briefe aus Hamburg." Doctor Personne is particularly hostile to the Athanasian Creed, and expresses himself with regard to it, and the Doctrine of the Holy Trinity, in the most bitter language. He describes the Creed as "a composition of everything nonsensical and monstrous." He insists that it is time for the Swedish State Church to follow the example of the Scotch, Swiss and the French Reformed Churches, and to erase the Athanasian Creed from the list of its declarations of faith. On the subject of the Divinity of our Lord, Jesus Christ, he expresses himself in a way which would have pleased Arius. His program evoked the wildest applause from the Rationalist press. However, the orthodox Protestants protested energetically against it. Thus, for example, the pastors of the Province of Nerike, who belong to the general Society of Lutheran Pastors of Sweden, have formulated the following resolution: "The Pastors of Nerike assembled at Oerebro, protest against the opinions expressed by Bishop Personne in his pastoral letter, especially with regard to the most ancient symbols of Christianity." Other orthodox Lutherans have, in the same way, manifested an active opposition to the ideas of Doctor Personne. Chief among these antagonists is Dr. Waldern Stroem, the well-known leader of an important section of Protestants in Sweden who dislike the bishop for his peculiar ideas of Christianity.

In connection with this we may recall what Father Pesch, S.J., has written on another occasion: "The Protestant world finds itself between Scylla and Charybdis. If it turns to the left whither the Evangelischer Bund, the "Christliche Welt" and Ritschl, Harnack, and all others who reject the Apostles' Creed, wish to lead it, it will be thoroughly Protestant, but it will lose whatever supernatural and Christian elements it possessed, and will be little else than paganism. If, on the contrary, it goes towards the right it will remain Christian, indeed, but will lose its Protestant character and will become a mere worthless copy of Catholicity; and as it will be a State Church, will differ scarcely from the Schismatic Church of Russia.

BARON G. ARMFELT.

A M E R I C A

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The "Outlook" and the Vatican

The *Outlook* of November 26, 1910, has a tumultuous and tempestuous editorial article entitled "The Vatican and the Roman Catholic Church." It is an impassioned and partisan appeal from the platform, rather than a serious and sober discussion of an important subject, such as one would expect in a Review. It is not an outlook, but an outburst.

The writer clears the way for the fight by informing us that the word "Vatican, means the political activity and public policy which now control the Church, and to which the large number of Roman Catholics who are loyal to the Church are in sharp opposition."

To this statement we, of course, demur, and sweeping aside the alliterative ponderosities—of "political activity and public policy" which are presumably pseudonyms for the Pope, whom the writer seems afraid to name—we hasten to assure him that "the large number of Roman Catholics who are loyal to the Church are" not "in opposition," and by no means "in sharp opposition" to the Sovereign Pontiff, whether he be Pius IX or Leo XIII, or even Pius X with the Spanish influence with which the writer discovers the last named Pope to be overwhelmed.

Had he been in New York, when at a few hours' notice, some 30,000 men, on that stormy Sunday night of January 27, 1907, hurried to the Hippodrome to proclaim their loyalty to the Pope, whom France had insulted, and had he felt the throb—for even he might have felt it—which made every heart in that vast assembly quiver with emotion each time the beloved and venerable name of the Pope was mentioned; and had he heard the spontaneous and prolonged and enthusiastic cheers that leaped from the throats of the thousands who packed every inch of the immense amphitheatre, echoing and re-echoing again, till

they reached the other thousands who were standing, for hours, outside in the snow and rain, he would have dismissed from his mind the delusion that "the large number of loyal Roman Catholics are in sharp opposition to the Vatican." They could not be "loyal Roman Catholics" if they were not devoted and affectionate sons of the Pope.

With regard to "the political activity of the Vatican," at least, we Americans are not harassed by it; nor does the Prime Minister of England or the King give it much thought; nor the Kaiser, nor the Czar, nor the Emperor of Austria; nor has the Vatican any overwhelming regard paid to it by Italy, Portugal and Spain at the present moment. The *Outlook* has conjured up a ghost, and the ghost has a Spanish scowl upon its face.

Instead of meddling in the political affairs of the nations, the trouble has always been, from the beginning, to keep the nations from meddling in the affairs of the Church. The Church's fight has been an incessant one for liberty, and there is not the shadow of a doubt, that if the "Vatican" would accept a degrading slavery like that of the English or Russian Church, there would be peace in the world to-morrow. But the Church of God is Catholic and not national, and it refuses absolutely to be shackled by any earthly ruler in its quest of human souls.

Far from being swayed by "the political activity of the Vatican," Catholics are the very first to resent the slightest suspicion or semblance of such action. It is sufficient to recall the Septennate in Germany, not to mention other instances which will occur to any one familiar with current events, to understand how absolutely free Catholics consider themselves in political matters. They do their own thinking, and provided the laws of ethics are not violated they are subjected to no compulsion. Nor is it true as the *Outlook* informs us, that "the political activity of the Vatican has been the bane of the Church for centuries, has taken it into fields where it does not belong, and has lowered its moral standards by the use of methods and the pursuit of ends which had nothing to do with religion." On the contrary, whenever it did interfere, it has been in the interest of religion and morality, as with the unspeakable Henry VIII of England, or to free the people from the thralldom of tyrants like Frederick II and Henry IV of Germany; not to speak of more modern struggles against oppression and immorality.

Doubtless there is some discontent at present in France, due to the Papal prohibition of the cultural associations, and possibly that is the trouble which is perceived by "those who frequently visit Europe." But it is absurd to describe that feeling as "sharp opposition on the part of loyal Roman Catholics." A son may dislike what his father tells him to do but if he is "loyal" there can be no "sharp opposition." Indeed, right-minded men in France, even unfriendly statesmen, are already perceiving the wisdom of that prohibition, and are putting an end, let us hope forever, to that spineless and hopeless inactivity which is so alien to the French character and

to the best national traditions. The Church took the measure of the foes she had to meet, for she had the experience of nearly two thousand years behind her, in dealing with the devices of all sorts of political manipulators. She was fully aware of what she was doing, as well as of the difficulties she would have to face, when she refused to compound a national felony and to destroy the faith of millions of souls. She had been despoiled of her patrimony and if she had accepted the offer of the Government to make sextons and beadles of her bishops, there would not be a vestige of Catholicity in France to-day. Criticism indeed there was, and it was expected, but the result has been that Catholic France is on her feet again determined to vindicate her rights to her ancient title of Eldest Daughter of the Church. If that is "political activity," let the *Outlook* make the best of it, or the worst of it.

We Catholics are grateful for being told that "the Church is particularly adapted to administer to races of Latin descent and of the Latin temper." She is, but she has never despised those of Teutonic descent and Teutonic temper. She pursued them when they were savages in the fens of Holland and the forests of Germany, and did not desist when they became Anglo-Saxons in England, persisting in her task till she forced upon them the only civilization they ever possessed. She has had to do with all sorts of races, but has never for a moment been guilty of the folly of thinking that any of them could claim the monopoly of virtue, or look with contempt on the rest.

Nor has she any need of being warned not to stand in the way "of sincere scholarship, conscientious thought, and devout pursuit of truth." Without the Church there would be no scholarship, no sincerity, no conscientiousness, no pursuit of truth in the world to-day. Had it not been for her "activity" and "policy," both Europe and America would to-day be a howling wilderness inhabited by barbarians and savage beasts.

She is not terrified or even surprised because some of her doctrines are questioned by certain individuals whose temerariousness is only equalled by their lack of information. She stands above mankind, with the Light of Divine Truth in her hands, and its splendors no more interfere with intellectual liberty, than the light of the sun prevents the traveler from pursuing his journey. It is only darkness that puts fetters on our feet and fear in our hearts. The truth with which she illumines the world, is from God; and in it there can be no error. It reveals to man his origin, his duties, and his destiny; and it alone leads to salvation. It is not an opinion, not a fancy; nor is it subject to the views or reviews of great or little theologians or even contributors to magazines. St. Paul would not let even an angel from heaven modify or change it. In the Providence of God we are free to receive it, and free to reject it, but whether men are lost or nations apostatize, her Light must shine on forever.

"Hommages" and Homage

Our readers may remember that when Cardinal Vannuelli was approaching the shores of Canada for the Eucharistic Congress, Mr. Justice Girouard, Lord Grey's deputy during his absence, welcomed the illustrious visitor by wireless in the following terms: "L'Administrateur du gouvernement de Canada presente ses hommages à son Excellence et lui souhaite le bienvenue."

Certain fanatics seeing the word "hommages" and not knowing French, pretended that the Administrator, as far as he could, was putting the Crown he represented in much the same condition as did King John in his dealings with the Legate Pandulph. A pretence so absurd was soon forgotten and would have remained so, had not the Orange Lodges seen fit to bring it up in parliament. The Grand Master, Dr. Sproule made an inquiry on the subject, but Colonel Sam. Hughes went further and asked whether the Administrator of the Government had tendered homage to the Papal Legate. Sir Wilfrid Laurier replied to the effect that he had not, but had only presented his respects in a formal way, even as Colonel Hughes, without any fear of being called to account either in a Conservative caucus or in an Orange Lodge, would profess himself the Prime Minister's obedient servant should he write officially to that functionary.

With Canadian Orangemen it is perhaps a point of honor not to know French. But this is no reason for being foolish. A glance into a French dictionary would have shown Colonel Hughes that "hommages" in this plural form, is the equivalent of our English "respects," that it means no more than this word, and is the common term when compliments are expressed formally.

The Report of the Immigration Commission

In 1907, following the passage of the Immigration Act of that year, a special Immigration Commission was created by act of Congress. Made up of three Senators, three Members of the House of Representatives and three representative citizens not connected with the National Legislature, this body was instructed to "make full inquiry, examination and investigation, by sub-committee or otherwise into the subject of immigration," and "report to Congress the resolutions reached by it, and make such recommendations as in its judgment may seem proper." The result of the ample powers bestowed upon the Commission, to facilitate the work with which it was thus charged, have been published from time to time and at the completion of three years of strenuous activity forty octavo volumes full of useful information are ready at hand to help students interested in the problem of the inflow of aliens into our country.

Upon the opening of the last session of the Sixty-first Congress on December 5, the Commission presented its final report and announced the end of its labors. As has been anticipated in many quarters, the final verdict ren-

dered is unanimous for a limitation of foreign immigration into the United States. One paragraph of this report appears to sum up the impellent motive underlying the body's judgment.

"The present immigration movement," it says, "depends largely upon economic causes, but just at present there appears to be no economic necessity for the large emigration to these shores from Europe. In general, emigrants to the United States seem to be ruled by a desire to improve their condition, rather than by a necessity forcing them to free themselves from intolerable burdens at home. This fact should in great measure dispose Americans to modify the disposition hitherto prevalent among us to consider the question of immigration from a sentimental standpoint, and should bring us to look at the question more as an economical problem facing us for solution."

What the members of the Commission may understand by the phrase "sentimental standpoint" is not quite clear—but evidently they mean to urge a setting aside of the ancient American boast that the United States holds its hospitable doors wide open to the oppressed and down-trodden of every land.

Undoubtedly the argument advanced by the opponents of unlimited immigration, that the maximum of emigration to the country from Great Britain and Ireland, Scandinavia, Holland, France, Switzerland and Germany has long since been reached, and that the flood-tide of southeastern European emigration, which began to gather head in 1900, has brought and continues to bring to our shores a multitude of undesirables, has had much weight with the Commission. The suggestions, embodied in the report, make clear the body's disposition to favor legislation which shall prevent a lowering of the relative wage earning opportunity for the day laborer in the United States, as well as a purpose to exclude illiterate and diseased and physically unfit from our shores.

Whether these suggestions shall prove to be effective remains to be seen. One recommendation, that, namely, imposing an examination in reading and writing upon every incoming immigrant does not seem to appeal to the entire Commission as a practical measure.

Women in Public Life

A measure has been introduced into the French Chamber of Deputies, to give women the right to elect and to be elected to the council of the commune and of the department. The official reporter, commenting favorably on it, pointed out that in the Middle Ages women owning real property took the part in public affairs to which such property entitled them.

To our daily press this seemed a discovery so wonderful as to warrant its being telegraphed from Paris: to instructed Catholics it is one of the common things of

history. The Catholic Church has never ignored the administrative capacity of women, as her great orders and congregations directed by them show plainly. That it has never begrudged them social and political status and influence, the histories of St. Pulcheria, Matilda of Tuscany, St. Hilda, St. Catherine of Siena, Queen Blanche of France, Isabella of Castile, Mary of Burgundy and others, all worthy successors of the valiant women of the Old Testament, prove most clearly. If in Catholic times such could be at even the helm of state, it is only reasonable to look into those times for women using their baronial and manorial rights, and is not surprising to find them doing so.

The reporter of the French Bill went on to say that the loss of their rights by women comes from the Revolution. This changed the stately movement of political action in which a woman could bear herself nobly, into the tumult and confusion, lasting to the present, in which no self-respecting woman will care to mingle. Striving and clamoring by opposing candidates for the suffrages of hundreds, even thousands of voters, replaced the dignified claim to the place in public affairs coming to one by an evident title, so well exemplified in the story of Margaret Brent of Maryland, to be read in this issue of AMERICA. Such furious turmoils are alien to feminine modesty and delicacy, and so the worthier women withdraw and the Théroigne and the Cabarrus appeared on the scene. Taking things at their best, Jeanne, the Maid of Orléans, directing the war from the lofty station to which reverence had raised her, is the type of woman in public life as she should be: Agustina, the Maid of Zaragoza, dishevelled and black with smoke and dirt from serving her gun among the artillerymen, is the type of such a woman as she is. Until Christian women can mingle in public affairs under conditions approaching the former rather than the latter, we think they will follow the advice of Cardinal Gibbons to the young ladies of St. Catherine's Normal Academy: "Don't run after female suffrage."

St. Vincent de Paul's Christmas

"Shop early for Christmas!" is a cry that has its reasons. It appeals to the selfish instinct we all have. By shopping early one gets the cream of the market, and lightens the labor of the men and women behind the counter. On the other hand, if I shop too early I shall pay top prices and help the proprietors of the shops rather than their employees, since a distributing of buying through the four weeks before Christmas will enable them to get on with their ordinary staff and to dispense with the extra help usually employed, not to speak of extra time for the regulars with its not unwelcome extra pay. It is no easy task to determine just when I should do my Christmas shopping.

While making up your mind on this matter, turn your attention to another which presents no problems to the

intellect, though not without its difficulty for the will. Our Lord Jesus Christ, in His poor has a very definite claim upon your purse. You know this, of course, and you would satisfy the claim if you could but reach the poor. Unfortunately your calling, whatever it may be, does not bring you into contact with them. You may be thinking of sending something to the Salvation Army, or to the Young Men's Christian Association, or to one of the so-called nonsectarian Homes or Refuges, or to some Protestant institution which manages to keep itself in the public eye. Catholics have been known to do such things. Put away the idea and fix your attention on the Society of St. Vincent de Paul. During the past year, to quote an example that is typical of the rest of the country, it has expended in round figures more than \$100,000, here in New York, in charity. Where did it get the money? Almost entirely from the poor. Who paid the cost of distribution? This is small, as the Brothers of St. Vincent de Paul attend to the matter for the love of God. Still there are some necessary expenses and these are practically defrayed by the Brethren themselves. Every cent you give will go to the poor. The many Conferences are in touch with the deserving poor whom the Brethren know personally. Let your first Christmas spending be a generous remittance to the Treasurer of whatever place you may happen to live in, astonish him with a shower of contributions from the *rich and well-to-do*. Ask for a supply of the Society's beautiful Christmas circular for distribution among your friends. To help you we give the following addresses: George J. Gillespie, 375 Lafayette Street, New York; Patrick O'Connor, 4 and 5 Court Square, Brooklyn.

On November 20, a meeting was held in Lisbon, in honor of Senhor Magalhaes Lima, grand master of the Portuguese Freemasons. The minister of justice, Bernardino Machado, was present as the representative of the Provisional Government and was one of the orators of the evening. His speech, as reported by *O Mundo*, the organ of the administration, gives a vivid picture of Portuguese affairs. "The brotherhood existing between the Government and Freemasonry," said Machado, "will continue as before the revolution, for the Government will always find in this temple the most manly spirits and the most disinterested fighters. Through Masonry the revolution triumphed, and in Masonry it will find the men to defend the work to which they contributed so much. It is impossible to forget the important part played by Masonry in the revolution. By my presence on this occasion, I wish to give a new proof of respect and esteem for Masonry, and particularly to give testimony to the solidarity of Masonry as manifested by the embrace which in the name of the government I am going to give to the grand master, Magalhaes Lima, with a cheer for Portuguese Freemasonry."

These Portuguese patriots and lovers of liberty, therefore, frankly admit that their national life is controlled

by rulers who are themselves subject to absolutely irresponsible powers beyond the confines of Portugal. The ultimate aim of these powers may not be very clear, but their way of proceeding is plain enough.

SOME FRIENDS OF MINE.

IV.

THE CAPTAIN.

As I was entering the Post Office a few evenings ago, I heard the boom of a mighty voice. It clove the air like the sound of a giant roller striking the beach in a storm. It was laden with the huskiness betraying many a long, wet night on the bridge. It had that undercurrent of command that marks him who has ruled rough men. But it was an honest voice. Some men color their speech like chameleons. They have an every-day voice and one reserved for Sundays; one for use at home and the other when they are abroad. The Captain has but one voice. It rings loud and clear for friend and foe. I perceived that the Witenagemot was in session and the Captain in the chair. This much I caught in passing:—

"Yellow fever? Yes, I've seen yellow fever, men dying in hundreds like rats. Had it three times myself. Last time was in the China Sea. Everybody on board died but me. Navigated that ship when I had to crawl along the deck to do it. But I brought her in. That fever is in my bones to-day. Once Yellow Jack gets his claws into you, you'll remember him all your days. Funny how many diseases a man can have and live. Why out in Singapore in sixty seven—"

The Witenagemot is often inclined to take the Captain lightly. The Bedouins who live under the eyes of the Sphinx joke about it. The Captain is easily annoyed, and some of the youngsters like to prod the old lion just to hear him roar. But when he talks of blue water a large respect settles down upon the group. He is on the quarter-deck and his word is law.

He has sailed the Seven Seas and been wrecked so many times he has to ponder to differentiate the occasions. But it is always worth while waiting. He voyaged the Pacific when men lived "thrillers." He saw the Orient before it was modernized. I have an abiding pity for the casual travelers who write about what they have seen in the East. They have as much real adventure as a Cook's tourist abroad. If anyone wants a picture of the oldtime China and Japan he ought to make the acquaintance of the Captain.

He has a long, trig-looking house that surveys the river across a sloping lawn. A flag-staff graces the greensward and on gala days all the pennants are fluttering. Everywhere are flower pots from out-of-the-way places in the world, for the Captain dotes on flowers. The interior of the house is a museum. Every room is crowded with curiosities. They are not of the sort you buy in Oriental stores. Each one is an exemplar and each has a story. For instance, this elephant was a present from a Rajah, when the word meant something in India. That priceless vase was sent on board by a Daimyo whose life the Captain saved. The date and name are duly inscribed on a label, but that label is the title of a romance. The Captain has the only copy of that book in existence. It is printed on the tablets of his memory.

Certain amiable gentlemen who lived all their lives on the outside of things seem impelled to write memoirs, men of uneventful lives who kept diaries and put down facts you can find in any manual of history. Nothing ever happened to these annalists. They were like Kipling's "Tomlinson." But a collection of the Captain's logs would make a series of real memoirs. If I could chain him to a stenographer for a few weeks the public would soon forget Conrad. There you would

have stark stories of the sea, cross sections of savage life, backgrounds so true that you could hear the whistling of the wind, the creak of aching timbers and the swishing of bilge water in the hold and in the foreground, scenes as swift and grim as "Pagliacci."

But the sailor home from the sea lives a hum-drum life contentedly. He finds it hard to find a housekeeper, for few women measure up to his standard of neatness, and these, of course, are treasured like jewels by their possessors. So he keeps house alone most of the time. But you will find no dust on his curios. Personally he is the acme of the proprieties. Always much the gentleman, when he makes a formal call it is the call of an admiral making a visit of ceremony in a foreign port. From the crown of his speckless hat to the toe of his polished shoes, he is immaculate.

Under the shaggy bark of the old sea-dog's breezy heartiness lies deep sorrow. The Captain's laugh can be heard across the river easily, but I suspect he sighs a good deal when he is alone. He lost two lovely daughters a few years ago and he has never really gotten over it. He cannot speak of them without a filling of the eyes. The children died under circumstances particularly pathetic. So beneath that bluff exterior the wound aches ceaselessly.

The Captain is always busy. When he is not looking after his estate he is here and there on public duties, for he is a town official. When he goes abroad you might imagine him some old clubman who was waited on by a careful valet. What a fine trait, this careful scrupulousness about the little things old men are so liable to neglect, after all these years in our quiet village, where nearly everyone outrages the laws of fashion! He never varies from the correct in dress and deportment.

Never have I asked a favor of the Captain that he did not give threefold. Whenever we have a lawn-party, he takes it as his privilege to preside over the decorations, and nothing he has is considered by him too good for us. The last occasion he was sick, but he would not let illness interfere with a duty of friendship, as he considered it. He drank unlimited quantities of lemonade, and ate ice cream at ten in the evening, and went home only at midnight, but he solemnly declared the next morning that he felt ten years younger for the experience.

When I first came to the village, I heard much about "narrowness." I have seen no evidences of it, but such examples of kindly feeling and open-heartedness that I glow in thinking of them. Von Ruville, in his singularly fresh and stimulating story of his conversion, speaks of the exceeding difficulty he had in getting Catholics to talk to him about the Faith. He states that later on he understood. They did not wish him to be convinced and remain outside the Fold. I never force any theology on the Captain. His habits of mind are fixed, and I think he will die as he has lived, an honest, kindly gentleman, who believes in the goodness of God, the duty of charity, and in the hope that he will see his little girls again where there is peace.

CHARLES W. COLLINS.

LITERATURE

CHRISTMAS PRESENTS AMONG BOOKS.

A popular form of the Christmas spirit is the sending of a book to a friend. Too often, we fear, the intention behind the act is the only pleasant feature about it. When someone in the overflowing goodness of his heart sends us the sayings of Epictetus, or the essays of Emerson, as a token of fond remembrance during the Yule-tide season, we find ourselves, whether we like it or not, hating the very gift which increases our affection for the giver. And yet, under certain circumstances, the benevolent friend may not be one whit to blame. He cannot always know how our taste lies. Even if he should happen to

have a vague and general notion of our leanings in literature, his detailed information concerning the books we already possess and the newly published books that we are not likely to own, may be, through no fault of his at all, very circumscribed and deficient. To help him out in his embarrassment we shall try to diminish at least one of his difficulties. Our display of gift-books will be mainly determined by the stack of them lying on our table. Because we are aware of its limited dimensions, if the benevolent friend, for whom we are doing this, does not find our exhibit satisfactory, he shall not annoy us in the least by passing on for consultation elsewhere. We view such a contingency much more serenely than the publishers and the authors concerned. But our serenity is not indifference; and we should perhaps not be above some little disappointment if the benevolent friend found nothing in our list to suit his festive purpose.

The largest and most resplendent book on our table is a Roman Missal in Latin. It is a thick folio, bound in red leather, with gold ornamentation and page-marking ribbons in various bright colors pendent from its lower edge, such a book as one sees on the high altar of a cathedral. It is truly a Christmas book; for almost at the opening of the text we come upon St. Paul's clarion call of Advent: "For now our salvation is nearer than when we believed. The night is past, and the day is at hand," and the tone of glad anticipation deepens page after page until we reach the text of the three Christmas Masses. But, of course, it is not a Christmas book for general perusal and is quite useless to our benevolent friend unless he should happen to be very generous or a collective individual, such as a sodality, and his parish priest should need a new Missal to replace the worn one which has to do service even on solemn feasts. Pustet (New York and Cincinnati) publishes it at what appears to us to be a very low price, viz., thirteen dollars. Next to it among our books is a comparatively diminutive copy of the Missal, by the same publisher, bound in soberer color, and which many a seminary preparing for the priesthood would like to have for his own (cloth, \$2.00; morocco, \$2.75).

The next work that our eyes rest upon is Mrs. Hugh Fraser's "A Diplomat's Wife in Many Lands" (2 vols. New York: Dodd, Mead and Company. \$6.00 net). We know of no more appropriate present for the general reader. Mrs. Fraser is a sister of the late Marion Crawford. Her life has been unusually rich in interesting experiences, and she writes about them in a sprightly and cultivated style. Her Catholic view of Italian unification, formed on the ground, will be a valuable corrective to the dithyramatic gush and twaddle of Mrs. Browning and other English writers who idolized Mazzini, Garibaldi and similar pinchbeck heroes of the time. Mrs. Fraser, besides giving us an entrancing book, has done a good stroke incidentally in behalf of the truth. Catholics especially should read her book, and we recommend its presentation heartily to the benevolent friend as a medium of the Christmas spirit. Another book, not unlike the preceding, is "Memories and Impressions of Helena Modjeska" (New York: The Macmillan Company. \$4.00 net).

Among other recent books that might be found available in this connection are "Heroic Spain," by Miss E. Boyle O'Reilly, the daughter of the poet, John Boyle O'Reilly (New York: Duffield & Company. \$2.50 net); "The Dawn of Modern England," by Carlos B. Lumsden (New York: Longmans, Green & Co. \$3.00 net); and, by the same publishers, Father Russell's "At Home with God: Priedieu Papers on Spiritual Subjects." (\$1.25 net). Father Russell's two other books on the Blessed John Eudes and on the Eucharist, "Jesus Is Waiting," noticed recently in these columns, would, we fancy, be pleasant and acceptable little gifts. The same can be said of Father O'Rourke's excellent book of devotion "Under the Sanctuary Lamp" (New York: The Messenger Press. 50 cents). In another column can be found the names of other good devotional works. A more recent book than any we have so far mentioned is Dr. James J. Walsh's

"Education, How Old the New." (New York: Fordham University Press., \$2.00 net; postage 15 cents). The title of the book would indicate that it would be appropriate only to teachers, professors and very serious persons; but anyone acquainted with the pleasant discursiveness of Dr. Walsh and his freedom from technical jargon will know that any book of his will possess a general interest. We can assure the benevolent friend that he will not make a mistake if he chooses this book. To close our list of more serious books, we might suggest to the B. F. that, if he knows a former student of a Sacred Heart Convent, he would very likely make a favorable impression by sending her the "Life of Mother Hardey" (New York: America Press. \$2.00; postage 20 cents). Since we have been beguiled, in the most disinterested spirit, into Cicero's weakness of saying a word or two in favor of our own house, we shall take advantage of our fault, if fault it be, to direct the attention of the Christmas shopper to Father Campbell's two volumes of "Pioneer Priests of North America." (America Press \$2.00). We only reecho the words of others when we say that no Catholic library should be without them, and that no American library will have its historical section complete if these brilliant sketches of brave men are lacking.

As regards fiction, we shall confine ourselves mainly to Catholic novels, and so, to attain our purpose the sooner, we shall begin with one that is not Catholic at all. "Phoebe and Ernest," by Inez Haynes Gillmore (New York: Henry Holt & Co. \$1.50 net) happens to be on our table, and it is such a rollicking picture of American home life that we cannot help mentioning it in spite of its faults. Among other novels, Catholic in tone and very good stories we would like to call special attention to "The Centurion, A Romance of the Time of the Messiah," translated from the French of A. B. Routhier, by Lucille P. Borden (St. Louis: B. Herder \$1.50) and "Andros of Ephesus, A Tale of Early Christianity," by the Rev. J. E. Copus, S.J. (New York: The M. H. Wiltzius Co. Postpaid, \$1.25). Both these novels have the added merit of being especially seasonable at present. Miss E. M. Capes makes an agreeable offering of fiction in her three short stories under title, "A Poet's May" (St. Louis: B. Herder. 50 cents), while P. J. Kenedy & Sons have had the happy inspiration of reprinting J. V. Huntington's "Rosemary." It was a prime favorite in our early youth, and there ought be little risk in offering it to any reader now, even if it was pored over feverishly in the distant past. In fact the latter possibility would only increase its value.

A book of poems is always a delightful gift. Here is a tempting list: "Carmina," by T. A. Daly (New York: John Lane Company); "Voices From Erin and Other Poems," by Denis A. McCarthy (Boston: Little, Brown & Company); Father Tabb's "Poems," "Lyrics," "Child Verse" and "Later Lyrics," four dainty volumes (New York: John Lane & Company); and "The Hill O'Dreams, and Other Verses," by Helen Lanyon, with their delicate Irish accent (New York: John Lane & Company). The uniform price of these volumes is one dollar, which explains what a hard time a poet must have to make ends meet.

The juvenile world has a special claim on the Christmas season, which is recognized in the number of books issued at that time for their special benefit. Among the distinctively Christmas stories that have fallen under our notice are "The Christmas Angel" a gaily dressed little volume with a refined and sweet story, by Abbie Farwell Brown (Boston: Houghton, Mifflin Company. 60 cents net); "One Christmas Eve at Roxbury Crossing, and Other Christmas Tales," which will surely meet with juvenile approbation, by Cathryn Wallace (New York: F. Pustet & Co. 75 cents); W. J. Locke's "A Christmas Mystery," which will not hurt those who are too young to search for esoteric significances in their stories (New York: John Lane Company. 75 cents; postage 10 cents); and "Melchior of

Boston," by Michael Earls, S.J. (New York: Benziger Bros. \$1.00). We have our doubts about the wisdom of placing the last named story among juveniles. But we are sure boys and girls will find it absorbing reading and, after them, their elders will probably pick it up, to see more in it than the children. We should not include in juvenile literature a play written for the students of St. Cuthbert's College, Ushaw. Our only excuse for doing so is that Father Robert Hugh Benson's "The Cost of a Crown, A Sacred Drama in Three Acts," (New York: Longmans, Green & Co.) can be read by young and old with interest. Another book which all young people, as well as their elders, will enjoy hugely, is M. D. Haviland's "Lives of the Fur Folk" (New York: Longmans, Green & Co.), and better still, in the same vein, "Kings In Exile," by Charles G. D. Roberts. (New York: The Macmillan Co. \$1.50). Benziger Brothers (New York) have five new juvenile stories ready for the holidays: "As Gold in the Furnace," a college story, by the Rev. J. E. Copus, S.J.; "The Old Mill on the Withrose," Father Spalding's new Kentucky story; "Ned Rieder," a parochial school story, by the Rev. John A. Wehs; "Freddy Carr and His Friends," a story about English schoolboys, by the Rev. R. P. Garrold, S.J., and "Our Lady's Lutenist and Other Stories," by David Bearne, S.J. The cost of each of these stories is 85 cents, and, in order to make their offering as tempting as possible to the benevolent friend of youngsters, the publishers declare that they will add any one of Father Finn's classic stories to the five, and thus give our benevolent friend six fine books for four dollars and twenty-five cents. We hope for the sake of the boys and girls the benevolent friend will not hesitate. We have reserved for last mention a delightful story for the young, "Eric, or The Black Finger," by Mary T. Waggaman (Philadelphia: H. L. Kilner & Co. 75 cents). It is bound neatly in cheerful holiday color, with good illustrations, and is printed in clean type.

Before withdrawing our attention from children's books, we think the benevolent friend will thank us for calling to his notice the appropriateness of Lives of Christ for children as holiday gifts. Longmans, Green & Co. (New York) have two such books: "A Life of Christ for Children," with a preface by Cardinal Gibbons, (\$1.00 net; postage, 10 cents) and "Bible Stories Told to 'Toddlers'" by Mrs. Hermann Bosch. The latter is a narrative representing real conversations between a mother and her child, and follows the Catholic seasons from the Nativity to the Feast of All Saints, (80 cents; postage, 10 cents). A Carmelite Nun offers us "The Story of Our Lord's Life Told for Children" (New York: Cathedral Library Association. \$1.00).

Whilst we were writing these notes we received from the Grolier Society, New York, the first four volumes of their "Book of Knowledge, The Children's Encyclopedia." It makes a sumptuous gift for the lucky child who has a benevolent friend willing to purchase it. Like all works of the kind it is strangely inclusive, and in the volume which lauds Father Damien and Joan of Arc, we have eulogistic notices of man like Jean Jacques Rousseau and Mazzini. But the work is really excellent in spite of blemishes, and in the hands of intelligent parents would be quite harmless.

These are but a few of the books that suggest themselves to us on the spur of the moment as supplying material for a choice on the part of Yule-tide generosity. A glance over the literature of the year, as represented in the book-reviews of some Catholic periodical, would extend the bounds of selection. Francis Thompson's "Life of St. Ignatius Loyola" (Benzigers); "The Life of an Enclosed Nun" (John Lane Company), and René Bazin's "The Barrier." (Scribners) are a few of the books which occur to us and which anyone would be glad to receive. The new edition of Bryce's "American Commonwealth," which has just come to us in two volumes (New York: The Macmillan Co. \$4.00), would make an acceptable gift in many quarters.

SOME CATHOLIC BOOKS.

"The Charity of Christ" (Philadelphia: Peter Reilly, Publisher. Price, 50 cents; postage 6 cents) is the second volume in a series of studies of Christ's life. The author, Rev Henry C. Schuyler, S.T.L., is to be congratulated on the way he is carrying out his idea, which is comparatively new to English readers and is attractive as it is instructive. His study is not primarily either exegetical or historical, and when we say that it is devotional we only partially describe it. He chooses as the nucleus of his investigations and reflections some particular virtue or trait in the life of our Divine Master and allows us to watch it in all the varying phases and circumstances of that life.

It is clear that such a plan possesses unusual advantages in fulfilling its purpose of increasing our insight into the sweetness and beauty of Christ's character. It has, besides, the additional merit of grouping scattered texts and apparently unrelated incidents around some definite spiritual fact which, in our changing moods and needs, may have more significance for us at one time than at another. It pleases us to learn that the first volume in this projected series, namely, "The Courage of Christ," has in the course of a year gone through three editions. The publisher has set a good example to many of his Catholic rivals by the neatness, elegance and durability in binding, paper and letterpress, not to mention the extraordinary cheapness with which he is issuing these volumes.

Another book which we take great pleasure in recommending to the notice of our readers is "Catholic Religion, A Statement of Christian Teaching and History," by the Rev. Charles A. Martin. (Cleveland: The Apostolate Publishing Co.; cloth, \$1.00; paper, 35 cts.). It is a miniature encyclopedia of information, containing all sorts of tables concerning events in the history of the Church, with lists of such practical and current usefulness as those of the principal Catholic books and periodicals published in English. A remarkable feature, notwithstanding the book's compactness and plethora of facts, is the way it contrives somehow to preserve a pleasing discursiveness rich in allusions and illustrated references to literature, science, biography and history. It is a book for Catholics and non-Catholics, and not the least of its virtues is its equipment of a fairly complete index.

In "Mere Hints," by the Rev. John E. Graham (published by the author, Mercy Hospital, Baltimore. Price, \$1.00; to the clergy, 75 cents) we have little five-minute chats on a variety of subjects such as suggest themselves to most of us nearly every day and concerning which we are glad to have the point of view of a trustworthy observer. Education, literature, the news of the hour, the problems of society, the individual's commonest difficulties in the struggle of life, these and kindred topics have struck off sparks from Father Graham's pen. The editorial columns of the Baltimore *Sun* caught these momentary flashlights, and we are glad they have been preserved in a more permanent form and given a larger audience.

Madame Cecilia, in her convent of St. Andrew's, London, does well to keep her pen busy. She has the knack of conveying religious instruction in a practical way, adapting it ingeniously to the homeliest contingencies and clinching it in the mind and memory with new and apt illustrations from modern life. In her latest book, "More Short Spiritual Readings for Mary's Children," (New York: Benziger Bros. \$1.25) she addresses herself, as the title indicates, to girls and young ladies living in the world. These very pleasant discourses group themselves naturally into various chapters, all bearing vitally upon important sides of Catholic life.

The Rev Andrew Klarmann, A.M., appeals to thoughtful readers in his "Life in the Shadow of Death." (New York: Frederick Pustet & Co. \$1.00 net). His book is more philosophical than devotional. Its first half is mainly scientific,

and in it he lays a rational sub-structure for the second half in which he views life and death in the light of Faith and gives the Catholic solution to the cardinal problems of mankind. Father Klarmann does not permit the profundity of his reflections to obscure his style, which is very direct and plain and sometimes bordering on the colloquial.

B. Herder, the Catholic publisher, St. Louis, has done a service to priests and religious, and, we may add, laymen, by issuing a new edition of the well-known "Meditations For Every Day in the Year, According to the Doctrine and Spirit of St. Alphonsus Liguori," by the Rev. Louis Bronchain, C.S.S.R. The present edition is a translation from the twelfth Belgian Edition, which has been made by the Rev. Ferreol Girardy, C.S.S.R. The two bulky volumes are a veritable arsenal of spiritual weapons and have been for so long a standard work of Catholic devotion that they need no lengthy recommendations. (Price, \$5.00 net).

Hints for Catechists on Instructing Converts, by MADAME CECILIA, New York, etc., Benziger Bros., price 75c. net, seems to have in view simple souls drawn to the Church after lives of piety according to their light, and instructors other than the clergy. To give such lay catechists an insight into their work the author has selected several accounts by converts of how their conversions were brought about; she dwells in a timely manner on the qualities, natural and supernatural, the catechist's functions call for, and discusses very practically some ordinary difficulties of converts and the way to meet them. Not the least useful feature we have noticed in this little book is the pointing out that fundamental notions taken for granted by Catholics, such as the elevation by grace to the supernatural order, the nature of faith and of the Incarnation, must be explained most carefully to converts, to whom they are often absolutely new. Some remarks on the assistance to be given converts after their reception, and a list of books for their reading round off a thoroughly serviceable manual.

The December *McClure's* has another wearisome article on the Ferrer trial of over a year ago by the dramatic critic whom it strangely selected as its special commissioner on this subject. Mr. Archer is somewhat more artful but not less partisan than his predecessor, whose virulent attack on the Catholic Church, under the guise of defending the Spanish anarchist, evoked such a storm of protest that the magazine felt constrained to admit a reply. But its policy remained unchanged; it proceeded to devote many pages of the two succeeding numbers to the same kind of special pleading and to equally venomous, if more covert, calumnies on the Church. To these Mr. Shipman's lucid and well-informed statement of the Ferrer episode in the October number is sufficient answer, while his specific exposé of the first Archer article in the December *Catholic World* anticipates the contents of the second. The dramatic critic need not have gone to Spain. He seems to have consulted only the Ferrer partisans, and their views he could have found in the anti-religious press, sources which he frequently uses without acknowledgment. The scraps of truth he occasionally admits are offset by, "it is believed, however," "it is stated," "one may doubt," etc. Even so he cannot conceal the fact that Ferrer preached revolt, took active part in the Barcelona rioting, was "anti-religious, anti-monarchical, anti-patriotic, anti-militarist," but, forsooth, niceties of legal procedure were not observed in his case. The marvel seems to be that a civilized government tolerated his activities so long. The implied charge runs through both articles, that it was the Catholic Church and not his colleagues of the continental anti-religious fraternity that made a hero of Ferrer. We commend to the consideration of Catholics this attitude of *McClure's*.

BOOKS RECEIVED

Through Five Administrations. Reminiscences of Col. William H. Crook. Compiled and Edited by Margarita Spalding Gerry. New York: Harper Brothers. Net \$1.80.

The Wonderland of Stamps. By Dwight Burroughs. New York: Frederick A. Stokes Company. Net \$1.50 postpaid.

Leon Gordon. An Appreciation by Abraham Benedict Rhine. Philadelphia: The Jewish Publication Society of America.

Step By Step. A Story of the Early Days of Moses Mendelssohn. By Abram S. Isaacs. Philadelphia: The Jewish Publication Society of America.

A Prophetic Biography of Jesus Christ. By Father Vigilus H. Krull, C.P.P.S. Collegeville, Ind.: St. Joseph's Printing Office.

The Hill o' Dreams and Other Verses. By Helen Lanyon. New York: The John Lane Company. Net \$1.00.

German Publication:

Predigten für den Weihnachtskreis des Kirchenjahres. Von Dr. Augustin Egger Herausgegeben von Dr. Adolf Fäh. New York: Benziger Bros. Net \$1.25.

French Publication:

France et Papauté. Leur Mission, Leur Avenir. Par le R. P. Léchien. Gien: Librairie Putois. Net 3 fr. 50.

Spanish Pamphlet:

El Secreto de Maria. Carta Sobre la Esclavitud de la Santísima Virgen. Por El B. Luis Maria Grignon de Montfort. Bilbao: Administración de "El Mensajero del C. de Jesús."

EDUCATION

The report issued last week by the official in charge of the employment office maintained by Harvard university contains detailed information that will be of interest to a growing class of college men. The statement affirms that a very considerable number of Harvard men work their way through college and that their outside work does not result in low standing in their classes. Fully a quarter of the students registered in the various university departments, or 956 students to quote the exact figures, applied for work during the past year. Of this number 645 received positions through the agency of the employment office, the men earning throughout the year a grand total of \$136,849.77 towards their college expenses. Altogether 2,290 temporary positions were filled. Many students procured work without the aid of the agency, but of these the report, because of lack of precise information, makes no record. The statement adds: "The average college rank of the men who secured positions through the university's employment office was B, which is next to the highest mark given in the college."

Reference was made some time ago in this column to an interesting phase of State school direction which had arisen in Altoona, Penn. Owing to a peculiar condition of affairs in that city permission had been asked that the pupils of Catholic parochial schools, properly qualified, might have the privilege of attending the manual training department of public schools. The Altoona school board refused to grant the permission, and its action was upheld by

Pennsylvania's State Superintendent of Public Instruction. Catholic taxpayers urged the claim that the concession, which they petitioned for, is in no way opposed to existing law governing the action of the school board, and, as they pay their share towards the upkeep of the department in question, they fail to perceive any reason why their children should not enjoy the benefits it affords. That they should do so, as was said in the reference already made in AMERICA to the question, is to them a matter of no inconsiderable importance, owing to economic conditions prevailing in Altoona. The petitioners, moreover, showed the school board that the granting of the request would involve no disturbance of the order existing in the manual training school.

To test the decision of the State Superintendent, Dr. John M. Sheedy, a prominent physician of the city, has brought suit in the County Court against the Altoona School Board. The Court at once awarded a writ of alternative mandamus ordering the board to show cause for their refusal to admit Catholic parochial school pupils to the manual training course.

How does it happen that they who talk loudest of the need of "unsectarianism" in the public school system, are most apt to fail in the amenities which that term is presumed to cover? Complaints are heard from many quarters, that in meetings of School Teachers' Associations held last month in many states, some of the distinguished educators invited to address the public sessions of those bodies indulged in utterances full of bigotry and prejudice against the Catholic Church. It is distinctly wrong and un-American to take undue advantage of one's opportunity on such occasions, supposed to be free from religious influences, to introduce topics that cannot but offend the religious sentiments of many who may be present. These associations are meant to be organized in a non-sectarian spirit, and in fact a large proportion of Catholics are found in all of them. Why should the Invitation Committees in charge of these gatherings not exercise a prudent and courteous control and arrange their programs in such wise as not to permit the sower of sectarian prejudice a place among the speakers? One is glad to be able to affirm that the meetings of the Catholic Educational Association are free from this impropriety. Whilst the conventions of this latter body are calculated to set forth the Catholic view regarding the problems of education, there is never a fear that the work of the Association may arouse any unpleasant or jealous feeling among non-Catholics. No word was ever uttered, as far as our recollection of most of the Catholic Association's meet-

ings goes, that would have offended any non-Catholic or public school man.

SOCIOLOGY

Most people enjoy giving elephants apples and squirrels nuts. The beast's satisfaction in eating is pleasant to watch, and some imaginative persons find in the interest it manifests in the one who furnishes the nut or the apple, the rudiments of gratitude; anyhow, it flatters the self-love of the giver. Such treatment spoils the elephant and the squirrel as such, for their nature is to provide themselves with food, not to expect it from others. Still, as animals are for man, we have a perfect right to weaken the food-getting instinct in them for our own advantage.

In much the same way we enjoy giving children cakes, candy, toys and so on. Children are not altogether like animals; they cannot provide for themselves. Hence the mere giving of such things does not injure their nature. It may injure their morals if it incites to greediness, or improvidence, or to the claiming such gifts as a right. What is given to children should be given in moderation, they should understand that they will not have friends always to give such things, and they must be trained to recognize, at least, benevolence in the giver, and to say "thank you" for the favor bestowed.

Social workers have the instinct of the animal feeder and the treater of children. They like to give everybody something. This instinct is good and may be turned to great advantage for both the workers and those who receive their favors. Elevated by grace it becomes Christian charity. There is a great objection to this word charity. Children must be fed in school, their books must be given them, their parents must be insured against unemployment, in their old age they must have pensions, but none of these things are to be called charity. Here evil comes in. Neither children nor parents have a right to such provision for their wants. If, therefore, the provision be made this is not done out of justice. It would be well to have it done out of Christian charity recognized frankly on both sides. Christian charity does not degrade the recipient, on the contrary, it lifts him up to God's throne, for whatever is done out of charity is done for God. Charity, therefore, is the bond of peace, and peace between classes is what the world needs to-day.

An English lady died lately, leaving by will, £200 to a Cornish parish on condition that it should set up a crematorium. Should it refuse to fulfil the condition, then the money was to go to the first parish that should comply with it. It is hard to understand what Cornishmen could want with a

crematorium, and harder still to see why a woman of mature years should try to bribe them to dispose of their dead otherwise than they have always done. But it is good for us to see the zeal that can be shown for practices not Christian, that we may emulate it in our defence of Christian social institutions.

ECONOMICS

The Trust is not an exclusively American institution, and our readers may be glad to know how it is dealt with elsewhere. Singapore is at the gateway of the East. Every ship entering or leaving the China sea, whether by the Straits of Malacca or the Sunda Straits, must pass it. As European exports to China and Japan exceed greatly, at least in bulk, the imports from those countries, it used to happen that many a ship, which had gone out full, passed Singapore on the homeward voyage in ballast. Owners, therefore, were glad to take freights from that port at almost any figure; and so these were abnormally low, ranging from five shillings to twenty per ton. The great lines, unwilling to carry at such rates, organized in 1897 "The Homeward Conference," which included 21 lines with the Peninsular and Oriental, the Ocean, the Messageries Maritimes and the Norddeutscher Lloyd at the top of the list.

These companies giving regular and quick service, proposed to be paid for it at a minimum rate of 27 shillings and 6 pence per ton and a maximum of 40 shillings. To shut out all other vessels from the trade the combine had to make it to the interest of shippers to use its lines exclusively. Accordingly it promised to give at the end of six months a rebate of 5 per cent. on his freight account to every shipper who could show he had not gone outside the Conference, and of another 5 per cent. for the same six months at the end of a year if during this period also he had been faithful. Hence, 10 per cent. of his freight account was always due to the shipper with payment suspended for six months or a year to compel his fidelity. But this was not all. More than half the trade was in the hands of six large firms. Amongst these was divided secretly every year 5 per cent. on all the freights earned by the Conference from whatever source they came. This payment was a pure bribe paid for the good will of the influential houses.

Singapore is the capital of the Straits Settlements, a crown colony with a small legislative council appointed by the Colonial Office, which has the last word in all its legislation. Sir John Anderson, the Governor, felt bound to take up the matter of the Conference, and the Freight and Steamship Bill, popularly known as the Anti-Conference Bill, has been passed. Its provisions, decidedly thorough-going, fol-

low the methods of the Conference. The principal one levies a duty of 20 per cent. with \$100 as a minimum on every bill of lading, and orders that such duties are to form a fund to promote the object of the Act, i. e., to promote shipping by vessels not in the combine. Should any shipper prove that he is not a party to secret agreements with the Conference, he is to have this duty refunded. Another article provides that all who have rebates coming to them from the Conference, need not wait for the stipulated time of payment, but may get them at once and may sue for their recovery.

The Bill is now in London for the approval of the Colonial Office. While it was under discussion the steamship companies of the Conference sent a deputation to the Colonial Secretary, who recommended them to come to a compromise with Sir John Anderson, and thus have the Bill dropped. They did not take his advice, and it is to be presumed that they will now leave nothing undone to prevent its receiving the Royal Assent.

ECCLESIASTICAL ITEMS

One of the recent reprints in *The Catholic Mind* is the translation of the late decree of the Sacred Consistorial Congregation on the Removal of Parish Priests. The translation has been carefully compared with the Latin text of the original. This was found necessary as the English version which appeared in many papers was at times misleading or inexact. Some canons were given only in part and the numbering was faulty. Still more serious errors occurred in some translations of the decree on "Holy Communion for Children."

One hundred and fifty young American clerics, students of the American College in Rome, headed by the rector, Mgr. Kennedy, were received by the Pope last week in special audience in the Consistory Chamber. The visitors passed the Papal Throne in single file, each kissing the Holy Father's ring. In a brief address the Pontiff expressed his great pleasure at the growth of the Catholic Church in the United States, and closed by imparting his Apostolic blessing to all those present. The party was afterwards received by Cardinal Merry del Val, the Papal Secretary of State, who echoed the Holy Father's sentiments regarding the flourishing condition of the Church in America.

At a lecture and concert in Boston, on December 4, for the benefit of St. Mary's Infant Asylum, Archbishop O'Connell presided, and in his address touching on the apathy with which works of Catholic

charity are often regarded by those in a position to give material help, said:

"Two things have always been a mystery to me and I think, to most of you as well. The first is: Why is it and how is it that the poor, the really poor, are constantly giving to others and yet never miss it once, and the rich, the really rich, give so little and miss it all the time? Will some wise philosopher of our day who understands the times and the men solve me that riddle.

"Another mystery which I have tried to solve is this: Why is it that of hundreds of thousands who during the past forty years have passed away in this vicinity, men of enormous wealth, not Catholics, not one has ever thought that perhaps a Catholic charity might be worthy of consideration.

"Why should Catholic institutions be forgotten? I hear much talk of non-sectarian charity.

"Catholic institutions have received little or nothing from any one who is not of the Catholic faith. How strange is it that those people who are so good at heart and that really have so many good qualities should leave out only Catholic institutions in all their charities. Will someone answer me why? Will someone solve me that riddle?

"But let us come nearer home. Why is it that generally only the poor Catholics—the men and women who have just enough to get along—give so generously and our rich Catholics have not, as a rule, measured up to the generosity of the poor Catholics? These institutions thus far have been supported mainly by the generous almsgiving of our poor."

San Francisco has joined the cities in the East that provide an early morning Mass for night workers. The Mass that before the earthquake was celebrated every Sunday morning at three o'clock in St. Patrick's Church, was resumed on November 20. In addition to this there will be a low Mass at noon every Sunday hereafter at the same church.

The third synod under the administration of Archbishop Farley, and the thirteenth in the history of the diocese, was held in St. Patrick's Cathedral, New York, on December 6, and attended by 610 of the clergy. The archbishop's address on diocesan affairs lasted for two hours, after which the diocesan officials were reappointed. In addition the new board of examiners on the administrative removal of priests, was appointed in accordance with the recent decree of the Holy See "Maxima Cura." The Synod of the diocese of Brooklyn was held on December 15.

SCIENCE

The annual report of the Bureau of Science, Department of the Interior, Manila, on the mineral resources of the Philippines, estimates the output of gold for 1909 at \$248,000, an increase of 14 per cent. over the year 1908. The production of coal was 30,336 tons, a 155 per cent. gain over the previous year. This yield comes from two mines on the island of Batan, one at the extreme east and the other at the extreme west of the island. The coal appears to be of the Tertiary age, is classified as subbituminous, is low in ash and satisfactory for steam production.

Apropos of the much discussed question of Martial markings, maintained by Prof. Lowell of the Flagstaff observatory, Prof. James H. Worthington, of England, who spent a month at the Lowell observatory, observing the planet during the past opposition, writes:—"Of the objective existence of these markings in the image of the telescope there can be no doubt, and Lowell's representations of them are nearer the actual appearances than any I have seen, though even in his drawings the lines seem hardly fine enough. The effect produced on my mind by this remarkable definition which lasted for upwards of one and a half hours (Oct. 25, 8.30 p.m. until 10 p.m.) was staggering and ineffaceable. There is in my mind no sort of doubt that the revelation of this night was due to the perfection of the instrument and the atmospheric conditions which are found at Flagstaff. As to the deductions which Dr. Lowell has drawn from his observations I have nothing to say except that the startling artificial and geometrical appearance of the markings *did force* itself upon me."

PERSONAL

Mark A. Sullivan, of Jersey City, for the last three years Democratic leader in the House of Assembly has been appointed by Governor Fort a Judge of the Court of Errors and Appeals, the highest tribunal in New Jersey. Mr. Sullivan is thirty-two years old and is probably the youngest man ever appointed to the higher courts of the State. He was graduated from St. Peter's College, Jersey City, in 1897, and admitted to the bar as recently as 1903. Governor Fort said that he had watched Mr. Sullivan's career in the Legislature and had formed a high opinion of the young man's legal ability and independence of political and corporation domination. "I have a high regard for Mr. Sullivan," said Governor Fort, "although he and I are

of different political faith. He has a splendid judicial temperament, is young and active and will bring to the court physical and mental attainments and capacity for work."

At Woodstock College, Maryland, the Rev. Allan McDonell, S.J., celebrated recently his diamond jubilee as a Jesuit. The venerable Father is now in his eighty-sixth year. He was born in Prince Edward Island, and entered the Society of Jesus in 1850. For many years he was Socius to the Superior of the New York and Canada Mission.

PULPIT, PRESS AND PLATFORM

The glory of Anglicanism, in this country Protestant Episcopalianism, is its comprehensiveness. How true this is may be seen by comparing the teaching on confirmation of two of its ministers, both in good standing, both authorized to teach, both professing to speak in its name.

The doctrine of Bishop Lofthouse of Keewatin at St. Philip's Church, Norwood, Manitoba, Nov 13, 1910.

The bishop, addressing the candidates before the confirmation took place, said in part: "The step of confirmation is a very solemn and responsible one, and means more than conversion. Most of us who were baptized in childhood knew nothing at all about it, but we were brought up under Christian conditions and surroundings. Confirmation has two sides, the negative and positive. I want to tell you, in the negative, that confirmation is not a Sacrament and not by any means equal to the Lord's Supper or the ordinance of baptism. It is only a means to an end, and only an outward sign of one's belief. There are only two sacraments, and these have been given by God Himself; these were ordained by Christ. Confirmation was never ordained by Christ; it is only a man-made ordinance."

The doctrine of the Reverend Mr. Maxwell at St. Bartholomew's Church, Brighton, England, October 16, 1910.

"Very soon any person who has been received into the Church of Rome will receive what I dare not call confirmation—it is not confirmation—but they will receive something which will claim to be the sacrament of confirmation. And I say without fear of contradiction that it is quite impossible for anyone to go through that ceremony without, in fact, giving the lie to the confirmation they have received here in the Church of England. You cannot be confirmed a second time, and therefore you must, if you go through that ceremony, either deny all the sacraments you have received, or you are guilty of taking part in an act of sacrilege; for to repeat the sacra-

ment of confirmation is a sacrilege. Confirmation confers character; it leaves its indelible mark on the soul, and it cannot be repeated without sacrilege."

OBITUARY

Right Rev. Mgr. Anatole Oster, V.G., the last surviving priest of the noble band of young clerics who came from France in 1854, to assist the first bishop of St. Paul, Minnesota, Mgr. Joseph Cretin, died December 5th at St. Joseph's hospital, St. Paul, in the 77th year of his age, and the 56th of his ministry in Minnesota. He was a priest noted for his virtuous life, his sweet disposition and his learning. Successively pastor of the Cathedral, later in charge of the Archbishop's colonies in the western part of the state, then Spiritual Director of St. Paul's Seminary and Vicar General, Mgr. Oster was everywhere eminently successful. Bishop Lawler, auxiliary Bishop of St. Paul, celebrated pontifical Mass at the funeral; Archbishop Ireland pronounced the absolution, after paying a loving tribute to the deceased prelate. At the funeral ceremony 200 seminarists of St. Paul's Seminary, 100 priests from all points of the diocese, surrounded Archbishop Ireland, Bishop Lawler and the Bishops of Duluth, St. Cloud, Winona and Fargo.

The Very Rev. William Kloepper, D.D., a German Canadian, Provincial of the Fathers of the Resurrection, died on December 3d in St. Joseph's Hospital, Guelph, Ontario, in his sixty-second year. As a young man he studied philosophy and theology in Rome, and his work ever since was done especially in Berlin, Canada, either as rector of St. Mary's Church or in connection with St. Jerome's College. Over a year ago Father Kloepper was appointed by the Bishop of Hamilton administrator of the diocese, during the absence of the Ordinary. The Fathers of the Resurrection have three houses in Chicago and one in the diocese of Louisville, Ky.

The Right Rev. Mgr. Patrick Jerome Harkins, one of the best-beloved priests in the diocese of Springfield, Mass., died in the Providence Hospital in Holyoke, on December 4, after a week's illness. Mgr. Harkins was one of the oldest priests in the Springfield diocese. Appointed pastor of St. Jerome's Church, Holyoke, in 1866, his ministry was closely woven into the civil and religious life of that thriving city. He was known and loved by all, but especially by the children of Holyoke, and his death comes as a personal bereavement. Mgr. Har-

kins was born at Green Hill, a short distance from Derry, Ireland, seventy-seven years ago. He attended the schools in his native town until 1848, when he came to America and made his home in Boston. His seminary course was pursued at Laval University, Quebec, and he was ordained to the priesthood in May 1864. His first appointment was as assistant to Mgr. Strain, whose parish embraced the cities of Chelsea and Lynn. Two years later he was appointed pastor in Holyoke, and the abundant fruits of his long pastorate show how much can be accomplished by a devoted and self-sacrificing priest.

Speaking of the death of Mgr. Harkins, Mayor Avery of Holyoke said: "The death of Mgr. Harkins is a public calamity. He has been one of Holyoke's greatest citizens. It would be very difficult to estimate the influence for good which he has exerted on the growth and development of the city, and in the forming of the characters of the men and women with whom he has come in contact. Holyoke and its citizens owe him a great debt of gratitude, and the only way that debt can ever be paid in part is by revering his memory and emulating his sturdy and splendid virtues."

Father Harkins was made Monsignor with the rank of Prothonotary Apostolic about five years ago. The Right Rev. Thomas D. Beavan, Bishop of Springfield, was celebrant at the solemn Mass of requiem and the Rev. John C. Ivers, of Holy Cross Church in Holyoke, delivered the eulogy.

The Rev. Frederick P. Garesché, S.J., a Jesuit of more than local reputation, died on December 8 in St. Xavier College, Cincinnati. He was born in 1825 and belonged to a family that has given distinguished members to various honorable professions and has been prominent in St. Louis for several generations. He was a cousin of Col. Julius Garesché, who was killed in one of the battles of the Civil War, while fighting under the Northern flag. His father was of Huguenot ancestry and served abroad for a number of years as a United States Consul.

Father Garesché entered the Society of Jesus in 1845, and after his novitiate in Florissant, Missouri, was sent to Rome in 1847 to pursue his classical studies. The revolution drove him and his fellow students out of Rome in the following year and he returned to America. After a period of teaching in St. Louis University he completed his ecclesiastical studies at Fordham, New York.

Father Garesché's natural eloquence

and his unusual power in the pulpit marked him from the start as an able missionary, so that, with the exception of short intervals spent in responsible collegiate offices in Florissant, St. Louis and Cincinnati, his active religious life was spent in preaching and lecturing. He was a fellow-worker with Father Damen and Father Smarius and, if not always quite equal in forcefulness, was superior to them in the finer qualities of oratory.

In 1876 Father Garesché's health failed him, whilst he was living in Chicago. After several years in his native city of St. Louis, his continued ill-health made it advisable for him to try a different climate and, like many another melancholy invalid, he was "ordered south." A new period of activity then began for him. The polished lecturer and eloquent pulpit preacher of the great northern cities became an itinerant missionary in pioneer Texas, traveling about for days at a time on horseback, fording streams, and taking pot-luck in the log-cabins on the way. The rough life of the frontier relieved him in a considerable measure of his racking head-aches, and after some years he was assigned to the Jesuit church in New Orleans where he delivered courses of lectures that attracted wide attention.

He was called to St. Louis in 1895 in order that he might celebrate among his old friends the fiftieth anniversary of his life as a Jesuit. He passed seven years longer in the south and then was sent to Cincinnati where he spent his declining years in the full possession of all his early mental vigor.

LETTERS TO THE EDITOR

AN INTERESTING BOOK IN GAELIC.

To the Editor of AMERICA:

Will you kindly let me know does Sommervogel, the Jesuit Bibliographer, mention any work by Rev. John Baptista Manni, S.J.? Father Manni was, I think, an Italian priest. I have a small book in the Irish language on "Eternity" written originally in Italian by Father Manni, and translated into Irish. In the preface the Irish translator says, in Irish, that it passed through twenty-six editions in Italian and nine in English. The volume I possess is the second edition in Irish and was published at Waterford, Ireland, in 1825.

CHARLES O'FARRELL.

Brooklyn, Dec. 9.

[John Baptist Manni was a native of Modena and entered the Society of Jesus in 1625 at the age of nineteen. He exercised the ministry of preaching for forty-two years and was successively Rector

at Modena, Parma, Mantua, Bologna and Piacenza. A sketch of his life and a complete list of his works are given in Sommervogel. The work on "Eternity" which appeared originally under the title "Quattro Massime di Christiana Filosofia" passed through a great many editions in Italian, but only four editions are noted in English, the first in 1675 and the last in 1877, Burns & Oates, London. The first translation into Irish was issued in 1820. Two of the English editions are published with the Irish translation. Ed. AMERICA.]

THE RECENT DISTURBANCES IN MEXICO.

To the Editor of AMERICA:

The recent disturbances in Mexico have been insignificant and certainly most grievously exaggerated abroad.

The anti-American sentiment which enemies of Mexico have wished to make so much of, does not exist in reality; decidedly not among the better classes, business circles and persons of right judgment.

The troubles which occurred following the lynching of a Mexican in Texas, undoubtedly were not occasioned by the lynching, against which unfortunate occurrence manifestations of a purely pacific character in the form of protest were intended; but malcontents (and such will be found to exist under any government) took advantage of the occasion to mix politics with the protest and caused annoyance to worthy American residents. Their conduct is totally disapproved of by right-minded Mexicans and has been punished by the Mexican authorities.

In the so-called "Madero Movement," which, after all, is nothing but a pestilent bubble, no respectable persons are involved. The whole thing is perfectly uncalled for, and it is absolutely certain that such an absurd effort cannot meet with success. The Government is more than powerful enough to quell any disturbances that may arise, and things will resume their ordinary course in a few days.

It is lamentable to think that some of the lower classes, unable to judge for themselves owing to their unintellectual condition, should be made the tools of men who use these credulous illiterates for their own personal ambitions.

Anyone who witnessed the recent Centennial Celebrations in Mexico will have been able to judge of the firm adhesion to and spontaneous love of the people for General Diaz. Such outbursts cannot be the result of bribery but are the true sentiments of the country.

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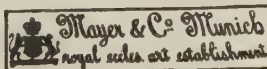
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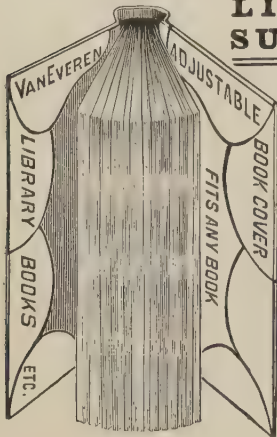


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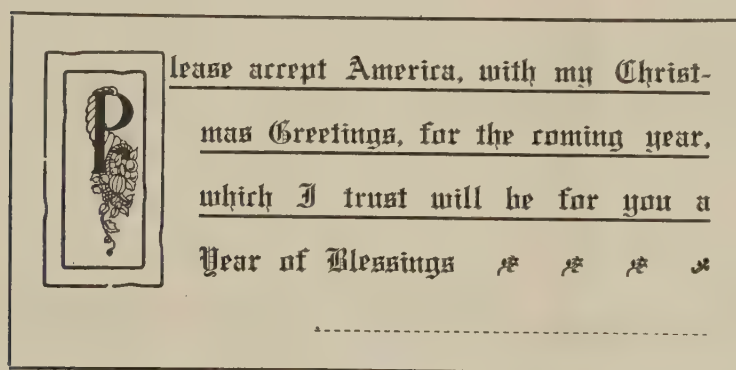
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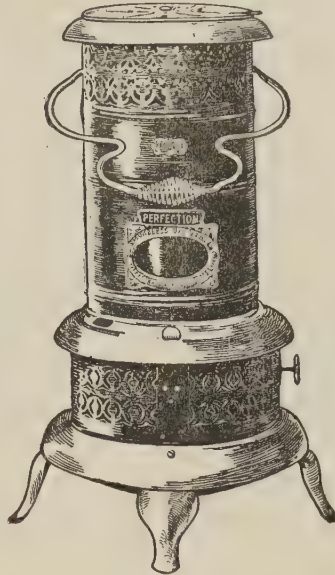
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CHRONICLE

World Peace Conference.—Various events at the national capital have drawn public attention to the movement which seeks to unite the nations of the earth in the bonds of perpetual peace. One of these is the three days' conference of the American Society for the Judicial Settlement of International Disputes. The society has for its aim the creation of a permanent court, as distinguished from a temporary tribunal, for the adjustment of international controversies by judicial decision according to principles of law, not by compromise, according to the standard of diplomacy. A notable gathering of diplomats, jurists, soldiers and men of international renown were present at the first session, which Cardinal Gibbons opened with a brief prayer for the peace of the world. Among the speakers at the conferences were Ambassador de la Barra of Mexico, Senator Elihu Root, former Secretary of State John W. Foster, Andrew Carnegie, Governor-elect Simeon E. Baldwin of Connecticut, the French Ambassador M. Jusserand, W. Bourke Cockran and President Taft. To quote from Mr. Carnegie's address: "While some important powers," he said, "still declare that nations cannot submit all questions to a tribunal, others have quietly gone on doing so. Argentina and Chile were the first. They erected a statue of the Prince of Peace upon their boundary line in the Andes, engraving thereon: 'Sooner shall these mountains crumble into dust than Chileans and Argentinans break their vow never to attack each other, made at the foot of this statue to the Prince of

Peace.' Norway and Sweden did so, and more recently Belgium and the Netherlands have followed. Surely the two branches of our English-speaking race should follow their example." President Taft is the honorary president of the Society, and has given his hearty approval of the proposed court.

Mr. Carnegie's Peace Fund.—To carry on a peace propaganda and to establish the whole movement on a solid business foundation, Andrew Carnegie transferred to a board of twenty-seven distinguished American citizens as trustees named by himself \$10,000,000 as a perpetual fund, the income of which, "from century to century," is to be "used to hasten the abolition of international war, the foulest blot upon our civilization." After international peace is firmly established and war is no more, the income is to be employed for the banishment of "the next most degrading evil or evils" which afflict mankind or the fostering of whatever "new element or elements would most advance the progress, elevation, and happiness of man." This is to go on "from century to century, without end."

A War Scare.—Curiously enough, simultaneously with the Peace Conference and the contribution of \$10,000,000 towards a permanent peace fund, a confidential report, disclosing dangerous weaknesses in the national defenses, was sent to the lower branch of Congress from the War Department. The document was returned, without having been divulged, on the ground that the House could not receive a secret report. Members of

Congress who saw the document before its withdrawal say the report of Secretary Dickinson points out that the country is wholly unprepared; that there is a woful lack of men, guns and ammunition; that the army should be reorganized, and that a council of national defence, with the Secretary of War at its head, should be created by Congress. Congressman James A. Tawney, of Minnesota, chairman of the House Appropriations Committee, said that the Secretary's report and Congressman Hobson's lecture on "The Yellow Peril" were practically identical and he charged the existence of a conspiracy between the War Department and military enthusiasts in the House of Representatives to force enormous appropriations for military purposes. He asserted that the effort to get the report of the Secretary of War before the American people was simply a part of a propaganda of jingoism to secure support for larger appropriations.

Canada.—The Government naval scheme is for four cruisers of the British type, that is a protected cruiser of about nine to ten thousand tons, and six torpedo destroyers. The objection of the opposition to the plan is radical, namely, that such vessels would be useless in the time of war, and therefore an unwarrantable expense in time of peace. The matter of Commander Roper, R. N., who employed with regard to the new navy under Government, spoke publicly against those attacking its policy, has been brought up in parliament.—An explosion in a coal mine at Bellevue, Alberta, caused thirty-three deaths. Just before it occurred the miners had complained of its condition, but a public inspector examined it and declared it perfectly safe.—The Conference of Provincial Premiers, which we mentioned in our last issue, has separated without taking action regarding the representation of the Maritime Provinces. Nothing is said of the other matter.—F. D. Monk has introduced into parliament a Conservation Bill prescribing only fifty year leases for water power, the advertising of such leases and the disposal of them by public auction.

Great Britain.—The new parliament is made up of 271 Liberals, 84 Nationalists, 43 Labor Party on the one side, and 272 Unionists on the other. The Government has increased its majority by two votes, but these represent Labor and Nationalist gains; the Liberals of Great Britain having lost ground slightly. It is said that the policy of both parties depends now upon what the king will do. If he assures Lord Lansdowne and Mr. Balfour that he will never swamp the House of Lords by the creation of 500 peers, more or less, the Unionists will fight the Parliament Bill, and amend it in the Upper House, substituting their own plan of reform for that of the Government. If the king promises Mr. Asquith to yield to Mr. Redmond's demand for a creation of peers sufficient to overcome all opposition, the Unionists will allow the Government measure to pass. If the king stands upon his constitutional place refusing to take any part in

the quarrel but ready to sign any bill that comes to him in the ordinary way, there will be conferences and talk of compromise ending in another dissolution. All this rests upon the assumption that because their numbers remain the same, the parties are in the same condition as before the dissolution. This is not so. Unionists believed that the nation was displeased with the revolutionary projects of the Government and would show it at the polls. The elections prove that the nation is indifferent, giving no answer one way or the other. It is a case of silence giving consent. Consequently it seems more probable that the Unionist policy will be what words falling from Mr. Balfour in the course of last week, imply: the withdrawing of all real opposition and the promise of a repeal of the Parliament Bill as soon as the party is in power. The fulfilment of such a promise would be difficult, but not absolutely impossible.

Ireland.—Home Rule has benefited by the elections in Ireland as well as in Great Britain. Two seats have been recovered from the Unionists, one of them in Ulster; all the close seats in Ulster have been retained with an increased majority, and not one Nationalist seat has been lost, a record which no other party can show as well as a striking proof of national solidarity. Mr. Shane Leslie failed to wrest Derry from the powerful Hamilton family by 100 votes but would probably have won on the new register. Mr. Frewen, who was presented with a seat in Cork by Mr. O'Brien, is a cousin of Mr. Leslie, as is also Mr. Winston Churchill, their mothers belonging to the Jerome family of New York. All three are converts to Home Rule, while Mr. Leslie is also a convert to Catholicism, of which, within the last few years, he has been a zealous and able defender with tongue and pen. The Independent Nationalists seem to have suffered a net loss of two seats and possibly more, as two of their number will probably be readmitted into the party. Mr. O'Brien's influence was shown by the contests to be limited to Cork County. The entire Nationalist strength is over 80 per cent. of the Irish representation, includes every seat in Munster, Connaught and Leinster, except Trinity College, Dublin, and almost equally divides Ulster.—The information sent to some American papers to the effect that Cardinal Logue and the Irish bishops are lukewarm about Home Rule, if not secretly hostile to it, is directly contrary to the words and actions of the Prelates. Nearly all the bishops doubled this year their annual subscriptions to the Irish Party Fund and reiterated their belief in the necessity of self-government for proper natural development, social, educational, industrial and religious. Bishop O'Donnell, of Raphoe, is chairman of the Fund. Cardinal Logue made a strong Home Rule pronouncement immediately after his return from the United States, as is his wont on every important occasion. These reports were founded on some articles, voicing the fear that Home Rule would prove hurtful to the Church, in the London *Times*, a source from which Irish

bishops are not likely to take suggestions in Catholic matters. The statement that the Cardinal had lost confidence in Mr. T. M. Healy is also untrue; but he forbade his priests to take prominent part in the Louth election, as he judged such action inexpedient where the rival contestants and supporters were Catholics and Nationalists.

India.—The conspiracy trials continue. The "Howrah gang," consisting of 47 Bengalis, have just come into court charged with conspiracy to upset British rule.—The Dalai Lama is anxious to visit England and has twice asked permission to do so.—The government has established as a ruling principality, the family domains of the Zemindari of Benares, consisting of the districts of Bhadohi or Korh, Kerah Mangraur or Chakia, and Gungapur or Kaswa Raja, containing 887 square miles and 362,000 sou's. This is the first time the Government has taken British territory to set up a principality.

France.—What to us in America would be a very unexpected result from the new regulation about the early Communion of children has occurred in the very Protestant section of Audincourt in France. The Protestant ministers in those quarters have been for years very busy in visiting Catholic families to inform them that it was no sin for a child to change its faith before First Communion and Confirmation. They are said to have had considerable success in winning over by this falsehood a great many children. According to the present regulation a good many years will be lopped off for this kind of proselytism.—In connection with Mme. Curie's candidacy for membership in the Academy of Sciences it may be of use to recall that in the seventeenth and eighteenth centuries, several women occupied seats in the *Institut*. They were Catherine Duchemin, Genevieve and Madeleine de Boulogne, Sophie Chéron, Anne Strésor, Dorothee Masse, Catherine Perrot, Rosalba Carriera, Marguerite Havermann, Marie Therèse Roboul, Dorothee Leincinska, Marie Giroust, Anne Vallayer, Labille des Vertus, and finally and above all Mme. Vigée-Lebrun. Napoleon excluded women from the Academy.

At a meeting of the "Teachers of the Seine," M. Maurice Faure reiterated the old declaration that the duty of the country was to support the lay-schools. He complained that the bill which his predecessor had presented to the Government had been pigeonholed in the official desks of the Palais Bourbon. If the lay-schools were not maintained the principles of the French Revolution would be ignored, and the clerical schools, which objected to certain books, would be soon objecting to the Republic. Of course, he said, "I believe in religious freedom."—The Royalists are at odds with each other and the Duc d'Orleans writes to one of his supporters complaining of the dissension and of the disregard of orders.—The *Eclair* of Paris complains that justice in France is a very costly affair if one desires to get it, and to illustrate its assertion it adduces the case of

a poor woodcutter whose chattels had been seized and put up at public auction. Between the cost of summonses, postage stamps, official notices, newspaper notices, affidavits, etc, the cost ran up to almost 271 francs, much more of course than all the rubbish was worth.—The Court of Inquiry in the Rochette Case in which Clémenceau is alleged to have been implicated, finds that the Minister of the Interior interfered with the working of the court, and also that the Prefecture of Police, on the recommendation of a newspaper manager interested in the swindle introduced a bogus plaintiff supplied with fraudulent securities. It is impossible at this distance to know how far this concerns the famous Prefect of Police Lepine.—A new condition of things presents itself in France where in former times drunkenness was considered to be non-existent. Briand describes the situation as terrible, and hopes that the Senate will pass the Bill now before it on Alcoholism. One would almost imagine he was preparing for war. He considers it to be a measure of national defense—A credit of \$1,160,000 has been voted by the Parliament for the relief of the flood victims.

Portugal.—The action of the Provisional Government in recalling the decree of exile pronounced against Queen Maria Pia, grandmother of Manoel, was prompted by the conditions of the marriage settlement when she became a member of the Portuguese royal family. Her allowance of \$65,000 a year was made contingent upon her residing in Portugal; should she leave the country, she was to receive but half the allowance. As she had been driven out, her nephew, the King of Italy, insisted on the annual payment of the full sum, and the Braga clique meets the demand by excepting her from the decree which banished Manoel's kindred. Father Cabral, Provincial of the Jesuits in Portugal, who was so eagerly sought for, even hunted, by the Revolutionists, succeeded in reaching Madrid, Spain, from which place he has issued a dignified protest which is at the same time a clear vindication of his religious brethren. The leaders of the revolutionary movement are still at a loss to explain their triumph; for during the three days of supposed war, not one of them received so much as a flesh wound. Several, however, were badly shaken up when, fearing that the plot had failed, they fled wildly in automobiles; but they heroically bore the bumps and bruises while some of their dupes were stopping the bullets of the few loyal troops. Spanish newspapers report further that the Sisters of Charity have already been invited by the Government to return to Lisbon and resume their noble work in the public hospital.

Emperor William and Portugal.—The Court Directory for the year 1911, which has just been published, fails to mention among the titles borne by Emperor William that of Honorary Colonel of the Fourth Regiment of Portuguese Cavalry. His Majesty evidently has re-

signed the incumbency, formerly accepted by him, since the upheaval which deprived King Manoel of his throne.

Interesting Debate in Reichstag.—Prolonged sessions featured the close of the Reichstag for the holidays. During one of these occurred a scene marked by all the dramatic intensity of *Kulturkampf* days. Dr. Müller-Meiningen, of the Progressists, introduced into a speech he was making a stinging reference to the much-discussed oath against modernistic errors recently prescribed by Pius X for all priests. Herr Gröber, a distinguished member of the Centre party, spiritedly replied to the attack. He showed that the Evangelical Church demanded from its ministers a similar pledge to safeguard its own interests, and a similar formal obedience towards all in authority; civil officials and officers in the military establishment are also bound to swear fidelity to the government; ecclesiastics of every confession are expected to abide by the regulations of their churches or to resign their charge. The speaker concluded an eloquent address with the impassioned cry: "Away with the *Kulturkampf* and with all who would renew the *Kulturkampf's* bitterness." Both speakers were listened to with deepest attention and enthusiastic applause greeted the telling points scored by Herr Gröber. In the course of the same sitting Dr. Frank, the Social Democrat, renewed the vicious attacks made earlier in the week upon Chancellor von Bethmann-Hollweg because of the latter's charge that the Socialist party was morally responsible for the bloody happenings that marked the Moabit disturbances.

Constitution for Alsace-Lorraine.—After the Christmas recess the German Reichstag will be asked to pass upon the draft of a Constitution for Alsace-Lorraine just adopted by the Bundesrath. The draft agreed upon provides for two Legislative Chambers and a Governor appointed by the Emperor. The higher chamber will consist of thirty-six members, one half of whom will be ex-officio or selected by Chambers of Commerce, Agriculture and Labor, the other half to be appointed by the Emperor upon the nomination of the Bundesrath. The lower Chamber will be made up of members elected by universal suffrage of those twenty-five years old or over. Voters over thirty-five years of age will have two votes, and those over forty-five three votes. The ballot will be secret. With inauguration of the two Chambers the authority of the Bundesrath and the Reichstag will cease and home rule will prevail. In anticipation of the debate on the Constitution for Alsace-Lorraine in the Reichstag, public discussion has centred on the question of suffrage, owing to Chancellor von Bethmann-Hollweg's refusal to concede the principle of universal suffrage for Prussia.

The Beuron Address.—The memorable speech of Emperor William, on the occasion of his visit to the Benedictine monastery at Beuron, has caused an incredible

outburst in the Liberal press of the Empire. Once again is it evident that their opposition to positive Christianity is so marked, that they would eagerly repress every sign of Christian life and thought given by their Emperor. The speech itself the press writers do not attack; there is not a sentiment in it, says the *Kölnische Volkszeitung*, which will not be indorsed by every sincere Catholic and Protestant. The critics find in it, however, a play of politics, which no one else can see, and though its whole tenor suggests nothing but a sympathetic plea for the fostering of religious influence in the land, the Liberals hail it as an open bid for the assistance of the Centre vote.

Danish West Indies.—The inhabitants of the Danish West Indies Islands, it is reported from Copenhagen, are renewing their former efforts to bring about a sale of the islands to the United States. An address has been received by the Home Government in which a strongly indorsed petition is presented to have negotiations looking to this end reopened. The Danish cabinet will probably not take any initiative in the matter. The Ministers express themselves as not exactly opposed to the sale, but they affirm that the Opposition might be able in Parliament to kill a measure favoring it, and they have no desire to have a party measure run the risk of rejection. It is said that Queen Louisa, who has shown a lively interest in the well-being of the islands, is unalterably opposed to any plan which will involve the loss of the islands to the home kingdom.

Belgium.—The Liberals promised themselves a triumph when the debate on the Address from the Throne would take place in the House. Much to their chagrin they revealed a good deal of dissension and division in their party, and their official journals are advising the leaders to put a gag on some of the speakers. —A former Governor of the Congo, M. Camille Janssen, admits that there were many abuses in the old methods of the colonial administration, but declares that if there are still many things to be corrected, the principles which now guide the government will soon remove every reproach.

Bohemia.—Emperor Francis Joseph personally intervened to bring about an understanding between the German and Czech parties. Recently he received the Czech leader, Adamek, and held a confidential conference with him concerning the disastrous results of the Compromise Committee's meeting in Prague chronicled some time since. The venerable ruler represented in moving terms the absolute need that the Bohemian Landtag be induced to hold its session in peace and harmony if Bohemia is to be preserved from a financial catastrophe. The united German members of the Landtag have voted to accept Minister von Bienenrath's invitation to assist at another compromise conference to be undertaken with a view to promote peace between the Czechs and themselves.

QUESTIONS OF THE DAY

The Incarnation and the World

Gazing recently from the rails of a steamer on the tranquil waters of the Gulf, a traveled and cultured non-Catholic, religious by instinct, but devoid of definite creed, remarked to his neighbor, a Catholic priest: "What a mystery it all is! The flying fish are pretty as they fly, but they dive to devour. 'Tis a picture of human life. In it there are many pretty things, but the strong prey on the weak and the weak are the majority. The strong even prey on one another and the result is misery and injustice all round. Where is the justice of God?"

"In Eternity," said the priest. "Man perpetrates or performs for a day; God has all eternity to make readjustment. Do you happen to know that this is Advent?" "Advent? I really don't know. What is it?"

The priest explained that it was a period assigned by the Church of preparation for the Coming of the Lord, for the physical manifestation to a few Judean shepherds, to a few truthseekers from the East that "the Word was made Flesh and dwelt amongst us." "There," he added, "is the answer to your question." This led to an explanation of the Incarnation—of which most non-Catholics are strangely ignorant—the one central religious dogma which has been for nineteen centuries and will never cease to be a question of the day.

"The sufferings of the flying fishes' victims," said the priest, "and of the victims of their victims are not claimed by scientists to be acute nor by anyone to be imputable, but man's cruelty to man is in another category. Man is endowed with free will and intelligence, and he chose, as he still too often chooses, to abuse his intelligence by doing injustice and wrong. But God loved him, the only creature of clay whose soul He had fashioned in His own image, and would save him from himself. He saw in their totality what you see in part, the miseries brought by sin on Adam and his seed; He knew them infinitely more than you and I, for His knowledge and love are uncircumscribed. Hence He repeatedly comforted His people from the day of their fall with the prophetic assurance of restoration and redemption, and in the fullness of time came among us the Christ Child, begotten of God's Love and a Virgin pure, assuming our flesh and in all things save sin becoming like unto us. Taking our nature upon Him and selecting the lowliest rank, where the stress of poverty and pressure of injustice most heavily fall, in His own Person and by His example He taught man how to possess his soul against might, attain righteousness amid wrong, from temporal injustice to snatch Justice Eternal and spring to glory from the footstool of shame."

The gentleman had many doubts and questions. Why did God give man free will or, giving it, permit him to abuse it? Why so long delay. His coming? Why did

not His coming redress all grievances? Why do so many modern scholars question or deny the traditional story of the Incarnation. The priest replied subsequently as follows:

To all questions regarding the acts and decrees of an omniscient and omnipotent God, I will give you the only answer that man can give to the last why of anything: Because God willed it so. The finite cannot compass the Infinite. You cannot explain the flying fish; Darwin could only offer an unproved and unprovable, if not an exploded theory; why try to fathom creative Wisdom? Turn rather to the Incarnation, the supreme manifestation of His love, and you will gather that He who so loved man that He descended from infinite heights to be one with him and live his life will surely find a way in His omnipotence to redress all wrongs and remedy all ills.

The questioning of the Gospel Story of the Incarnation, as well as of every fact in Jesus' life that implied His Divinity, is not a Modernist invention. From the beginning Christ has been in all things, but most in His Incarnation "a sign to be contradicted." Admit the Apostolic dogma, that Jesus Christ, the only Son of the Eternal Father, is our Lord and our God, "conceived by the Holy Ghost and born of the Virgin Mary," the Divine authority of His teaching necessarily follows, and you admit into the affairs of life a Personal God to whom for every thought and word and deed you must hold yourself accountable.

This the pride of man could not brook. There are and always have been men whose motto is the rebel angel's: "I will not serve." These could afford to admire the character of Christ, the man; His wisdom, sympathy, magnanimity, self-sacrifice; but to recognize His Divinity, never. In the whole Christian era there has not been an heresiarch, a leader of schisms or other anti-religious revolt, who was not characteristically proud. However pronounced their other qualities, good or bad, pride was the dominant note. That which would set a law on mind and will they would not have, and the most logical of their number assailed and still assail the Divine Personality of the Child conceived in Virgin womb.

Now, as from the beginning, the Catholic Church teaches that Christ is true God and true man, physically uniting in one Divine Person two natures, human and Divine, with two natural wills and activities and all the actions and attributes of God and of man in perfect harmony. His dual nature, it holds, is clear from the prophetic descriptions of the Messiah in the Old Testament, especially in the Psalms and Sapiential Books, from the four Gospels, from the Acts and Epistles, notably St. Paul to the Romans, Galatians I, Corinthians I and II, and from Apostolic traditions. This explains many things in the Gospel; how, ordinarily Christ acted and always suffered as Man, but, when occasion demanded, as frequently happened in His public life, claimed and exercised the powers of the Godhead.

The assertion of this fundamental dogma, that from the moment of His Conception Christ was perfect God and perfect man, became at once the battle-ground of heresy, and has so remained. St. John wrote His Gospel to vindicate it, and the Fathers wrote to defend it against the heretics of their day. It was to condemn the Arian denial of the consubstantiality of the Son with the Father, and therefore of His Divinity, that the first General Council was summoned. The Gnostics, the Christian Scientists of the early centuries, the Manichean and kindred sectaries denied the human nature of Christ; the Nestorians, the physical union of the two natures; the Eutychians insisted on only one Nature and Person, the Monothelites on one Will; but all had the same tendency, to destroy the Divine Character of the Christ of the Gospels and lower Him to the common level of humanity. In four General Councils the Church He had founded and authorized vindicated His character and dignity; the Church was the next object of attack.

Take away its infallible authority to teach, interpret and define, and the character of Christ is again at the mercy of the Judases, the Pharisees, the Pilates and the mob. Hence the chief subsequent revolts were directly against the Church rather than its Founder, and the Vicar rather than the Master; but, whatever the conscious motive, Christ Himself, as the sequel proved, was the ultimate object of attack. The Protestant world having rejected the authority of the tribunal Christ established, proceeded by new methods to interpret away His Divinity and Mission. The early heretics, living close to Apostolic times, when Biblical language and facts were better understood and Apostolic traditions more familiar, accepted perforce the Bible narrative, but misinterpreted its meaning. Modern heretics, Strauss, Renan, Harnack and their kind, untrammelled by tradition or authority, took advantage of the change in environment to attack the inspiration and authenticity of Scripture and thus undermine the basis of belief. Scholarship and the vogue of arbitrary literary and historical criticism under the guise of scholarship; contemporary science or what passed for it; mental ingenuity and the pride of unbelief, were all pressed into service for the predetermined purpose of tearing the Bible to pieces and thus destroying the God-head of Him to whom it witnessed.

Modernism is only a modification of the older plans of attack, in as far as it combines the salient characteristics of all. Hollow and cloudy in its tenets, shifty and shallow in its hierophants, it is, in the graphic phrase of Pius X, "a congeries of all heresies." It has had a shorter and less vigorous life than its predecessors. Within the reign of the Pontiff, whose motto is "to restore all things in Christ that Christ may be all and in all," it has left the Catholic world as it found it, firm in the faith of Athanasius; "Jesus Christ is God of the substance of the Father, begotten before the world; is man of the substance of His Mother, born in the world; perfect God and

perfect man, of rational soul and human flesh subsisting."

How does this bear on the miseries of men? It was to heal them that God's love devised the Incarnation of the Word, "for God so loved the world as to give His only begotten Son," and the Son so loved the world that He "emptied Himself taking the form of a servant, . . . humbled Himself becoming obedient unto death." He not only died for us; He lived our life, and from the moment of Conception went through the whole gamut of human wants and woes. "Being rich He became poor for our sakes that through His poverty we might be rich." Perfect man in physical weakness, as in strength, He realized as none other the nature of life's complex burden and felt in His own Person every pulse of humanity. Thirty years He chose of poverty, hardship, toil, and then went forth "doing good and healing all that were oppressed by the devil." Delighting "to be with the children of men," He so adopted their ways that He made their daily experiences the framework of His teaching. From His human experience, as well as Love Divine, sprang His call to humanity: "Come to me all ye that labor and are heavy burdened and I will refresh you." "All, sinners and sinless, enemies and friends, the oppressed of every race and nation," and for their sakes He exhausted the bitterness of pain and shame and death. Come to heal spiritual ills, He could not behold physical suffering without drawing on His omnipotence for relief; so that disease fled from His glance and, to dry a father's, a mother's, a sister's tears, death was changed into life.

A Man, He sympathized with man's material wants, but enjoined: "Seek ye first the Kingdom of God and His justice." Most of man's miseries, and these the worst, are, of his own making. Inverting the order of things he would have heaven upon earth, barter the spiritual for the material, and enjoy in time what is reserved for eternity. Reducing the error to a system, Materialists, Socialists, Hedonists would thrust future readjustment aside, expel God from their institutions, as in France and Portugal, and confine human happiness within the circle of temporal life. The scheme cannot satisfy, for the soul is spiritual and things material cannot appease its hunger.

Christ, knowing as God what alone can satisfy the nature He assumed, directed man's eyes to the larger life beyond the short span of time. Human suffering He willed not to destroy but to ennoble. He, the perfect Man, endured all from Crib to Cross, from womb to tomb, and then He rose in glory. The Incarnation found its complement in the Resurrection. He would teach us that sufferings are the trial practices of virtue; that only they who manfully endure them develop the spiritual prowess that wins the prize of blessedness, of freedom, of unpurchasable and inalienable riches. Blessed, He declared, not the mighty and wealthy and triumphant, but the poor in spirit, they who hunger and thirst after jus-

tice and suffer persecution for justice' sake; blessed the merciful, the meek, the peacemaker, the pure of heart: they shall obtain mercy and be filled with plenty, shall as children of God look into the His face and take possession of His Kingdom.

Not by hate and strife shall wrong be redressed: "Love your enemies; do good to those who hate you; pray for those who maltreat and slander you, that you may be the children of your heavenly Father." Christ exemplified this love not merely in His life and death; He would abide with those He loved forever. Exhausting His omnipotence by a miracle of love, He reproduces the Incarnation in mediation and atonement on our Altars and, enwombing His Divinity in our tabernacles, draws men's hearts and minds from the travails of time to the joys of His and our eternal Home, where "death shall be no more and time shall be no more, nor weeping nor sorrow shall be any more." There every reach of the mind shall be filled, every longing of the heart shall be sated, "for eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive what things God hath prepared for those who love Him."

M. KENNY, S.J.

Mass in the Presbyterian Church

III.

IN NEWARK, NEW JERSEY.

In the city of Newark, this so-called Presbyterian mission for Ruthenians is at present held in the hall of a German Evangelical church on College Place. In its interior arrangements it strongly resembles the Hope Chapel. There is the same platform with a pulpit in the middle. The back of the platform here is filled with an organ, and against this organ the altar is built. In front of the platform and directly in front of the pulpit is the *analogion* with its two lighted candles and the crucifix in the centre. The altar here, built up on the platform, was clothed in white and had but six lighted candles on it, a cross and above it a picture of the crucifixion. Worshippers knelt in the aisles, crossed themselves repeatedly, came forward to the *analogion* and kissed the crucifix several times, knelt down again and crossed themselves.

Here again the celebrant, who was said to be Basil Pyndykowski, was vested in all the vestments of a Greek priest, and officiated on the altar with even more ceremonious gesture and form than his confrere in New York. The Little Entrance with the Gospels and the Great Entrance with the bread and wine were celebrated with particular pomp and ceremony. At the Little Entrance the celebrant preceded, and followed by a member of the congregation, each carrying a lighted candle, came out from the vestry into the body of the church bearing the Book of the Gospels. When he came in front

of the *analogion* he blessed the congregation with the Gospels in the sign of the cross and then stood there to allow the members of this peculiar Presbyterian congregation to come up and kiss the figures of the evangelists on the volume. The Gospels were then carried in stately procession to the altar. Here the epistle was read from the choir loft, and afterwards the Gospels were brought from the altar to the pulpit and the Gospel of the day was intoned, while the sanctuary attendants stood around with lighted candles.

At the Great Entrance the celebrant again left the altar while the Cherubic Hymn was sung and, preceded and followed by candle bearers, came forth from the vestry bearing the chalice and paten containing the bread and wine, and having the *aer* or veil thrown over his left shoulder. When in front of the *analogion* he turned and faced the congregation, and with the chalice and paten he made the sign of the cross over the congregation, saying the usual prayers for the church authorities, with the omission of the Pope and Bishops. The vessels were then carried in state to the altar and the imitation Mass proceeded. At the *Sviat* (*Sanctus*) the bell was rung, and again at the consecration when it was rung three times at the intoning of the sacred words of each institution, the people all devoutly kneeling and crossing themselves.

It is not necessary to follow this imitation Mass of the Newark Presbyterian church in all its details, for it repeated everything which has been described concerning Hope Chapel. The response to the first antiphon was: "By the prayers of the Mother of God, O Saviour, save us!" That of the second antiphon was: "By the prayers of thy Saints, O Saviour, save us!" At the end of each of the three antiphons the celebrant intoned: "Commemorating our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever Virgin Mary, with all the Saints, let us commend ourselves and one another and all our life to Christ our God." All through the imitation Mass the celebrant blessed the congregation using the sign of the cross, while the people repeatedly crossed themselves again and again. He elevated the chalice and paten as already described, and again intoned loudly: "Especially our all holy, all pure, most blessed and glorious Lady, the Mother of God and ever Virgin Mary," to which the choir sang the response: "Meet indeed it is to praise thee, Mother of God, ever blessed and immaculate Mother of our God. More honorable than the Cherubim and beyond compare more glorious than the Seraphim, thou who without stain barest God the Word, thee, verily the Mother of God, we magnify." This *Bogorodichen* (anthem of the Mother of God) was sung once again during the service, which is fully described in the statement about Hope Chapel. This imitation Mass was almost an exact counterpart of the Greek Catholic Mass, as any one could see by going to the Greek Catholic Church of St. John the Baptist upon Court Street, some four blocks away. At the con-

clusion of the Mass the members of the congregation went forward to the *analogion*, kissed the crucifix there, crossed themselves repeatedly and made a reverence to the altar as they left. Certainly, none of these doings here or in Hope Chapel could by any stretch of the imagination be called a Presbyterian form of worship.

About two years ago most of these Ruthenians belonged to the Court Street Greek Catholic Church, but they had a quarrel about the management of the church and its funds, and being defeated left in a body and undertook to set up a new church. Their disagreement did not arise out of theological or disciplinary differences, but solely from a quarrel about church management. Their difficulty, however, was to get a priest, for neither a Greek Catholic nor a Greek Orthodox priest could lawfully perform any sacred rites for them. Then they had recourse to another expedient, which shows their lamentable state of mind. Some five years ago a Russian monk, called Seraphim, was expelled from his monastery for misconduct. He went to Constantinople and the East, and while there claimed to have been consecrated a bishop. At any rate he procured a bishop's robes and all the insignia, according to the Greek rite, no matter whether he was entitled to them. I have in my possession a copy of a letter from the Russian Consul General in Constantinople, saying that he had never been consecrated by any prelate whatsoever in the East. At any rate Seraphim came to the United States, but no one, either Greek Orthodox or Greek Catholic would have anything to do with him. So he betook himself to Canada, and in Winnipeg and the surrounding country undertook to found an independent Greek church, having nothing to do with Rome, Constantinople or Moscow. He ordained to the priesthood several singers and choir masters (*diaki*) and made them full-fledged Greek priests; and even ordained almost illiterate immigrants for a consideration it is said. One of these church singers was a certain John Bodrug, who was thus made a Seraphimite Greek priest. This Ruthenian congregation in Newark called him as their pastor. The present pastor, Pyndykowski, his successor, and the former editor of the Ruthenian paper *Ranok* in Winnipeg, was also ordained the same way.

Bodrug when he became pastor sought out the Presbyterians, and in some way convinced them that he was a Presbyterian too, and got their support for his congregation. Dr. Lusk, of the Newark Presbytery, has been said to have received him with open arms. He received help from them in a suit between the real Greek Catholic church and the seceding congregation of which he was pastor. In the course of that suit an affidavit was made by Michael Baron on July 21, 1908, on behalf of the seceding congregation, in which he said: "the Rev. John Bodrug is a Greek Catholic priest," and John Bodrug, himself, in his own affidavit made July 30, 1908, in the same suit swears that "he recognizes seven sacraments of the church, and has used the Greek ritual in full, as

the same is used by the Greek Catholic Church," and further down says, that "it is not true that he has ever stated that he was a Presbyterian." Bodrug and his side lost their case before the Vice-Chancellor.

Another case in which Bodrug was involved came up in the Newark District Court before Judge MacLear. Bodrug caused the arrest of a Greek Catholic for slander, in saying that Bodrug was not a priest. But many of Bodrug's own witnesses testified that they were Greek Catholics and went to the Collège Place services, because he had always represented himself as a Greek Catholic priest, and they believed that the Mass he celebrated there was a Catholic Mass. But Bodrug himself was obliged to admit that although he used the Greek ritual pretty much as before, yet he was acting in connection with the Board of Home Missions of the Presbyterian church in New York City, and that really he was not a Greek Catholic priest. He again lost his case.

These are the people with whom the Presbyterian church is dealing in this missionary work, and these are the methods which are taken to attract the Ruthenians to them. They have gone even further. Just now the Missionary Board is engaged in building a \$32,000 church for them, Sts. Peter and Paul, on Beacon Street, Newark. I have a picture of it before me in their paper, *Sojuz*, and it is decorated with the Ruthenian spires and each one is capped with the Slavonic three-armed cross. It is expected to be dedicated upon the feast-day of the Immaculate Conception (*Neporochnie Zachatie*) which falls according to the old style calendar on December 22, 1910. As a most remarkable thing, this Presbyterian Mission observes the feast-day of the Assumption, August (15)-28th, the Nativity of the Blessed Virgin, Exaltation of the Holy Cross, and all the feast days of the saints.

In connection with this reaching out for foreign immigrants by the Presbyterian church we may note the fact that the Fourth Presbyterian church, at the corner of Fourth Avenue and Twenty-second Street, died almost from lack of a congregation. The land, however, was sold for \$660,000, and a business house now occupies the place, while the handful of church members worships in the United Charities building. They have recently decided to come up town near Columbia University, but the voting for the new site revealed a church voting membership of only ninety-six persons. It seems, therefore, that with so little membership and so much money, the Presbyterian denomination might well confine its efforts for the spread of its membership to those who have fallen away, and to those of Protestant indifference who need its ministrations badly, rather than to poor immigrants of the Catholic and Orthodox churches by playing upon their beliefs and practices through the medium of pretended priests and pretended celebrations of the Mass. Here is a real idolatry for zealous Calvinists to thunder against, a deliberate proposing of mere bread and wine for divine worship.

ANDREW J. SHIPMAN.

The Growth of Materialism in England

When the enemy of mankind sowed religious dissension in the fair fields of God, as a result of his evil cunning, the good seed was like to die in human hearts, and upon the souls of men there fell the darkness of unbelief. Out of which spiritual gloom, there rose up the spirit of Materialism, whose influence is now making itself felt in every walk of life. Rich and poor are suffering alike from the effects of the new order, as may be seen in the growing indifference of the people regarding the things that matter.

"O that thou hadst hearkened to my Commandments," cried the Prophet, who perchance saw as in a vision the social and moral problems of to-day—"thy peace had been as a river, and thy justice as the waves of the sea." But wise men are generally at a discount: even the prophets have spoken in the wind. And to-day no one has time to give heed. Each man is busy with his material concerns.

In the underworld of labor, where the teeming millions live, the struggle to live is so fierce as to exclude all else. The claims of the material absorb their whole being. The majority of the toilers have no ideals. Many have no belief in a future state. Some have never heard of a God. When their hour comes they creep into their lairs, like the beasts of the field, and, with a curse on their lips, they pass out to judgment. Doubtless some among them may have sinned against the light. But of the rest, who shall speak? Verily they have lived and died in the darkness where false gods beckon.

Led on by these lying spirits, the inhabitants of this underworld have been induced to forsake the straight and narrow way of belief for the trackless waste of Rationalism. And in this wilderness they wander hither and thither throughout the long night of their earthly pilgrimage. They are without knowledge and destitute of hope.

"*Sufficit tibi* sounds well," says a modern writer, but music will not heal the wounds of the soul: *Sufficit tibi gratia mea* sounds equally well, and it is the sovereign salve for broken or despairing humanity. To those who know the conditions of life in poor quarters, the decline of religion is to be attributed in part to the spirit of the age which is prejudicial to the interests of the supernatural, but in even greater measure to the social and economic disabilities which fetter the many in all our great cities.

In the present day it is an acknowledged fact that the conditions of industrial life and labor are not only un-Christian but inhuman: the sweating system is sapping the life blood of the masses just as surely as the housing system is undermining their morality, with the result that even those who believe, can hardly withstand the strain thus imposed upon them.

That there are in these quarters, vast numbers of our Catholic poor, whose lives are an example of Christian

virtue is a significant testimony to the power of Divine Grace. There are others alas! and these not a few, who are of frailer build and it is these broken ones who constitute that section of our poor commonly called the leakage which the Catholic Church in England mourns so far in vain. And if this instability be experienced among those who are strengthened by a faith in the Promises, what must be the difficulty among those who know not God?

Leo XIII had a clear conception of this when he wrote, "Those people are much mistaken who say the social question is *economic* only, in the sense of a money question. On the contrary, it is primarily moral and religious, and there to be met by moral and religious forces." For in truth the slum tenement is nowadays no school for saints; and to preach a standard of ethics to a people whose physical and moral environment renders it impossible of attainment is neither reasonable nor just.

Housed in dens that are a blot upon a Christian state; herded together in over-crowded areas which are a menace alike to body and soul, what wonder is it that the ten Commandments are in danger of becoming obsolete? To see these stricken ones huddled up in their rags; to know that they are not only cold but starving; to realize that they are constrained to labor for such a pittance as to render a self-respecting life impracticable—in view of these things it is inevitable that there should be a general slackening of the cords of self restraint: the effects of which are chronicled in the unedifying news of the daily press.

But though these facts do not surprise the sociological student who is acquainted with the life of the submerged, and though the British public reads unmoved the criminal happenings in our midst, the gravity of the position is such as to excite serious comment from those beyond our borders.

Thus a London weekly writes: "The increase of crime in London has alarmed the United States Department of Commerce and Labor, which has published a statement on the subject. 'London,' says the report of the department, 'is paying the penalty paid by all large cities. Crime is inside her gates. In round numbers she has to pay nearly £1,600,000 to keep criminals in check, for that is the sum paid to her police, courts, prisons and prosecuting officers.'"

Those statistics are interesting. They testify that the decline of religion has projected its shadow where few would have looked for it, namely, in the coffers of the National Exchequer. So that, viewed from the standpoint of mere national expediency, the cult of the Material may prove not only a moral but an increasing financial burden to the statesmen of to-morrow.

However reluctantly it be admitted, the truth must nevertheless be stated, that in this, our day, a vast number of our fellow men and women have practically repudiated God. So much indeed is this the case, that it seems a blinking at facts to speak any longer of England as a Christian country. Taking them all round, it is open to

question whether one-twentieth or even one-fiftieth of the denizens of our cities is not covertly pagan. Possibly the percentage is higher, since many still retain the name of believers while they have ceased to practise any form of religion. Nor is this all. For while the decline of religion is so marked a feature in the life of the English masses, it is unfortunately not confined to the poorer population. The cult of the Material would seem to be equally practised among the upper ranks of society.

Addressing a conference of clergy and church workers at Blandford (I quote from a London daily paper), the Bishop of Salisbury said the growth of divorces and suicides, the trying controversy with regard to the education question and many other things, had made people anxious of the country, not to speak of the Church. There had been revealed, he continued, the terrible and painful fact that a great many people were giving up public worship, and that a large proportion of the people of England paid little attention to religion at all.

The above is a moderate estimate; the fact being patent to all that Materialism is stalking in the land, and following in her wake is a multitude whom no man may count. That the generation of to-morrow will go to swell these ranks is not only possible but all too probable, for what Cardinal Manning said of his own day, applies with even greater force to ours. Speaking of the threatened un denominational teaching in the elementary schools of England he wrote: "Satan knows well that if he can separate religion from instruction, he has cut through the roots of the Christian civilization of the world. For that reason all the art, all the wiles, all the frauds, all the false politics of this day, are directed to what is called secular education, national education, imperial education—anything you like, only not Christian education."

But apart from this very real danger of the future, it is a matter of common knowledge that rationalistic tenets are to-day taught and held by all sections of society, each day bringing its quota of proof in the lowered standard of our social life. With the decline of religion, corruption has set in. And as the excesses of Imperial Rome hastened the downfall of a mighty power, the same causes now threaten to undermine the foundations of an empire more vast than Cæsar's.

As an interesting side-light on the cult of the Material which is now so widespread among us, let me quote in passing, an opinion expressed by a man about town. This man was without religious bias. He was a free-thinker. He had traveled widely and in his wanderings East and West, had had considerable opportunities for studying life in many queer corners. Besides this, he knew his London, and he belonged to more than one London club. And after discussing the comparative morality of modern countries and peoples, he stated his conviction that London was, of all cities, the most wicked.

Do you mean that literally? I asked. He paused, then with greater deliberation, he repeated the statement. "For it is my firm belief," he said, "that not even Sodom

and Gomorrah rolled into one, could equal the iniquity of modern London."

As to the accuracy of this statement, the more wise must judge. As for me, "my tongue is the pen of a scrivener that writeth quickly."

But taking a comprehensive view of the present-day position in England, it is evident that religion is fast losing its hold on the popular mind. In the cities the churches are crumbling; in the country districts, the chapels and other religious conventicles are being emptied of worshippers. Their power of appeal is either dying or dead. Practically every house of worship is feeling the action of the encroaching waves—of the fret and stress of those new ideas which assort not with revelation and which spurn the claims of the supernatural. Soon there will be no church left standing save that which was built upon the Rock and against which the waves of unbelief have beaten in vain for nigh two thousand years: which Christ—backed by the promise of God—is destined to outlive all error and all time.

Perhaps it was a slowly dawning realization of this truth which, in the evening of life, was borne in upon the Sage of Chelsea, for we read of Carlyle that "in his extreme old age and when every vestige of religious credence had left him," admitted to his biographer Froude, "that the Mass was the only relic of religious faith now left in the world."

That the cult of the material is not peculiar to any one state or country, and that England is not an isolated example, is indicated by the first encyclical of Pius X wherein he deplores that the nations are forsaking the God of their fathers and are falling away into rationalism and unbelief. Thus he writes: "For who does not know that now more than in all ages past, the society of men is stricken by a most grave and deep disease which is growing daily graver and eating it utterly away, hurries it on to its ruin?"

Therefore, the matter being urgent he impresses upon all Christian rulers "that the divers orders of the state must be brought back by Christian laws and customs. For assuredly, says the Supreme Pontiff, if in the cities, if in all the villages, the Commandments of God were faithfully kept, if holy things were held in honor, if the use of the Sacraments were frequent. . . . there would be very little more to be done, in order to re-establish all things in Christ."

M. QUINLAN.

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The joint assembly of the legislative chamber of Switzerland has elected Marc Emile Ruchet President of the Swiss Federation for the year 1911, in succession to Robert Comtesse, who is completing the one year term in that office sanctioned by the Swiss Constitution. Louis Forrer was at the same time chosen Vice-President. Ruchet is now filling the post of Vice-President and Minister of Home Affairs in the government of the Federation. Forrer has already served a term as President, having filled that office in 1906.

CORRESPONDENCE

Prosperous Mexico

MEXICO CITY, DECEMBER 2, 1910.

The eighth of December of this year marks the beginning of a new era of prosperity for the Republic of Mexico. On this day President Porfirio Diaz took the oath of his high office for the eighth time, and the better elements of Mexican society congratulate themselves that the old general is still able to be at the head of the government, and to devote all his energies to the development of his country. The fact that Diaz is once more President of Mexico is a guaranty to all those who have interests in this country; it means that peace will continue even as during the last thirty years, and that every foreigner who wishes to cooperate either with his money or his talents to the prosperity of Mexico shall receive a hearty welcome from the man whose chief policy has been to promote and encourage by all fair means the investments of foreign capital in this country.

The firm step and pleasant smile of Gen. Diaz showed that he was in the best of health; and the cheering of the people as he passed by is a proof that he is yet the idol of his country. After he took the oath of office the president returned to the National Palace, there to receive the congratulations of the diplomatic body, the army and the people. The words of the Hon. Henry Lane Wilson, the American Ambassador, are a valuable recognition of the work of Gen. Diaz, and show the confidence which foreign governments place in the present administration.

"The marvelous development of Mexico," said Mr. Wilson, "during the successive administrations to which your excellency has been called by the mandate of the suffrages of your fellow citizens; the moral and material progress which has been achieved, the firm position of the public credit, and the faith felt by the nations and rulers of the world in the stability and responsibility of this government are matters of common history, which, however well known, may be repeated with profit upon this occasion which is so profoundly significant for the future of the republic."

It is to be remarked that this happy event was in no way marred by the petty disturbances which have occurred in some parts of this country during the last few weeks. False accounts of this disturbance have been sent abroad by the few partisans of a certain very wealthy man by the name of Madero, and the yellow press has not been slow to make the most absurd commentaries on them. But these disturbances were far from being as reported. Americans and all foreigners who have interests in this country must be very cautious in crediting such reports, the sole purpose of which is to unsettle the minds of foreign investors and to breed discord where greater confidence than ever should be felt.

No thinking person will ever give a second thought to this Madero and his plans. It is enough to study his personality, and the means by which he tried to subvert the present prosperous and happy condition of Mexico, to be convinced that he belongs to that school of petty and ambitious mischief makers who are the cause of the continual civil strifes which clog the progress of the Central American Republics.

The partisans of Madero (happily few in number and of no influence) go to the United States, and there clamor

against what they, and they only, call the tyranny of General Diaz, and of the large party which supports his Government. They bribe the yellow journals of the United States, and therein write articles like the "Barbarous Mexico" series, which are nothing but libels on their native land. These men who by such means seek the sympathy of the American people, are the very ones who incite the Mexican populace to insult peaceful American citizens in the streets of Mexico, because a motley mob recently burned a Mexican in Texas, and seek thus to foment international discord. To bring about the discredit of the Diaz administration, even at the expense of their country's honor, is the chief aim of Madero and his henchmen. As for Madero himself, what has he done to entitle him to occupy the high position to which he aspires? Surely no thinking person would like to see such a man take the place of the Maker of Modern Mexico.

The work of General Diaz has been often studied; but that work cannot be understood fully till one considers the state of this country previous to his time. The treasury was in a state of bankruptcy; the few railroads and the insignificant telegraphic lines which then existed, were constantly destroyed by bandits and revolutionists; the lives and property of foreigners as well as of Mexicans were in constant danger; national credit did not exist; the lack of discipline in the army was notorious. Troops sent in 1847 to fight the enemies of their country pointed their rifles not at the lines of the enemy, but at those of their countrymen who supported the established government. From this chaotic state of affairs Diaz made the Mexico of to-day in the short interval of thirty years. A few figures will speak more eloquently than anything I may say:

Revenue of the Federation in 1884-85, \$30,660,434; in 1908-1909, \$98,775,510.

Treasury Reserves in 1884-85, none; in 1908-1909, \$76,022,511.

Imports, 1884-85, \$23,786,684 (gold); in 1909-1910, \$194,857,547 (silver).

Exports 1884-85, \$46,670,845 (silver); in 1909-1910, \$260,056,228 (silver).

Railways 1877, 383 miles; in 1910, 15,260 miles.

Telegraph lines 1877-78, 4,437 miles; in 1910, 31,069 miles.

Capital of chartered banks 1897, \$41,050,000; in 1910, \$176,609,000.

Production of gold 1884-85, \$1,804,668; in 1908-1909, \$44,881,620.

Production of silver 1884-85, \$33,226,211; in 1908-1909, \$77,076,097.

Units of mail matter handled 1897-1898, 112,840,890; in 1908-1909, 202,000,000.

The state of the finances of Mexico was well summed up by Sir Edward Grey the English Secretary of Foreign Relations, in a speech delivered in the name of the King, at a banquet in London, recently, in honor of the Honorable José Yves Limantour, Secretary of the Treasury of Mexico. "In regard to the finances of Mexico of to-day," he declared, "it was sufficient to state that the deficits of the past have become superavits, and from these surpluses have come the reserve funds which have made possible the numerous public works constantly inaugurated, and the material betterment and welfare of the nation in general." These words pronounced by so high an authority, and at a moment when yellow journals flared lurid headlines about the "Revolution" of last month, are the best proof that the credit of Mexico is

still unimpaired, and that great foreign Governments have faith in the present administration.

I do not believe in indispensable men. Should the worst happen, Mexico will still be there. But if General Diaz can still ably head the Government, and if the large majority of the Mexican people, and of all the foreigners who have made their home with us wish him to be there, it is not only an act of patriotism but of the highest justice to support his Government and let him finish the great work which he has so far so successfully carried out.

It is ridiculously false to say that the president is no longer popular. Those who saw him ride from the "Monument of Independence" down to the National Palace, on the 16th of September last, and heard the spontaneous cheering which greeted him on all sides know otherwise. But this last attempt at insurgency on the part of Madero, and his demented followers, is the strongest proof of the president's popularity, for the legislatures of all the States, large crowds of people, labor societies, and commercial bodies, have offered themselves to support the president instead of joining hands with Madero. That the president is keenly alive to the importance of having with him the great commercial and industrial associations, is well shown by his answer to Mr. Manuel Buch upon the latter's congratulations to the Chief Executive in the name of a large group of prominent merchants of Mexico City. "The class which unites capital and honest effort to patriotism," said the president, "is the class which should lift its voice loudest against the forces of Anarchy and Socialism which are the unrelenting enemies of national peace and progress. The voice of true citizenship is the voice of justice, and is the voice which should calm evil passions and stay the advance of brigandage."

This attempt of Madero has not been without good fruits. The "Revolution" has given us the opportunity to see the loyalty and efficiency of the army. The trouble makers were obliged to pry open two prisons in the small towns they captured in order to swell with criminals their meagre ranks. The people remained alien to sedition. This means that the Mexicans are a peace loving people. It also means that after Diaz there shall be "no deluge," but the continuation of the grand era of peace and prosperity which he established thirty years ago. This great country of a million square miles, and millions of people well impelled towards civilization and prosperity shall not turn back.

BENJAMIN MOLINA CIREROL, A.B.

The Devil and the Peasant

There is a story current among the Syrian peasants that one of them went into partnership with the devil to cultivate the soil. The first crop was potatoes, and the devil got the stalks. They then tried wheat and the peasant took the ears. The angry devil then went to the peasant's hut to beat him with an ox-goad; but the place was too small for the goad, and the peasant prodded his foe with a pitch fork. Exchanging weapons they went outside to continue the fight, and there the ox-goad kept the devil at a distance.

This is their favorite illustration of their national cleverness. They can always get out of a fix, be it with the government or their enemies. Their ignorance is astounding, but not more so than their astuteness, in (more or less honestly) baffling an adversary. The Arabians have a proverb: "Don't seek the friendship of a peasant. If you don't rule him, he'll rule you." And

it's true of the Syrian countryfolk; to do anything with them at all you must simply hold them tightly in your grip.

How the poor old Sultan Abdul Hamid was abused and sworn at! But he was the least of the tyrants in this unfortunate country. Each village has its Abdul, one who has got the upper hand, and makes it felt: who sows dissension, bribes openly, even terrorizes his neighbors to gain his ends. Take the system of tithes, for instance. Here is where they especially show their shrewdness. In this country the taxes are farmed out, and in my opinion this is the most widespread cause of ruin and disaster in the whole Ottoman Empire. The income from the crops of each village is, say, 10,000 piastres. The government puts the taxes on this at auction, and give the task of collecting them to the highest bidder. The latter must then give the government a proof of solvency, either by handing over some of his land-titles, or in any other way so as to make up for the 10,000 piastres, *plus* the extra figure he bids, say, 500 piastres. Then he takes the place of the government, which lends him help and protection, even sending police if called for. Now, right here is the radical viciousness of the system, for of course the tax-collector will, by hook or crook, extort as much above the regular sum as he possibly can. The surplus goes to his own pocket. He is thus in a position to get rich quickly, having even the arm of the law on his side. He will not scruple to gain three or four thousand piastres in a single village. Thus, the ordinary tax on the income of the harvest would be 12½ per cent. He makes it 14, 15 or even 20, if he can.

If the villagers would only resist this tyranny by joining forces, and flatly refuse to pay more than the regular tax they would escape the evil. But, alas, such things rarely happen here. If there is one trait more characteristic than another of this country it is the fatal dissension and strife that reign everywhere, even in the family. This is why the country is ruined and a prey to Turkish exactions. The government never steps in, except when called in by a formal accusation of one native against another. And the result is that where there is the greatest enmity there is also the greatest poverty.

To come back to our subject. If by any chance it should happen that the villagers unite to refuse to pay more than their 12 per cent. the contractor starts in to sow dissension. He begins with the sheik or another of the most influential citizens, and offers him a certain percentage if he gives his help. The man thus tempted rarely refuses and the contractor then has smooth running. Pressure is thus brought to bear on all by this accomplice, who knows just how much each one is worth, and together they squeeze out what they want. If a villager refuses, a false accusation is trumped up, the government steps in (there are, by the way, as many false, absolutely unjust lawsuits here as just ones), and after that all is easy—the wretches get what they call for.

This is the general tax-system. The government is not a cent richer because of it, for it gets only the price bid by the highest bidder and nothing more. It is the tax-collector who gets all, swooping down on a village as he does, like some hideous bird of prey. But don't think that these men are always strangers to the country; often they are the men of the village itself, for they are in a better position than any to know just what each one can or cannot give.

This system obtains throughout the whole country. But if the peasants only remained united they could make

life so miserable for these tax-farmers that they would never come back again. They do so occasionally and here is how they go about it. All the grain is taken into one immense barn, and measured; this is to calculate the tax. It takes more than one day, and during the first night all conspire to get away with a goodly portion of the grain thus gathered. Hence the tax-farmer loses heavily. In many cases, the parish-priests have even encouraged such action, and perhaps some moralists would not blame them. It is a case of legitimate defense. But the moral effects of the whole thing are lamentable; it encourages all sorts of violence, and develops that spirit of lying and trickery so noticeable in the land. Somebody once said that they can even do more than beat the devil, for have they not outwitted a tax-farmer?

In the same way they beat the government out of the military service it demands of them, in virtue of the new Ottoman constitution, which now enrolls men without distinction of religion. The Greeks and Armenians have gladly acquiesced in the new ruling and indeed have openly volunteered. But with the Syrian Christians it was different. They protested vigorously: nothing could make them obey. The Government, however, was in earnest, and sent out recruiting sergeants to all the villages; and that was where their troubles began. The only thing they had to go by was the baptismal register, and in hundreds of cases that did not even exist! Then they fell back on the citizenship papers of each Christian. Here again they were baffled. This is the way it happens. Every male Christian is taxed, so as to make up for the tax of blood demanded of Mussulmans.

The ordinary system for this is to take the number of boys born in a year, divide the sum total of the resultant tax by the number of the inhabitants and tax each one equally. Now it is clear that the fewer the children, the smaller will be the tax, and naturally this course was followed. The child was not declared until it was absolutely necessary, e.g., on change of residence, etc. Hence men of forty, if down at all, were down as being only twenty or twenty-five years of age. The Christians were not blind to all the difficulties of the situation. According to the new law all ministers of religion were exempt, and it had not been promulgated a week when, in one instance, 200 children of from thirteen to fifteen years of age trooped off to a neighboring monastery. All but four were, however, on examination, sent away. Then another expedient was thought of. The law exempts all who have married an orphan girl of another district who cannot support herself. For a while poor orphans of other districts were at a premium. But after all, the best means of escape was America.

This shows more than anything else how much in earnest they were to escape the army, for in a few months every single young man who was eligible for the army emigrated to America. Then, when the recruiting commission came and called for those of legal age, they were shown men of thirty or forty, or an elder brother beyond the age or were told the person sought was in America. To back all this up they brought a mob of witnesses who all cheerfully swore in the way desired. Many a time I told them such conduct was unworthy of Christians. They laughed at me. Everything is lawful in their eyes, provided it gets them out of a fix. Out of 300 young men in the districts south of the district of Bekaa, not one-tenth served, and of these not one Christian.

Besides, the Mussulmans take it ill to see Christians put on an equal footing with themselves and they would rather prolong their time of service than see their place

taken by a Christian. The solution of the problem will be to make the Christians buy themselves off instead of serving.

Now you see that the story that I told in the beginning is an only too true picture of the reality, and that these poor peasants balk at nothing to get themselves out of trouble. That state of affairs will last as long as there is not a regular civil service in the hands of intelligent and honest officials.

J. J. HAVA.

Germany's Foreign Colonization

The public proceedings of the third German Colonial Congress, which met in Berlin early in October, furnish new and convincing evidence that Christian missionaries are to-day, as in earlier years, the most reliable authorities regarding existent conditions in the colonies. The papers read by missionaries during the Congress, and their extremely pertinent suggestions during the discussions marked them as men of practical experience and keen appreciation of the difficulties facing Europeans in their efforts at foreign colonization. The colonies owe a debt of gratitude to these untiring workers, who so ably exposed their interests; and the government officials recognize the advisability of furthering to the utmost the suggestions the missionaries advanced. Never before, perhaps, in Germany, has the worth of Christian missionaries, indefatigably toiling in the forefront of progressive civilization and unweariedly as well as unselfishly interesting themselves in the promotion of the welfare of their people, been acknowledged as it has been in the course of the past year. Happily is this so, for the poor natives of our colonies. A harmonious cooperation of the government's agents with the missionaries assures the Christian character of the great work Germany is striving to encourage in its development of foreign colonies, and without such a character the reward of its labors in the interests of the natives would be scarcely worth the tremendous price it is paying for this colonial expansion. The proceedings of the Congress this year were followed with widespread interest, a proof that Germany's new imperial policy of foreign expansion is taking a strong hold of the people. The reports presented give assurance that the foundations have been well laid and that hereafter we may look for a progress that will entirely satisfy our national pride. One feature of the meeting was extremely gratifying. In previous conventions of the Colonial Congress men's minds seemed to be divided between the rash enthusiasm of one section of the delegates and the timid, hesitant policy of another. This year neither extreme appeared to have place, the delegates set about their work in a dispassionate, eminently practical way, and made clear to all that a keen sense of assured policy had come to rule. They showed they knew the established purpose of imperial colonization had met with marked initial success, for the future there was need merely of prudent building on the sturdy foundations already laid.

S. G.

Word comes from Germany that the Government has laid before the Reichstag for approval an amendment to the existing patent laws of the empire, which will have widespread consequences. Alleviating a necessary protection of German industries as motive of the change proposed, the Government authorizes the annulment after a period of three years, of patents issued to foreigners, which cover articles entirely or chiefly manufactured outside of Germany and its colonies.

A M E R I C A

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Greeting

To-day AMERICA sends its most heartfelt Christmas greetings to its friends, all the world over; not as a conventional and perfunctory message, but as a profoundly earnest and grateful response to the multiplied manifestations of kindness, encouragement and even of affectionate solicitude that have made of the year now drawing to a close, almost a perpetual Christmas for those who have been charged with its success as a Catholic Review.

Independently of the recurrence of the festival, the Catholic journalist hears ever ringing in his ears, the far-away echo of the hymn on the hills of Bethlehem: "Glory be to God in the Highest and Peace on Earth to Men of Good Will." The plenitude of that glory is in the Incarnate Word, the knowledge and love of Whom can alone bring peace to men. For it is written that "the nations shall walk in His light and kings in the brightness of His rising."

To endeavor to promote that glory and to extend that peace is not only a privilege but a continual recompense for those who directly or indirectly cooperate in the Apostolate of the Press. It is a preparation for that other Christmas when the echoes shall cease and the song itself shall be heard no longer in the sudden light that shone around the earthly Bethlehem, but in the infinite splendor of the eternal hills. That the meaning of those celestial harmonies may be grasped and that the Light from the Throne of the Word may be seen by all mankind is the wish of AMERICA to-day.

An Eloquent Voice from Portugal

The pamphlet printed by the Portuguese Provincial denouncing the new Republic for expelling the Jesuits from their native land, has produced a profound sensation in Europe. It is of great value as a historical document.

After a pathetic introduction, every word of which comes from a heart overburdened with its sorrow, the writer says: "In a century which boasts of its freedom, and is continually invoking the principles of equality for all alike, three hundred men and more, all citizens of the country and living in twenty different houses in Portuguese European and Colonial Possessions, have been driven out of Portuguese territory without being convicted of a single offense, without being afforded the opportunity of saying a single word in their own behalf, without being given the chance to carry away with them any thing but the clothes on their backs. Their notes, their manuscripts, their books which are the fruit of long years of labor and research are all lost.

"In the name of liberty they have been robbed of scientific collections of incalculable value, of museums of natural history, of physical cabinets, and laboratories in the colleges of Campolide and S. Fiel, which had been created by fifty years of unremitting and disinterested economy and toil. All those possessions belong to us and to no one else."

He gives us some valuable and at the same time some very startling information about the experiences of the Jesuit prisoners in the artillery barracks.

"During the night, the guards threatened to shoot any one who would attempt to rise from his miserable couch. They even went so far as to introduce into the guard-room a number of abandoned women who, poor wretches, withdrew of their own accord, overwhelmed with shame in the presence of the austere virtue and dignified bearing of the prisoners."

When the sentence of exile was pronounced the executioners demanded that these penniless men should pay their own way out of the country. When their inability to do so was represented to one of the officers, he answered: "Well! wait here till you rot, and then some one will furnish money enough to get rid of you."

Friends outside the jail heard of it, and the needed help was furnished, but before they were put out they were all subjected to the Bertillon system of measurement usually applied to criminals, and thus, venerable old men, men eminent for their learning at home and abroad, priests admired for their many virtues, and young men on whom the shadow of evil had never rested were compelled to submit to the degrading process. All the indications were photographed, then and there, as is usually done with the outcasts of society, and were reproduced in the papers with the names of the victims affixed.

"And yet," the indignant writer continues, "what have these alleged criminals done?" He then enumerates the six charges against them. 1st. Their concealed weapons and subterranean passages. 2d. Their wealth and their capture of inheritance. 3d. Their inveigling subjects into the Order. 4th. Their secret organization. 5th. Their hatred of the Republic. 6th. Their reactionary influence. He then proceeds to demolish those charges one by one. Needless to say, he does it most effectually.

He closes his presentation of the case in touching words of thanks to friends and benefactors. He forgives the executioners of himself and his brethren; and expresses the wish that Portugal may prosper, and return to proper sentiments of peace and justice.

Edward Douglass White

The appointment of Edward Douglass White as Chief Justice of the Supreme Court came to the people of the United States as a distinct surprise. The distinguished jurist was not only a Democrat, a Southerner and an ex-Confederate officer, but above all he was a staunch Catholic. Any one of these objections following the usual method of appointment would, it was felt, have debarred a candidate for so exalted a position from serious consideration. In the present instance no higher testimony could be given to the eminent fitness of the man for the place than that all these objections should be swept aside, and that, too, by a President himself profoundly learned in the law and most competent to judge of the qualifications for the position, a President, moreover, who had he not been honored by the nation with the office of the Presidency would be the most prominent candidate of his party for the exalted dignity which he has now conferred on Justice White. That the nomination was promptly confirmed by the Senate without reference to a committee may have been due in part to the courtesy usually extended to a former member of that body, but it is well known that the President had taken the Senators into his confidence and that he was well assured beforehand of their unanimous and hearty endorsement.

Catholics could almost afford to be silent in this instance of highest recognition of a member of their Faith, as their satisfaction and approbation would be taken for granted, were it not that gratitude compels them to join in the universal tribute of admiration felt by them, more, perhaps, than by their fellow citizens of other religious beliefs for the noble and disinterested action of William Howard Taft. True there was the precedent of another exemplary Catholic Chief Justice of the United States, the distinguished though much maligned Roger B. Taney, of Maryland, whose valuable services to his country not even the unfortunate Dred Scott decision can deprive of a foremost rank among former Chief Justices, though his dust lies to-day in an unhonored grave at Frederick, Md. But the appointment of Taney was made by Andrew Jackson, a fellow Southerner, and took place at a period too remote to have had any influence on the nomination of another member of the same religious faith.

If there was any hesitancy in naming a Catholic on the part of the President, the example of Gladstone, the grand old man, who in a Protestant nation made the Irish Catholic, the late Charles Lord Russell, of Killowen, Chief Justice of England, may have afforded him a suggestive parallel. If Gladstone could ignore the prejudices and traditions of three centuries and a half in Protestant Eng-

land, why should a President be less free in democratic America? Whatever may have been the pros and cons which presented themselves while he was deliberating on the choice, the President has displayed the courage of his convictions; he has risen above party, above sectional feeling, above religious bias, and in so doing has set an example of disinterestedness worthy of closest imitation by every citizen of the Republic.

Nor is it possible to overlook the universal acclaim with which the appointment has been received by press and people. "In the selection of a new Chief Justice," says the *New York Sun*, "Mr. Taft has well met his highest duty and his greatest responsibility. In the selection of Edward Douglass White he has conferred a richly deserved honor upon one of the greatest Justices that the Supreme Court has had in all its notable history. "Among lawyers," says the *Baltimore Sun*, "Chief Justice White is regarded as the ablest jurist on the bench and his opinions have always been worthy of the best traditions of the high court over which he presides. He is a man absolutely free from political bias. He was against the Government in the Northern Securities Case and with it in the income tax cases." And the *Sun* adds, "he has always shown himself a sound lawyer and the open-minded judge with a strong common-sense grasp for things practical."

"Even judges grow, and the mellowing and ripening processes of sixteen years' experience have made Justice White the logical Chief Justice. Questions of unusual moment will come before the Supreme Court in the next few years, and there are those who believe that the court itself, in a large sense, is passing through a crisis which is to determine now as never before what part it is to play in the development of constitutional government in this country, and we believe that it is fortunate to have at its head a man of the recognized balance and courage and vision of Justice White."

An Apologist for Modern Italy

William R. Thayer, who appears to be a Harvard historian, writes pompously in the December *North American Review* on Modern Italy. He professes to give what he calls the clue to it, that is, he tells his readers what Catholics have known and asserted for years, that it is the work of the secret societies. But he does more; he revamps the fable, so often exploded, that modern Italy was the work of heroes, accomplished in the face of great odds.

Mr. Thayer finds three foes of Italian unity; difference of race in its peoples, physical barriers in the country and the Pope. One would have thought the first and second quite sufficient to explain the existence of independent states in the peninsula until the Revolution gave the order for their union. Less than they separate Norway from Sweden and divide the Balkan States, and Mr. Thayer has read Italian history very cursorily if he

thinks that Florence and Milan and Genoa and Venice and Naples needed any one to hold them apart. The Pope could not be an enemy of an idea actually non-existent. He took Italy as he found it; and, like every other prince of the peninsula, objected to see any power, domestic or foreign, attempting to dominate.

But the Pope called foreigners into Italy to support him. He did only what the other Italian states did, what small states must do almost necessarily. Milan called in the French; the Medici in Florence invited them thither. Indeed A. H. Johnson, an historian of greater name than Mr. Thayer, excuses Ludovico Sforza on these grounds (Europe in XVI Century, p.16). Mr. Thayer's animus in the matter is evident when he is seen reproaching the Pope for calling in Pepin against the Lombards!

The spiritual authority of the Roman Pontiff is not a consequence of the temporal power. Only the merest sciolists could suggest such a notion. How such succeed in imposing themselves on people is a question the answer to which is humiliating to human pride.

Mexican Misgivings

In spite of many official and officious expressions of friendship between the United States and Mexico, we must necessarily admit that there is between the two nations a certain amount of mutual distrust which no number of after-dinner speeches can wholly allay. Leaving aside temperamental differences, which are by no means inconsiderable, there still remain in the recollection of Mexicans old wounds which have never really healed over. In the first place, over five-sixths of the signers of the Declaration of the Independence of Texas had been citizens of the United States; then President James Knox Polk had declared in his inauguration speech that one of the aims of his administration should be the acquisition of California, but he had prudently refrained from committing himself to any particular means for effecting an object that would give our country an opening on the Pacific Ocean. The crushing defeat in the war which followed "by act of Mexico," as the United States pathetically averred, is still so fresh in the memory of those against whom it was waged that the older people reckon time by it, much as in Ireland "the night of the big wind" remains in the speech of the people.

It would be rash to assert that the Diaz administration has the active and hearty support of the whole Mexican electorate, for, explain it as we may, that country has a large number of citizens (and by no means confined to the dregs of the population) who habitually refrain from dabbling in political affairs. They are thankful for the public order and the respect for life and private property that have attended the long continuance of General Diaz in office; but they view with some misgiving his policy of generously inviting foreign capital

by granting valuable concessions and disposing of the public lands on highly favorable terms. This "conservative" element of the population includes men whose fathers and grandfathers were great in the councils of Mexico at a time when the names of most of the present leaders were famously obscure. Outside of the avowed organs of the administration, the tone of the Mexican press is not, so to speak, excessively affectionate towards the "Colossus of the North," as the United States is frequently styled. The Alsop claim against Chile, American activity in Nicaraguan affairs, and our influence in Panama and Cuba have called forth more than one wrathful editorial against the greed of the Yankee for all that he can get. And there was much rubbing of hands, there was much self-congratulation, because the United States had not carried everything with a hurrah at the Pan American Congress last summer in Buenos Aires. But, alas! Madero, he with the presidential bee in his bonnet, has furnished an occasion for a fresh source of suspiciousness and dissatisfaction. He is known to be a wealthy man, yet the recent revolutionary spasm in Mexico called for a larger outlay than he could afford. Therefore, concludes one of our esteemed exchanges, since a good deal of money was within reach, even if not in sight, whence did that money come if not from some outside source hostile to Mexico's unqualified sovereignty?

If anybody was so rash as to advance ready money for the success of the anti-Diaz movement, he will have some time to wait before collecting his interest, for the so-called revolution is confined to the rugged mountains of Chihuahua, where cliffs are plentiful and people are scarce.

Unlooked For Returns

One may ask whether Mayor Nathan experienced any misgivings suggesting a most excellent effect which has resulted from his address of September 20 last. Probably he did not. It was sweet, indeed, to allow his hate to run riot in insulting phrase, but even his undisguised bitterness of hatred for the Prisoner of the Vatican would surely have been slow to gratify itself, were he to have known that his utterances would arouse a storm of indignant protest from every quarter. Mayor Nathan's outburst has served to emphasize the enduring and uncompromising opposition of the Pope to existent conditions in Rome in a manner that must have astounded him.

The eyes of the Catholic world are turned anew to the Eternal City, and the distressing position of him whom they revere as Christ's representative on earth is brought home to them with a freshness of vivid detail quite as keen as that accompanying the original crime which created that position. With the characteristic disposition that holds us all, many Catholics seemed to have almost forgotten the outrages of forty years ago. The splendid demonstration which in the early seventies marked the

Catholic world's disapproval of the injustice then done to the Holy See, had seemed to have been replaced in the lapse of years by slumberous toleration on the part of many. All unconsciously, no doubt, Mayor Nathan has aroused the slumberers, and far and wide a challenging cry rings out across the world.

Surely Signor Nathan must have fancied that Catholics had lost sight of their old contention that their Spiritual Head must be absolutely free, that he must rule in secure possession of unhampered rights and that courteous respect befitting his exalted sphere. He knows better now. The answer which Catholics have given to the insults he dared to utter within the very shadow of the Vatican has made clear the fact that the Church's sons are still unquestionably united in the attitude so solemnly proclaimed after the spoliation of the Holy See, of September 20, 1870.

It is the old lesson of history. Just when the enemies of the Papacy feel strongest assurance that their long delayed triumph over the Holy See is within their grasp, He, who is with His Church always, intervenes and the looked for triumph is changed to shameful and disastrous defeat.

Fortune Tellers

The municipal authorities, like some private individuals, seem to suffer from an occasional spasm of virtue, from which, however, they make a rapid and complete recovery. Just at this writing, Gotham's fortune tellers are receiving a little well-merited attention. With so many of them and in a variety so great, it is a wonder that anything remains to be revealed, disclosed or communicated; for they read the stars, the palm, the cards, and, as if that were not enough, enter into a trance and evoke the departed. That is, if one is to believe their flaring advertisements, they perform all those feats; but if one consults the police records, one learns that they are raided and carried off to jail just as if they were ordinary rogues. But zeal for the welfare of the people soon grows cool; the spasm passes away; the fine (if any be imposed) is duly paid; and once more the newspaper, the window card, etc., combine to impress upon an expectant public that for the merest trifle in coin, one's whole career, from birth to death will be revealed at the drop of a hat. As our lives unfold day by day, there is no lack of more or less plausible reasons for discouragement, envy, and discontent; but the day bears its burdens and the future has yet to come. The fire of hope is not the first to die out in even the most wretched of mortals. God in His infinite mercy does not see fit to take us or any other ordinary being into His confidence and roll away the curtains of the future, for He knows our fickleness and frailty; yet these smooth-tongued impostors affect to do for all comers what God's sweet Providence does not and will not permit.

It is even said that these fortune tellers, taking ad-

vantage of woman's inborn curiosity and suspiciousness, play into the hands of the divorce court lawyer and divide the fees. The procedure is quite simple. A married woman presents herself for a "reading" and learns just what she has long suspected, namely, that she has a rival for her husband's affections. If the inquirer is light, the rival is dark; if the poor dupe is tall, spare, and thin-haired, the rival isn't; and thus, one by one, the seeds of distrust are scattered in a soil ready to receive and nourish them. The anxious seeker ventures another peep into the unknown and learns that her husband is false beyond hope of cure, that her one comfort will be a divorce, and that she ought to lay aside her shame and seek redress in the courts. New York law does not smile upon and encourage divorces, for there is too much old-time respectability still left in the State; but in some parts of the Union, the most trivial and nonsensical causes may be successfully alleged. Thus when a certain Rev. J. Monroe Markey applied for a divorce on the ground of "incompatibility of temper," those who saw the couple in the court room regretted that the gentle little woman had ever been obliged to live with her ungallant spouse.

If our inquirer proves "susceptible," the seer mentions the name of an able attorney who will get the divorce with all despatch. And the attorney recognizes substantially the cooperation of "drummer." The victim may even betake herself to one of the divorce colonies and there idle away the time until she can claim the protection of the local laws against the husband whom she loved and trusted until, in an evil hour, she foolishly sought truth where the stock in trade is falsehood and suffered a professional liar to destroy her peace of mind.

Other doings as little to the credit of the fortune-telling fraternity are charged up against them. Broken friendship, dissensions in the family, and acquaintances which end in great harm are some of them, but the list is much longer.

All this can have no application to practical Catholics, it is true, for to dabble in fortune telling is to invite the anger of God and to sin against His holy commandment; but it may move us to pity those whose notions of God's Providence are so vague that they fancy it can be known and controlled at the price of a piece of silver. How can people throw God aside and set up an army of gods?

Periodical or spasmodic raids have yet to correct the first abuse in the life of a city. Much more to the purpose was the action of the aldermen in a bustling western city where fortune-telling fishers commonly had a good catch. A municipal ordinance was framed and in accordance with its provisions, the mystic dealers in past, present and future events had first to obtain a license and secondly to file a satisfactory bond for the faithful performance of what they promised. In that little city, prophets, seers and revelators are scarce, but hard sense abounds. The physically afflicted are always helped; the mentally afflicted (such as are the prey of the fortune teller) should have more than spasmodic protection.

LITERATURE

Mary Aloysia Hardey; Religious of the Sacred Heart, 1809-1886; with an introduction by Rev. Thomas J. Campbell, S.J. New York: The America Press. Price \$2.00; postage, 20 cents.

The subject of this biography was born in 1809. The first Sacred Heart Convent was founded in the United States in 1818, when she was nine years old. Three years later the second foundation was made, and in 1825, at sixteen years of age, she became a postulant. There were then but these two convents of the Institute in America, St. Charles, Missouri, and Grand Coteau, Louisiana. Six years later she became Superior of the third foundation, St. Michael's, being only twenty-three years of age, and thereafter during her long life she continually exercised in various positions executive authority in her Congregation. It is not therefore surprising that her life is to all intents and purposes a history of the Congregation of the Sacred Heart in America, nor is it too much to claim for her, as does the editor in his introduction, that she must be regarded as practically its American foundress. Father Campbell brackets her name with that of Elizabeth Seton in the honor roll of American Catholic womanhood, and the distinction may not fairly be denied her.

Mary Hardey came of Catholic stock that had given abundant proof of sturdiness in the Faith. In later life she spoke of her mother as a saint. While yet a very young child her strength of character made itself apparent in many ways, and her personality was commanding. Her biographer notes several instances where these characteristics impressed themselves very definitely upon those associated with her. Furthermore, she demonstrated a very remarkable aptitude for affairs, and consequently it is not strange that even amid a group of able associates she was singled out at once for positions of responsibility, and for the fifty-four years preceding her death she was never free from administrative cares.

The Institute of the Sacred Heart spread with remarkable rapidity and success in America under her persistent and well-directed efforts. It came to New York in 1841 (Houston Street); Canada in 1842; New York (Astoria) in 1844, and finally in 1846 Manhattanville was founded, followed by Eden Hall, Halifax, Buffalo, Detroit, Albany and Kenwood, to say nothing of foreign foundations, as in Cuba. In all these cases Mother Hardey had to bear the burden of the anxiety. It was in this work that she showed her extraordinary business aptitude and foresight, also a legal acumen which so impressed Charles O'Connor, the great New York lawyer, who represented the Congregation in money matters, that he once declined to examine some deeds which Mother Hardey had approved, on the ground that if she had passed them they must be all right! Also, when the Convent property at Manhattanville was menaced by the growth of the city around it, necessitating encroachments for streets and the like, Madame Hardey managed, in face of enormous difficulties, to avert on each occasion the threatened dangers, especially in 1882, when its very existence seemed to be in question.

Her spiritual life was worthy of her great qualities. Hers was an heroic soul, and the many intimate details given in her letters explain the great confidence reposed in her by the saintly Foundress of the Religious of the Sacred Heart, Mother Barat, and the Superiors General who succeeded her, to whom Mother Hardey was assistant. Her biographer has succeeded admirably in giving us a clear portrait of her, not the least charm of which is the absolute impersonality of the narrator. In this respect the biography resembles that of another great Religious of the Sacred Heart, Mother Henrietta Kerr. Of both it is only just to say that they make fascinating reading.

The book should interest everyone to whom great souls are of consequence.

T. F. W.

When Ecclesiastes complained: "Of the making of many books there is no end," he excluded such as, "by the counsel of masters are given from one shepherd." There is a just complaint to-day of the multiplication of books, but it does not touch those that expound our holy religion profitably and make the embracing and the practising of it easier for souls coming from without. The multiplication of books of this class is inevitable. The instructors of converts grow beyond their book in their experience, and therefore have something useful to add to what others have written on the subject. Besides converts differ so greatly one from another, that a method most successful with one will not suit another, the difficulty of the latter will not affect the former, and what appeals to this will leave that one unmoved.

Early Steps in the Fold, by F. M. de ZULUETA, S.J., New York, P. J. Kenedy & Sons, price \$1 net, \$1.15 postpaid, is, as its name implies, a handbook for converts already received, though it will be found useful for those under instruction. It explains solidly and pleasantly the things that make up a Catholic's daily life, giving almost 200 pages out of a little more than 400, to invaluable remarks, drawn from the author's ripe experience on sacraments, pious societies, etc. Its great object is to make the new Catholic feel at home in his Father's house, something more necessary than such as have never been elsewhere, realize. This book is particularly adapted to the needs of converts of some education.

Back to Holy Church. By Dr. ALBERT VON RUVILLE. New York, etc. Longmans, Green & Co. Price \$1.20 net.

The books we have been noticing have been written with a view to English or American converts, especially such as come from Anglicanism. Here we have a book by a German university professor, who was a Lutheran tainted more or less with modern ideas, though he never seems to have lost utterly the Christian spirit. The process of his conversion began with Harnack, whose encomiums of our Lord Jesus Christ moved him greatly. These he soon perceived were quite irreconcilable with Harnack's denial of our Lord's Divinity, and so in Von Ruville's mind was formed gradually an adequate concept of the nature of revelation and faith to be found in no Protestant system. With this grew up the practice of daily prayer and the striving after a Christian life. Then came the concept of St. Peter's perpetual Apostolate in the Church. He read Professor Reinhold's book, "The Old and the New Faith," and sought an interview with its author, which did not prove encouraging. But Moehler's "Symbolism" did for him what the living theologian was not destined to do, and the process ended with his reception into the Church.

This is a most useful book for the man of modern culture seeking the truth. The remarks on the relations between science and revelation are excellent, and the devout enthusiasm of the writer carries the reader along, one might say, in spite of himself. The English translation, which is well done on the whole, is edited by the Rev. Robert Hugh Benson, who contributes an instructive preface. As the author is not a theologian, his expressions are not always the happiest, though his orthodox meaning is sufficiently clear. Thus on page 148, he says that as secular right originating in violence becomes legitimate by prescription, the Church had to submit to its violations of her rights, and on page 151, his remarks on liberty of research are objectionable for more reasons than one. It is a pity that Father Benson did not in footnotes bring out what is right in the author's ideas and point out the errors of expression into which his inexperience has betrayed him.

H. W.

A Winter's Comedy. By HALLIWELL SUTCLIFFE. New York: The John Lane Co. Net \$1.50.

The story is healthy in tone, the author being staunchly conservative with all the good points and some of the defects of

that quality. No one but an Englishman could have written it. The villain of the tale is a she. The hero and the heroine are of the bluest blood, while the *Deus ex machina* of the plot is a yeoman. All are types, and very respectable types at that. There is very little of the supernatural in the book, though there is not a line which could hurt religious susceptibilities.

The heroine has a short upper lip, the hero's is not a whit longer. The short upper lip, traditional in fiction as the sign of the "aristox," has been rather overdone. In these United States when one meets a "well-groomed" woman with no more upper lip than is compatible with beauty, one is apt to ask oneself whether the owner belongs to the "aristox" or to vaudeville.

There are a few points on which we find it impossible to agree with Mr. Sutcliffe. With him heredity is everything, environment nothing worth taking into account. Thus his heroine, though brought up in the prim surroundings of Kensington is, simply by reason of her "claims of long descent," at once at home in the highest society. Paradoxical as it may seem, she inherits breeding.

Also, it is difficult to believe that she dreamed in the days of Kensington all, or nearly all, the details of her love and courtship as they actually came to pass in later life.

We admire the author's attachment to the soil. Doubtless he would be shocked—not without reason—at our abandoned New England farms, and our country without ruins. "A Winter's Comedy," as the title would lead the reader to expect, has no note of the tragic; but it has so little to do with making a merry jest of the foibles of its characters as hardly to merit being called a comedy.

FRANCIS J. FINN, S.J.

The Territorial Governors of the Old Northwest. By DWIGHT G. McCARTY. Iowa City, Ia.: The State Historical Society of Iowa.

The citizens of what was the Northwest Territory owe a debt of gratitude to him who has delved into forgotten records and searched through scattered libraries for facts that he has gathered into an attractive volume. Ours is not an old country, yet so uncertain is the fate of many documents, especially those which are connected with the frontier, that to collect them and make them readily available is to confer a singular favor. The author must have been aided by a love for the work, for his references, which are two hundred and eighty-two in number, send us to histories, biographies, the Statutes at large, and the collections of Historical Societies. All these treasures may be beyond our reach but with his volume as a guide, we can follow the vicissitudes of governor and governed through the formative period to the maturity of statehood.

It is to the lasting glory of Massachusetts and Virginia that they united their forces in the second Continental Congress and thus secured the passage of the Ordinance of 1787, by which slavery was forever excluded from the region bounded by the Great Lakes, the Ohio and the Mississippi. For truth's sake, we are bound to admit that the Congress in thus legislating exceeded the powers with which it was vested, but as the Ordinance was duly ratified by the first Congress under the Constitution the defect was made good before the validity of the act had been called into question. Had the foresight of the great Thomas Jefferson been better appreciated by his contemporaries, the ominous words, Missouri Compromise, Omnibus Bill, Kansas-Nebraska Bill, and Dred Scott Decision, could have found no place in our history; for the illustrious Virginian had first drafted a bill for the government of the Southwest Territory, "ceded already or to be ceded to the United States" (Kentucky, Tennessee, Mississippi and Alabama), in which bill slavery in that whole district was forbidden after the year 1800. But when the measure was put to the vote, it failed of passage through the absence of one of its friends, a delegate from New Jersey. Thus,

for the want of a single vote the status of four future States was changed and the history of the United States was begun in a different book. Slavery confined to the Atlantic seaboard from Delaware to Georgia, or even Florida, could not have developed into a power capable of shaking the principles and shaping the course of men like Henry Clay and Daniel Webster, Millard Fillmore and Franklin Pierce.

The Northwest Territory never knew slavery at first hand, although two of its future States, Indiana and Illinois, drew largely upon the slave States for their early settlers and were emphatically "Southern" in their sympathies. Ohio was Pennsylvania moved a little further west; but a convention at Vincennes held in 1802 and attended chiefly by delegates from what are now southern Indiana and Illinois, urgently petitioned Congress to remove, at least for a term of years, the provision against slavery in the famous Ordinance. William Henry Harrison, then Governor of the Territory, presided at the meeting. Congress refused the request.

The Ordinance of 1787 was the first and only attempt of the Continental Congress to legislate for territories, and one of the early acts of the Federal Congress was to adopt it after trifling modifications accommodating it to the recently ratified Federal Constitution. It is therefore worthy of remark that this Ordinance which has been, since its existence, the starting point in establishing territorial government, leaves little power in the hands of the people while it exalts the governor and arms him even with an absolute veto over the acts of the prospective legislature, and most of the officials are his appointees. The possession of a freehold was a necessary condition for holding office and for exercising the limited suffrage which was granted. Not until 1828 did the Supreme Court at Washington decide that the citizens of territories have no political rights; therefore the eagerness of the early settlers for a greater share in public affairs is easily understood.

The practice of bestowing Federal offices as a reward for activity at Presidential elections and of dismissing office-holders simply on political grounds did not prevail until the Northwest Territory had dwindled to the Territory of Wisconsin. Hence, it is not surprising that the governors, beginning with General St. Clair and continuing through the honorable list to Governor Dodge of Wisconsin, were men of exceptional ability and, almost always, successful in their various and trying duties. Indians, French settlers, frontiersmen, desperadoes, New Englanders and Southerners were some of the elements over which the Governor was placed as the representative of the Federal authority. Land grants and land grabbers were the bane of his existence while his remoteness from the seat of government and the indifference of Congress left him to solve his difficulties as best he might. The rapid and healthy development of the Northwest Territory in the course of sixty years from the home of the marauding Indians, the wandering trapper and the rare settler into five sovereign States is no less a proof of the energy of our people than it is of the patriotic ability of the men commissioned from Washington to watch over, protect and develop the interests of the people whom they governed. H. J. S.

Cuba. By IRENE A. WRIGHT. New York: The Macmillan Company. Price \$2.50 net.

"I had thought that in fifteen years' association with Latins I had come to understand them; now I know that I shall never comprehend them, nor they me." Thus writes the author in the chapter on Foreigners in Cuba. We agree with her, for the task is always difficult, often impossible. The first ray of light appears on the horizon when we realize that perhaps we do not understand the Latins; the darkness enables us to perceive clearly that the Latins view us much as the five blind men viewed the elephant, namely, by bumping into it. Hence, with rare exceptions, of which "Cuba" is not one, the Saxon and

the Latin fall short of the ideal in their appreciation of each other, because they lack that indescribable something which is called "sympathy." How could a man nurtured amid the bare, bleak cliffs of New Hampshire appreciate the delicacy of a Spanish employer who graciously gives him "indefinite leave of absence without pay" because the Yankee has found an opportunity for more remunerative work? No, the case is too hopeless. Misunderstandings beget misrepresentation, rancor, ill-will. We often feel well-disposed and even friendly towards those of whom we know little and see less; but the tang of intimate acquaintance may leave a tart taste. During her long residence in Cuba, Mrs. Wright has seen the dust on the lintel and the fly in the (tinned) ointment, and she has seen them, it appears, more than once; yet we think that if she had been more "simpática" she could have found, if not less to deprecate, at least more to commend. Mingling freely with the people, she has read them and studied them at short range and spreads before us a generous allowance of local color which is full of novelty for Americans; but we doubt whether her earnest effort to portray every-day life in the "Pearl of the Antilles" will be equally acceptable to the Cubans. All readers, however, with the marked exception of those who had some share in precipitating or perpetrating the Intervention, will relish extremely what she tells us about Cuban politics. Nearly a hundred illustrations are scattered through the five hundred pages of text.

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Kings in Exile. By CHARLES G. D. ROBERTS. New York: The Macmillan Company. Price \$1.50.

If there is no royal road to a knowledge of geometry, but only one and the same to be trodden by prince and plebeian alike, there is surely a fascinating way of becoming acquainted with zoology, and Mr. Roberts has placed it within reach. It strikes us that he must have a great love for the animal kind and a personal knowledge of the ways of wolf and bear and bison and eagle, else he could never have brought together what his book tells us of them, nor could he have presented it with the fire and spirit of a romance. These "Kings in Exile" are not of the human variety, for such are rather common and uninteresting, but they are kings of their kind, far removed from the hills and forests where they once ruled and now condemned to the paddock, the pen and the barred cage. Ten of these dethroned monarchs are passed in review. Our sympathies are with the bison and the moose; there is tragedy in the lives of the eagle and the grizzly bear; but the story of the seal from infancy to mature sealhood is a remedy for the blues. Many instructive books are very prosy; but here is a book thoroughly wholesome and instructive, yet as able to hold the youthful reader as if it were merely the fruit of some wild fancy.

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Through Five Administrations. Reminiscences of Col. WILLIAM H. CROOK. Compiled and edited by MARGARITA SPALDING GERRY. Illustrated. New York and London: Harper Brothers. Price \$1.80 net.

Not to many has it been given to be so closely associated with the White House as to know its official life and domestic life under five Presidents, differing as did Lincoln and his immediate successors. Without taking any undue advantage of his position as a privileged official, Col. Crook gives us much interesting first-hand information about the Presidents and their cabinets, as well as about the leading men of the nation whose influence, good or bad, made itself felt in Congress and in the administration. Now that nothing can be done for the sake of justice, we can but muse over the immunity enjoyed by Parker, whose gross neglect of duty made possible the assassination of Lincoln. We can feel more sympathetic too towards President Johnson, like Tyler, a

man without a party, but with far more justification, for Johnson was elected on the "Union" platform, not as a Republican. Sumner and Stanton, Wade and Stevens, play their parts, pitiful parts they were in many respects, but Col. Crook writes of persons and things as he saw them, not as a poet might have portrayed them. The charming scenes of the book are the glimpses of family life in the White House, of devoted parents and of joyous, romping children.

Col. Crook also writes entertainingly of the social functions presided over by the mistresses of the mansion. Though not with the richness of detail found in Mrs. Ellet's "Court Circles" (for his purpose was different) he tells us how official duty sometimes tramples on private grief, and sacrifices feeling to the exigencies of the occasion.

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Our Lord's Last Will and Testament. Thoughts on Foreign Missions. Adapted from the German by a member of St. Joseph's Society, Mill Hill, London. New York: Benziger Bros. Price 55 cents net.

This is a welcome addition to our all too scanty literature on the mission field and the mission spirit. Beginning with that solemn commission, "Going therefore teach all nations," the author writes of the mission spirit among the Apostles and in the Church, and gives a bird's-eye view of the field as it is today, contrasting it with what it was in earlier times. Our personal share in the work and the blessings that attend it are particularly worthy of careful perusal.

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The Wonderland of Stamps. By W. DWIGHT BURROUGHS. With 200 Illustrations. New York: Frederick A. Stokes Company. Price \$1.50 postpaid.

To the dull ear of the uninitiated, Philately may seem a high sounding title for so simple a thing as collecting and preserving those small gummed labels that carry our letters from one end of the earth to the other. Yet Philately is not a hobby confined to children or childish people, for men who stand high in literary, scientific and commercial pursuits have entered its ranks and there they remain with a lively and lasting interest in all that concerns it. But what men of wealth are able to do with their abundant resources, children can accomplish in a way very satisfactory and helpful to themselves without recourse to too violent inroads upon their pocket money. Stamp-collecting is not a mere idle pastime, for not to speak of the habits of neatness and order which the child develops in arranging his precious little store, every stamp has a lesson that it is ready and anxious to impart. It may look out blankly from the page of the album where boyish awkwardness or girlish deftness has placed it, but still it is eager to speak. At last it has found an interpreter, for, unfortunately, not every stamp speaks English; and many that do speak our mother tongue tell of things that do not enter into the daily life of the American child. Mr. Burroughs is the interpreter. "The Wonderland of Stamps" loosens the tongues of the little strangers from countries whose odd names blink at us from the maps of Asia and Africa; and it tells the stories brought by little foreigners from Australia and Canada; more still, it reveals many interesting things not generally known about our United States stamps. Hence, it is a handy dictionary which is delightful in itself and necessary for properly understanding the mysteries of even a small stamp collection. Only a few great men and even fewer great women have appeared on stamps; but an almost infinite and ever increasing variety has been secured by recourse to history and mythology, but especially to the animal kingdom. Beasts from the lizard to the elephant, birds from the parrot to the cassowary, castles and cabins, runners and wrestlers, all are pictured to us while an indulgent uncle comments on great rulers and generals, explains historical associations, and describes the animals and birds.

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BOOKS RECEIVED

- Irish Ecclesiastical Architecture. With Some Notice of Similar or Related Work in England, Scotland and Elsewhere. By Arthur Champneys, M.A. New York: The Macmillan Co. Net \$7.50.
- The Book of Knowledge. The Children's Encyclopedia. Four volumes. Editors-in-chief: Arthur Mee and Holland Thompson, Ph.D., with Departmental Editors and Contributors. Introduction by John H. Finley, LL.D. New York: The Grolier Society.
- Manual of Christian Pedagogy. For the Use of Religious Teachers. Dayton: The Brothers of Mary. Net 50 cents.
- The Life and Legend of the Lady Saint Clare. Translated from the French Version (1563) of Brother Francis Du Puis, by Charlotte Balfour. With an Introduction by Father Cuthbert, O.S.F.C. New York: Longmans, Green & Co. Net \$1.25.
- Within the Soul. Helps in the Spiritual Life. A Book of Little Essays. By the Rev. Michael J. Watson, S.J. Melbourne, Australia: William P. Linehan.
- Feasts for the Faithful. Translated from the Catechismo Maggiore by special permission of the Holy See. New York: Benziger Bros. Net 30 cents.

Latin Publication:

- Enchiridion Fontium Historiæ Ecclesiasticæ Antiquæ. Quod in Usum Scholarum Collegit Conradus Kirch, S.J. St. Louis: B. Herder. Net \$2.60.

Spanish Publication:

- Compendio De Apologia Del Cristianismo. Por Mons. Jose Ballerini. Version Espanola de la Cuarta Edicion Italiana, por el Padre Pedro Rodriguez, O.S.A. St. Louis: B. Herder. Net \$1.25.

Italian Publication:

- Un Martire Moderno. Vita del Beato Giovanni Teolano Venard. Milan: "Le Missioni Cattoliche," Via Monte Rosa, 71.

EDUCATION

A resolution was adopted in the fifth annual convention of the Catholic Educational Association, held in Cincinnati, in 1908, urging Catholics carefully to watch educational legislation in the different states. Resolutions passed on such occasions, it is sometimes claimed, amount to little, yet surely the warning implied in this particular expression of the convention's mind was, and is, a timely and important one. It would be unfair, no doubt, to contend that legislation injurious to Catholics is introduced and passed in an anti-Catholic or anti-religious spirit, still the commanding influence which certain educational trusts are beginning to exert in this country, especially in the matter of higher education, make it imperative that any tendency to so shape legislation as to give them control in educational matters be met and checked at once. Were the enterprises and aspirations of these trusts to be realized with the law's approval, it were easy to hamper and eventually to crush all private educational efforts, and thus to destroy the educational liberty Catholics now enjoy.

* * *

Nor is our whole duty done when we watch projected legislation. In the United States legislation usually follows the crystallizing of public opinion in favor of the measures it embodies. One must watch, then, the trend of thought in edu-

cational matters and be ready to meet the fallacies which the widespread neglect of first principles has caused to flourish among us. When, for instance, so representative a gathering as the World's Christian Citizenship Congress, recently assembled in Philadelphia, publishes a "declaration of principles and a program of united action" looking to the civic betterment of the land, our Catholic people should not be remiss in carefully scanning its propositions. One of its claims will no doubt surprise them, showing as it does that a fundamental position of Catholics in the education question is simply brushed aside and ignored. "Christian citizens in all countries," it asserts, "ought to uphold the right of the State to educate its citizens. The claim of any citizen or any minority of citizens to veto the State's education of its citizens in Christian morals upon Christian sanctions, derived from the word of God in its proper use in the public schools, ought to be vigorously resisted."

* * *

This idea of the State's primary right in the education of children, involving a contention diametrically opposed to the position which Catholics have sacrificed so much to sustain, looms large in another phase of the educational question. It is the impelling motive of an agitation more or less strongly marked in recent years in favor of nationalizing our school system. President E. J. James, of the University of Illinois, in an address early last month to the Minnesota Teachers' Association, made so eloquent a plea to this end that one almost regrets to be obliged to differ from him. He said:

"Of all republics the United States is most interested in maintaining a vital and efficient educational system. No other State is receiving so many ignorant people from so many different nations with such varying standards of religion, morals and conduct. No other State is finding the fundamental basis of national unity so persistently undermined by foreign currents of thought and feeling.

"The fate of the nation is consequently bound up with the assimilation of these elements as soon as possible with their complete incorporation into our body politic and social, and above all with their continuous uplift toward an ever higher standard of economic and moral efficiency. And yet toward accomplishing all this the nation as a unit is doing absolutely nothing."

One may remind Mr. James that political economists have always affirmed it to be a dangerously unwise policy to ask that the State should do, what can and ought to be done of themselves, by individuals. And the unhappy experience of Catholics in countries, where the centralization of power such as he implies in his address has secured to the State a monopoly of control in education, is not apt to leave us under

any delusion in the matter. The liberty of education we enjoy in this country comes to us through no special immunity, we hold our rights by no man's allowance. Firmly and unmistakably Catholics should let it be understood that while we ask no favors in our efforts to educate our own, neither will we submit to injustice nor tolerate encroachment upon the liberty which our rights as individual members of the Commonwealth assure to us.

SCIENCE

At the last conference of Astronomers, convened at Breslau, Rev. John G. Hagan, S.J., director of the Vatican observatory, communicated a paper entitled, "A new demonstration of the axial rotation of the earth." A description of the apparatus used and the particulars of the experimentation we glean from the last issue of the *Stimmen aus Maria-Laach*. The arrangement consisted of a torsion-balance whose angular deflections were rendered visible by a beam of light, projected from a mirror attached to the balance and falling upon a graduated scale affixed to the wall of the experimentation tower. The balance beam, of the cantilever pattern, was about 9 meters in length and bore a close resemblance to the frame work of a "dirigible." This lattice work was in the first instance, fitted with three pairs of mercury receptacles, with the lower and upper pairs swung vertically beneath the point of suspension, whereas the middle pair occupied the far end of the beam. Glass tubing, in a tilted position, connected the upper couple of reservoirs with the central pair, and likewise the middle with the lower. With the upper pair of troughs weighted with mercury (capacity was 160 kilos), the centre of the mass of the entire system was fairly plumb below the point of suspension. The discharge of the mercury into the receptacles at the extremes of the beam shifted the total weight of the instrument to these points. Thence the fluid was free to flow to the lower containers, reestablishing the first condition of equilibrium.

This unique assemblage was hung by wires to the tower arch, thus affording ample turning space to the balance. Repeated tests suggested slight modifications. The mercury was replaced by leaden weights, carried by two small carriages, guided over horizontal tracks, either from the middle to the two ends of the beam, or in reverse order. A falling weight, which was attached to the middle of the beam, passed through the floor to the cellar, and in its descent affected the acceleration of the trucks.

The experiment was begun with the balance at rest. The movable masses, held in check by a strip of fusible metal, was suddenly released by the passage of a heavy

electric current permitting them, by gravity, to exchange their central positions for those of the ends or vice versa.

From the base of the receptacles the flow of mercury began, discharging the contents of the two upper containers into the two lower, or, in case mercury was not used, the carriages were carried forward by the falling of the weights. Initially a slight quivering was noted, due to the mass impact; whereupon the beam of light steadily gyrated counter clock wise. Granting that the earth were quiescent and that the apparatus were at rest with reference to it, no conceivable force could be adduced to account for this rotation. Electric-magnetic forces, it may be added, were eliminated, as all paramagnetic substances were scrupulously excluded in construction.

The conclusion was evident the earth moved. A reversal of the flow of mercury or the roll of the carriages was instantaneously answered by a retrograde motion of the beam of light, thus confirming the inference. Thirty-six tests, made under varying conditions during the years 1908-1910, always yielded the same results. The speed of rotation measured up mathematically to Kepler's law of equal areas. The analogy was clear. The movable weights play the rôle of the planets if the sun is conceived as poised at the balance's middle point. When in aphelion, (i. e., at the end of the beam), they must swing about more slowly than when in perihelion (i. e., at the middle of the apparatus). The tower revolves with the earth counterclock-wise, i. e., from right to left on the graduate scale. In this direction, therefore, must the whole system be deflected when the weights shift towards the centre and when they travel outwards, it must reverse.

F. TONDORF, S.J.

ECCLESIASTICAL ITEMS

In its issue of November 30 the *Chicago Tribune*, in a detailed sketch of the wonderful growth of that city, makes this comment on the notable development of the Catholic Church within the city's limit during the past three quarters of a century:—

"No other Catholic city in the world ever rose from a single parish with a hundred communicants lost in a primeval wilderness to an archdiocese of a million souls in seventy-five years. In this achievement the city stands alone. In the Catholic Church of Chicago is found a striking demonstration that the words of the Master have been heeded and that the gospel has been preached to 'all nations.'

"In Rome, of course, are found gathered around St. Peter's, representatives of all the peoples of the earth, but they are 'representatives'—pilgrims or of-

ficials, either voluntary exiles from their homes or temporary visitors. But in Chicago German Catholics, Irish Catholics, Polish Catholics, French Catholics, Italian Catholics, Slovene Catholics, Persian Catholics, Negro Catholics, Syrian Catholics, Hungarian Catholics, Belgian Catholics, Croatian Catholics, Swiss Catholics, Lithuanian Catholics reside in their hundreds or thousands or hundreds of thousands in prosperous homes, with their own churches, their own priests, their own parochial schools, their own sisterhoods, hospitals, asylums and colleges.

No other city in the world ever built 188 Catholic churches in less than half a century as Chicago has done. No other city in the world ever built 143 parochial schools in a quarter of a century and filled them with 81,680 pupils, as Chicago has done."

The old Mission town of Santa Clara, Cal., will begin the new year of 1911 with the greatest building movement in its history. The formal announcement has been made that Santa Clara College will remain permanently on the old Mission site. Work on the new administration building was begun on December 8. The Senior hall will be erected to the south of the Administration building, and like the latter will be of three stories and of Mission style. Near the college campus the Southern Pacific will build a new depot, while the town of Santa Clara will lay out a new park adjoining the campus on the south. The two buildings will be finished by September 1, 1911.

One of the surprises of the recent census was the growth of California, which added nearly a million to her population and advanced in rank from the twenty-first to the twelfth place. San Francisco appears to have benefited by the earthquake in more ways than one. An impetus has been given to business interests, the new buildings are more imposing and more substantial than those destroyed, and the thoroughfares are selected and adapted with an eye to the requirements of a great commercial city. Churches and institutions are being rapidly rebuilt. The latest is the Church of St. Ignatius, which will replace the one destroyed by fire. The simple ceremony of breaking ground for the new edifice was performed by the Rev. Joseph Sasia, S.J., assisted by the Rev. W. Culligan, S.J. The Church will have a depth of 275 feet and a width of 175 feet.

* * *

Right Rev. Bishop Kennedy, rector of the American College, Rome, has come across the ocean to spend Christmas with

his aged parents in Philadelphia. Thirty-six students of the American College have received awards of gold medals for the annual examinations. This is an unprecedented number. The recipients include Francis Keenan, of Brooklyn; Eugene Burke, of Newark, and William Moore, of Syracuse.

* * *

The Rev. William I. McGarvey, the Rev. William E. Henkel, and the Rev. Maurice L. Cowl were ordained priests last Saturday, in the Cathedral, Philadelphia. The Rev. William I. McGarvey celebrated his first Mass on Sunday at the Cathedral; the Rev. W. E. Henkel, at St. Peter's Reading, Pa., and the Rev. M. L. Cowl, at Our Lady of the Rosary, Philadelphia. These priests are all converts from the Episcopal Church, and are the first of those who entered the Church in 1907 and 1908, to be ordained for the Philadelphia diocese. The Rev. Henry R. Sargent, formerly of the "Order of Holy Cross," at West Park-on-the-Hudson, is also to be ordained on Christmas Eve by the Archbishop of Boston.

SOCIOLOGY

The President of the University of Minnesota has resigned, and in resigning he has accepted, so the papers say, a pension of \$4,000 a year from the Carnegie Fund. They tell us, too, that he is in no need of a pension, and that for this very reason he accepts it the more readily, so as to save the Carnegie beneficiaries from the disgrace of being looked upon as paupers.

A pauper is, properly speaking, a poor man and nothing more; and to be poor is no dishonor. On the contrary, we Christians know that it gives the material part of a high supernatural elevation. The world, ignoring Christ and idolizing material goods, is the author of the notion that poverty is degrading, which it strengthens in the minds of its own by its un-Christian treatment of the poor. Still, even in the world, one may catch an occasional gleam of the truth. Thackeray felt no shame in putting his noblest character among the poor brethren of Grey friars, and Colonel Newcome was never nobler than when Pendennis saw him in the dignity of poverty among his fellows on Founder's Day. Pendennis, tainted by the world, did not see this; but Ethel Newcome, purified by trial, did. Thackeray himself felt keenly that he had lifted his great creation to the heights, that to take away the cloak and gown and badge and carry Thomas Newcome back to the old life, would be the real degradation of a noble soul; and so, though Fortune once more was showing a cheerful face, he conferred upon the old hero the worthiest end, death in the almshouse.

We do not admire the Carnegie Charities. But it seems to us that the President of a University might have served the Superannuation Fund best by recognizing frankly that it is a charity, that such as receive pensions from it are the recipients of charity, which, like mercy, "blesses him that gives and him that takes," and that the enabling a rich man to relieve the wants of others puts him under obligations which the handing over of money cannot discharge.

ECONOMICS

A new Atlantic cable, to be owned by the British Government, is proposed along a route surveyed in 1860. It is to go from the north of Scotland to the Faroe Islands, thence to Iceland, from Iceland to Cape Farewell in Greenland, and so on to Hamilton Inlet in Labrador. The total length would be 1,645 miles, while the cables of the mid-Atlantic are from 2,000 to 3,000 miles long. Moreover, the division of the cable into sections, the longest being that between Iceland and Cape Farewell, 670 miles, would make not only the laying cheaper, but also the operation more effective. One of the reasons for proposing the new cable is, to have a purely British connection with Australia through Canada. It would seem, however, that such a cable ought to be practically invulnerable in case of war; the proposed cable would be singularly vulnerable.

The Department of Agriculture in Mexico has made arrangements to distribute choice varieties of fruit, including grapes, apples, pears, peaches and apricots, under conditions which will benefit the orchardists and not cause a loss to the Department. Before receiving the stock the beneficiaries must agree to place at the disposal of the Department at the end of five years as many properly grafted small trees as they shall have received; and at the end of four years, where there is question of grape vines, they must provide for the same purpose three times the number of cuttings. They must further promise to make an annual report on the growth and value of each variety that is sent to them. This is an important step towards improving varieties of the more generally raised fruits which are plentiful in Mexico, but are not of superior quality. In sharp contrast to this businesslike proceeding is the American practice, so often condemned by Secretary Wilson and so strongly insisted on by Congress, of sending out gratis through the mails great quantities of such rarities as marigolds, morning glories, cucumbers and blood beets, which any seedsman can duplicate at five cents a packet.

OBITUARY

On December 11, Reverend Thomas Fitzgerald, a distinguished member of the Missouri Province of the Society of Jesus, died in the Novitiate of St. Stanislaus, Florissant, Mo. He had retired thither, at his own request, a short month before to prepare for the end, which he recognized to be near at hand.

Father Fitzgerald was born in Nenagh, County Tipperary, Ireland, March 1, 1848, but whilst still an infant he was brought to this country by his parents, who left Ireland in 1849. His father and mother were pioneer settlers on the great West Side in Chicago, and they were among the first worshippers in the little frame Church of the Holy Family, erected by Father Damen upon the open prairie in 1857. The early educational training of Father Fitzgerald was received in the primitive school built close beside the frame church. Famous a generation ago as "Brother O'Neil's School," it was rude and poor in its equipment in those early days, but its name is in high honor to-day because of the long roll of distinguished Chicagoans who had their elementary training in its classes.

There was no Catholic college in Chicago in the sixties, and Father Fitzgerald was sent to St. Louis upon the completion of his high school work in the prairie institution. He spent four years in St. Louis University, and after finishing a brilliant college course, he entered the Jesuit Novitiate in Florissant on July 19, 1869. From 1872-1875, he was at the Jesuit Seminary of Woodstock, Md., pursuing a course in philosophy; thence he returned to St. Louis University, where for three years he filled the responsible post of Prefect of the Senior Division and taught the physical sciences. Another year he spent in Cincinnati, professing Rhetoric in St. Xavier College with excellent credit. In 1879, Father Fitzgerald was sent once more to Woodstock to take up his theological studies, and he was ordained there by Archbishop, now Cardinal Gibbons, on April 15, 1882. Two further years of study completed Father Fitzgerald's long preparation for the very honorable part he was to fill in the Jesuit colleges of the Missouri Province.

Noted as a preacher of signal eloquence and affectionately regarded for his winning charm, as well as for his rare gifts as a professor, Father Fitzgerald was called upon by his Superiors to use his many-sided talents in an entirely different direction. From 1884-1898, he held high executive charges among the Jesuits of the Middle West. Successively President of Marquette College, forerunner of the present Marquette University of Milwaukee, of Creighton College, now Creighton University of Omaha, and of St.

Ignatius College, Chicago, he was finally named Provincial of the Missouri Province, a post which he filled five years. The strain of his long services as Superior told on his health, and after having been sent to Rome to represent his Province in the triennial congregation of Procurators, Father Fitzgerald, upon his return to the States, was designated to fill less arduous positions for a couple of years. Ten years ago he was assigned to the important post of rector of the Gesu Church attached to Marquette University in Milwaukee. He brought to this charge a zeal that has proved itself in the splendid results material and spiritual, which have marked his administration. To him are due the elaborate interior decorations, which make the Gesu one of the noblest temples in the Middle West. An apparently trifling accident which occurred some four or five years ago brought on a case of blood-poisoning that for a time threatened to prove fatal, but Father Fitzgerald's naturally rugged constitution helped him to throw off the danger after months of grievous suffering. The evil was but checked, however, and it was a renewal of the attack a month ago which led the sufferer to ask to retire to Florissant, where he might prepare for death.

Father Fitzgerald will be deeply mourned by his brother Jesuits of Missouri. His sympathetic kindness and considerateness towards all during his years as Superior won for him an affection that was remarkable. Nor will sorrow for his loss be confined to his own. Although his years in the active ministry were comparatively few, his rare gifts of mind and heart knit his people to him in the close intimacy of most loving appreciation. May he rest in peace!

On November 23d, there died at the Visitation Convent, Baltimore, Sister M. Frances de Chantal Lampe, née Benne-mann, age 83 years, who was known to many New York Catholics during the fifties and sixties of the last century as the wife of Mr. Henry Lampe, prominent in founding the St. Joseph's Orphan Asylum. Sister de Chantal was born in Quakenbrueck, in Oldenburg, Germany, in 1827, of a highly-respected family. Her nephew, Karl Brandenburg, was a prominent lawyer and a member of the Centre party in the German Parliament during the *Kulturkampf*, and later judge at Bersenbrueck, in Oldenburg. On the death of her husband, in 1866, Mrs. Lampe distributed her husband's large fortune mostly among Catholic Charities in New York and elsewhere, and became a Visitation nun in Baltimore. She had always been distinguished in the world for her piety and devotion, and during the forty-four years of her convent life

she was a model of every virtue, beloved and revered by every member of her Community. Though suffering throughout life from feeble health, she proved herself an able and popular member of the teaching staff of the Convent. She is remembered by many of the old pupils as an efficient instructor in German and music, and was a favorite with all who had the happiness of knowing her.

The Right Rev. Mgr. Thomas Griffin, D.D., for many years pastor of St. John's Church, Worcester, Mass., and one of the oldest priests in the Springfield diocese, died after a day's illness, at St. Vincent Hospital, Worcester, Mass., on Dec. 14. Last week the death was recorded of Rt. Rev. Mgr. Hawkins, and thus within ten days Bishop Beaven loses two members of the board of Diocesan Consultors, and the Diocese of Springfield two distinguished and exemplary priests.

Mgr. Griffin was associated with St. John's, Worcester, for forty-three years, having been assistant to the pastor, Rev. P. T. O'Reilly, later the first Bishop of Springfield. On the consecration of Father O'Reilly as bishop, in September, 1870, Father Griffin became pastor, and was at the same time appointed chancellor of the Springfield diocese, an office which he held for many years. His whole priestly life was spent in the service of the old parish and in the church which is styled the Mother Church of the Springfield diocese. St. John's Church recalls the memory of Father Fitton, its founder, the pioneer priest of New England, and the Rev. John Boyce, "Paul Peppergrass," the distinguished novelist, who lived there for many years until his death in 1864.

The priestly life of Mgr. Griffin is intimately associated with the religious and educational growth of Worcester. The present Churches of the Sacred Heart, Immaculate Conception, St. Peter's, St. Stephen's and the three in Jeffersonville, Stoneville and Shrewsbury, stand as monuments to his zeal in spreading the Faith in the city he loved so well. The first parochial school in the city was founded by him in 1872, and placed in charge of the Sisters of Notre Dame. The convent with its school is one of the finest educational establishments and architectural ornaments of Worcester. In 1890 he brought the Christian Brothers from Ireland to instruct the young boys of his parish, and in 1894, he erected St. John's School, which he gave over to the Xaverian Brothers. St. Vincent's Hospital is another monument to his priestly labors. He watched over and contributed to its foundation and completion, and ever remained its best friend and adviser. Another of his works is the Mt. St. Joseph Industrial School, in Millbury, for the

training of homeless boys. The schools of the parish, which he has maintained for years, to-day provide for the education of over 2,000 children. He was the founder of various organizations, such as St. John's Cadets and St. John's Guild. He worked night and day for the people of his parish, gave largely of his own private means to the support of the Church and the poor, and had the respect and love of all.

Mgr. Thomas Griffin was born in Cork, Ireland, January 7, 1836, and received his early education under the Christian Brothers in that city. With his parents he came to this country in 1851, and settled in Salem. He completed his classical studies at St. Charles' College, Ellicott City, Md., entered St. Mary's Seminary, Baltimore, and was ordained a priest June 30, 1867. On July 30, 1889, Father Griffin was appointed a domestic prelate to His Holiness Leo XIII, with the title of Monsignor, and was honored with the degree of doctor of divinity by St. Mary's Seminary, Baltimore.

LETTERS TO THE EDITOR

THE PIONEERS IN JEFFERSON COUNTY.

To the Editor of AMERICA:

I am glad to note that the statement made in the article "Lafargeville" in your issue of November 26th, to the effect that the early French settlers of the Black River country exercised no influence, direct, or indirect, to promote the progress of the Church, has been very properly questioned and corrected, at least, in so far as it affects Le Ray de Chaumont and his associates.

Permit me to add that the statement is equally inaccurate and unfair in so far as it refers to the La Farges of those days. When John La Farge, the father of the late distinguished artist of the name, came to Lafargeville, and during his residence there, the township of Orleans was almost exclusively peopled by Germans whose religion was Lutheranism. Whatever could be usefully done to insure to the few scattered Catholics of the region, the ministrations of their religion was done by John La Farge and his noble wife. It is remembered and recorded that it was in his mansion the priest was welcomed and entertained on the occasion of his ministerial visits to the locality; and that in its most spacious and stately apartment the few Catholics assembled to hear the word of God, to receive the Sacraments, to assist at holy Mass. Both Mr. and Mrs. La Farge were generously responsive to every appeal made to them in the interests of the Church and religion, and their helpfulness to the needy was large and unfailing. When the La Farge mansion passed in 1838 into the hands of Bishop Dubois, there went with it gratuitously ceded by John La Farge, many rich furnishings and adornments.

In view of these facts, the fair-minded

will admit that the La Farges of pioneer days in Jefferson County, exercised for the progress of the Church, all the influence possible in the circumstances in which they lived.

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THE BRENTS OF MARYLAND.

To the Editor of AMERICA:

A curious historical coincidence is suggested by the notice, in this week's issue of AMERICA, of "Margaret Brent, the First Suffragette." Another Margaret Brent, founded the first convent for religious in the United States, that of the Carmelites, at Port Tobacco, Maryland. This occurred in the year 1790; and to forestall a possible objection that the Ursuline Convent at New Orleans antedates this, as it was founded in 1727, let it be remembered that Louisiana was then French territory, and not in the United States.

It was the custom of many of the old Catholic families of Maryland to send their daughters, as well as their sons, abroad to be educated. A number of these, women as well as men, remained in Europe as members of the religious communities in which they had received their education.

In 1790, Mother Mary Margaret Brent, an American, was Superior of the Carmelite Convent at Antwerp, and, at her invitation, in 1780, her cousin, the Rev. Charles Neale, S.J., brother of the subsequent Archbishop of Baltimore, had assumed the spiritual direction of the convent. He was in constant correspondence with his relatives in Maryland, and as an outcome of it the Rev. John Carroll, writing on April 19, 1790, to the Bishop of Antwerp, secured through him the consent of Mother Brent to undertake a foundation of Carmelites in Maryland. With Father Neale as their director, Mother Bernardine Matthews and her sisters, Aloysia and Elenora Matthews, from the convent at Hogstraet, and Sister M. Dickinson, of the Antwerp Convent, sailed for Maryland.

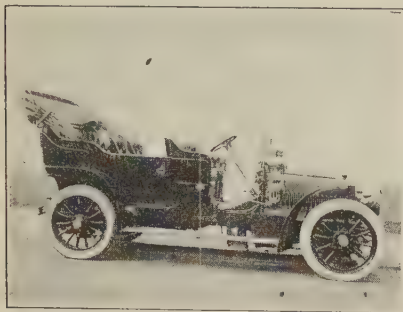
They landed at Port Tobacco on October 15, 1790, and took possession of a house Father Neale had built there with his own money. Here they observed the strict rule of their order, fasting eight months of the year, sleeping on straw and spending much of their time in prayer and mortification for the salvation of souls. In 1831, this Community moved from Port Tobacco to Baltimore, where it has since been located.

Mother Matthews died in 1800, and was succeeded by Mother Dickinson as Superior. The latter was born in London, and educated in France. At her death, in 1840, after a life in religion of fifty-eight years, her associates regarded her as a veritable saint.

M. F. T.

Philadelphia, Dec. 19.

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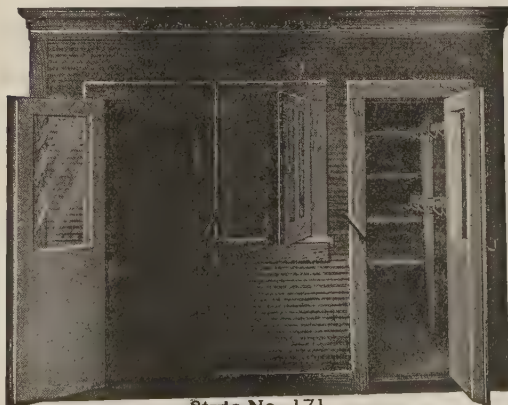


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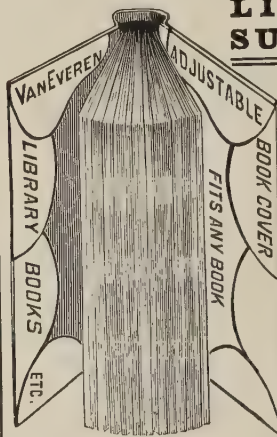


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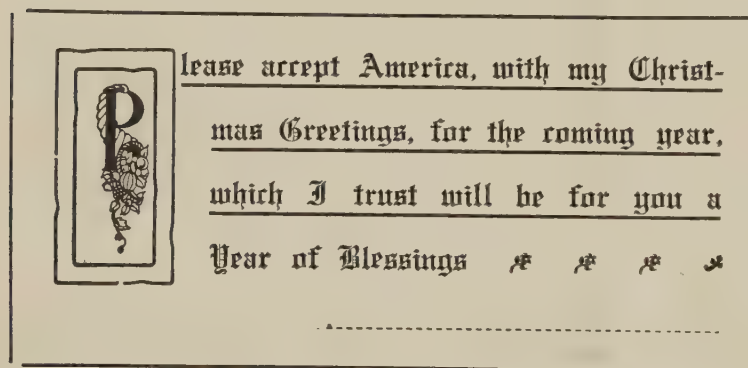
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CHRONICLE

A Week of Disasters.—The happiness of Christmas was marred by the unprecedented list of fires, occurring during the week, all of which were fatal to many firemen. The series opened in Cincinnati with a two million dollar conflagration, in which three firemen lost their lives while others were seriously injured. In Philadelphia fourteen fire-fighters were killed and more than fifty hurt in the destruction by fire of the plant of the Friedlander Moroco Company. In New York a mysterious explosion of gas in the new yard of the New York Central Railroad Company killed at least sixteen persons, injured one hundred and twenty others, several of them fatally, and caused property losses estimated at \$2,000,000. Most disastrous of all was the fire that broke out in the stock-yards at Chicago, destroying property valued at \$1,500,000, and burying in the burning debris Fire Chief James Horan, Assistant Chief William J. Burroughs and twenty-two men. Fifteen firemen were also seriously injured, including two captains who may not recover. The annual fire loss in the United States, which is colossal and much greater than that of any country, is due largely to the flimsy construction of buildings, forcing the firemen to face more and greater damage than in European cities.

Population Now 91,972,266.—The total population of the United States with all her possessions is 101,100,000. This number includes 7,635,426 in the Philippine Islands, as enumerated in the census of 1903, and estimates for the population of the Island of Guam, the American pos-

sessions in Samoa and persons in the Panama Canal Zone. The population of the United States, including Alaska, Hawaii and Porto Rico is 93,402,151. The population of continental United States is 91,972,266, an increase of 15,977,691, or 21 per cent. over 75,994,575 in 1900, when the increase was 13,046,861 or 20.7 per cent. over 62,947,714, the total in 1890. The leading States in their rank according to population are New York, Pennsylvania, Illinois, Ohio, Texas and Massachusetts. Oklahoma is twenty-second in the list with a larger population than Louisiana and only 33,000 less than Kansas. The State showing the greatest relative increase is Washington, which has 1,142,000, against 518,000 in 1900; New York has 9,113,000, a gain in ten years of 1,844,000.

New Mexico Boundary Line.—Complying with the recommendation of President Taft as conveyed in a special mesage, the Senate adopted a resolution annulling the action of the constitutional convention of New Mexico in the readjustment of the boundary lines of that State and Texas without the consent of the United States or of Texas. In this action of the Senate the House after the holiday recess is expected to concur. The dispute is an old one and grew out of an error made by Clark, in 1858, in his effort as a surveyor of the Government to mark the one hundred and third meridian. It was intended that this meridian should constitute the dividing line, but Clark placed it west of where it should have been, as was shown by subsequent surveys. The National authorities as well as those of Texas accepted it as accurate, but New Mexico contended for the more

eastern tracing and the recent constitutional convention endeavored to carry that contention into effect. In his message, the President pointed out that property interests had accumulated under the recognition of the Clark survey, and urged that the established order should not be disturbed.

Memorial to Father Jogues.—At the annual meeting of the New York State Historical Association, held early in October on board the Lake Champlain steamer, Vermont, W. Max Reid, of Amsterdam, suggested that a committee of five be appointed to secure from the State of New York, by lease or gift, an island in Lake George to be renamed Isle du St. Sacrament and to place on it a memorial in stone or bronze to Father Isaac Jogues, who was the first white man to cross its waters, and who gave it the name of Lac du St. Sacrament. The following committee has been named: W. Max Reid, chairman; Mrs. Harry W. Watrous, David Williams and the Rev. Thomas J. Campbell, S.J., of New York City, and George P. Knapp, of Sheltering Rock, N. Y.

Philippine Parcels Post.—The Philippine Government is entering upon negotiations with the colonial governments in the Orient for the establishment of a parcels post. An arrangement has already been made with Hong Kong, and a money order agreement is soon to follow to facilitate business between the two places. Parcels weighing eleven pounds, and which may be as large as three and one-half feet in length, can be transmitted from Hong Kong to the Philippines at the rate of twelve cents a pound. Anything may be sent except poisons, explosives, liquids, confections, pastel, live or dead animals, fruits and vegetables.

Catholic Daily Newspaper.—The Rev. Francis Gordon, secretary and manager of the Chicago Polish *Daily News*, gave a banquet at St. Mary's Hall, Chicago, to the employees of the paper on its twentieth anniversary. Tables were spread for twenty guests. Addresses were made and a number of congratulatory telegrams were read. The paper was founded by the late Rev. Vincent Barzynski, who was then pastor of St. Stanislaus Church, together with the late Peter Giolbassa, former city treasurer of Chicago and later its building commissioner. Father Gordon has been its secretary and manager for fifteen years, and it is largely to his efforts that the paper owes its growth.

Mexico.—On account of her delicate health and sufferings, steps have been taken to transfer the widow of Aquiles Cerdan, the Pueblo revolutionist, from the public jail, where she and her sister-in-law are held as conspirators, to a private house where she may be guarded and at the same time suitably cared for.—A fire broke out in the custom house at C. Porfirio Diaz, on the Mexican side of the river at Eagle Pass, Texas. The

night watch gave the usual alarm by firing their revolvers, but the citizens, thinking that the town was attacked by revolutionists, remained in their houses. Only the most desperate endeavors of the officers prevented the destruction of the building and its valuable contents.—Guerilla bands are still active in northern Mexico, but the rest of the republic is tranquil. A volunteer colonel has given great offense to patriotic Mexicans by declaring to an American that if the United States would promise to intervene and thus secure a fair and free election, the revolutionists would lay down their arms. General Reyes, the popular candidate for vice-president at the late election, makes light of Madero's attempt at revolution. "If a man more influential with the people and especially with the army were to appear, the situation would become more serious; Madero has no experience, and no political history to make him dangerous."

Nicaragua.—Beginning with the new year, an era of "constitutional" government under General Estrada is promised for Nicaragua. José Santos Zelaya, tired of his enforced stay abroad, has signified his intention to ask Estrada for permission to return to his native land and end his days in peace among its familiar scenes.

Canada.—A body of 850 farmers from every province except British Columbia and Prince Edward Island, but chiefly from the West, presented their demands for reciprocity to Sir Wilfrid Laurier in Ottawa. They marched to the Parliament building and were admitted to the floor of the House which they filled to overflowing. Sir Wilfrid Laurier sat at the clerk's table. They asked for reciprocity with the United States in animal and vegetable products, fertilizers, fuel, building materials, agricultural implements, vehicles and fish. To satisfy a certain section they asked that whatever free trade resulted from reciprocal relations with the United States might be extended to Great Britain and that all other duties in British imports should be reduced one-half. They required the building and operation of the Hudson Bay Railway by government as also of all terminal elevators. Sir Wilfrid Laurier gave the Reciprocity negotiations as the excuse for a non-committal answer. Altogether the demonstration looked like an attempt to overawe parliament.—Mr. Barnard, of British Columbia, has introduced a bill forbidding the issuing of fishermen's licenses to any who do not come up to the physical measurements required by the navy. It is aimed at the Japanese who make up 85 per cent. of the coast fishermen of British Columbia, and who on account of their low stature, rarely reach that physical standard. Such veiled special legislation has been declared unconstitutional in the United States in the case of the San Francisco ordinance of some thirty-five years ago, levelled against the Chinese, which required that the hair of every man arrested and lodged in jail should be cut. Mr. Barnard's Bill, if it pass, will probably meet the same fate.

Great Britain.—Though the number of Liberals and Unionists in Parliament is the same, 272, the votes polled by the latter exceeded those of the former, the numbers being 2,415,280 Unionist votes and 2,293,894 Liberal votes. Besides as more than twice as many Unionists as Liberals were returned unopposed, the excess of Unionists over Liberals is considerably greater than that shown by those figures. Thus had Mr. Balfour been opposed in London he would have had a majority of from 12,000 to 14,000. The Labor vote was 382,158, while the Irish Nationalists', which controls Parliament, was only 134,896. Here again, it must be remembered, that many Nationalists were unopposed.—The King summoned the Prime Minister last week to London, where he was at the time. The fact has excited no little curiosity. Mr. Asquith was visiting Lord Rosebery when the call reached him.—The Mauretania completed her round trip from Liverpool and back in twelve days. The difficulty in the way was to discharge and prepare again for sea in New York in the forty-eight hours allowed for the purpose. Arrangements, however, were so perfect that though she was delayed several hours by heavy weather, she was able to sail from New York at the time appointed.—The Bertillon method of identification by means of finger prints broke down in London. By means of them the police identified a prisoner as one who had been convicted previously. He, however, proved conclusively that at the time of the supposed conviction he was serving in the army.—An explosion in the Little Hulton Colliery in Lancashire has cost the loss of more than 300 miners.—General Booth wishes Mr. Carnegie to give him \$2,000,000. He says that this sum would enable him to introduce a universal peace.

Ireland.—An interesting note from the Secretary of the Irish United Assurance Society to the Dublin *Leader* indicates what a fruitful field Ireland presents for Irish Insurance enterprise. This society has been founded in Ireland by Irishmen, and is wholly under Irish control and management, giving employment to a staff of several hundred superintendents and agents in all parts of the country. The note gives a succinct explanation of the support and patronage the society has won in a large section of the Irish insuring public. Says the Secretary: "During the twelve months ended December 31, 1909, the premium income increased by nearly 140 per cent., and the invested funds in the same proportion. The reserves now available amount to nearly \$100,000 in Irish securities and Trustee Stocks, as well as loans on mortgages, advances on policies and cash on hand and in bank. It should be added that these eminently satisfactory results, which have surpassed our most sanguine expectations, have been achieved within less than three years in the face of most determined opposition. This record is a sufficient proof of the manner in which the interests of clients are safeguarded by efficient and economical administration."—Referring to the annual re-

port of the Pioneer Total Abstinence Association, the *Irish Independent* says: "Excellent work has been accomplished by this body in promoting the good cause of temperance. The best testimony to the success which has attended the work of the Association is the fact that after twelve years it has a membership of 175,000. Much havoc and discomfort have undoubtedly been caused in Ireland by excessive indulgence in intoxicating liquor, and every movement which seeks to combat that evil deserves the highest commendation."—The ravages of consumption have been as great in the County Clare as in almost any other part of Ireland. Satisfaction is, therefore, felt over the announcement that the Clare County Council has adopted a report which deals with the establishment near Ennis of a Cottage Sanatorium for tuberculosis patients. Lady Inchiquin, the President of the County Clare Women's Health Association, has generously offered to erect the building at her own expense, the County Branch of the Women's National Health Association will undertake the equipment of the building and the provision of a nursing staff, while some local medical men have offered their services free of charge.

British Possessions.—The British force which was landed at Lingah on the Persian Gulf, has been withdrawn.—The Antarctic expedition under Captain Scott sailed from Port Chalmers, New Zealand, for the South Pole on November 29.—The Duke of Connaught is being received with great enthusiasm in his tour through South Africa and Rhodesia.

France.—During one of the recent strikes which the country now regards with a proper appreciation of what they portend an unfortunate man who wanted to work was deliberately murdered. One of the union leaders sitting in his office delegated a number of strikers to put the offender to death. The deed was done but the assassins were quickly brought to trial. The actual perpetrators of the deed were condemned to eight and fifteen years' hard labor and the union official to death. The Socialists, however, inspire such dread that in all likelihood the latter sentence will never be carried out; but nevertheless the rapidity of the trial shows that men of all classes are awakening to a sense of the common danger. The Government, however, is taking no precaution against anarchy. It satisfies itself with persecution of the Catholics, nor is it doing anything to solve the great economic problems which are thrust upon it.—At the Teachers' Congress, Briand declared himself as absolutely in union with the purpose of the convention, namely, to exclude all religious teaching from the schools. Nevertheless, though the Government has so long had control of education, the number of illiterates is continually increasing, notably in the army. The same congress discussed at length the difficulty created by the prohibition of certain school manuals by the bishop. All sorts of solutions were proposed except the right one, namely, to

correct or throw out the objectionable books.—The quarrel about the suffrage reform is still unsettled. The Commission named to consider it will not accept Briand's proposition, and he will not accept theirs, and there the matter rests.—In the matter of preventing railroad strikes the Government proposes to introduce a law enforcing obligatory arbitration. Upon that point also there is the usual failure to arrive at any practical conclusions. It has been tried but has failed disastrously in the past.

Portugal.—The following petition has been presented to Provisional President Braga, and copies of it have been forwarded to the principal newspapers in the United States and Great Britain:

"Mr. President:

"The Catholics of Portugal, who, ever faithful to their principles, submitted at once to the newly constituted powers, now using the right of petition which is guaranteed in all free governments, apply to your Excellency to express their sorrow at the stand that the Provisional Government has taken in religious affairs. We respectfully but strongly protest against the measures that have already been taken. With regard to proposed measures, we remind you, with the calmness of those who claim it as a right, that we are Portuguese citizens, and form the majority of the country, and that it is not licit to coerce our consciences by forcing us to accept a state of affairs which is odious and makes us aliens in our own country, which we love ardently and in which the Christian spirit has for many centuries wrought prodigies in education and beneficence. There is no just law, Mr. President, which does not find its mainstay and foundation in the collective conscience. In the name, therefore, of this collective conscience, of history and of justice, we appeal to your Excellency that our consciences may not be oppressed, that our rights may be respected, and that the sacred interests of the nation may be placed above disputable theories."

Guilty of Spying on Germans.—Captain Bernard Frederick Trench, of the British Royal Marine Light Infantry, and Lieutenant Vivian H. Brandon, of the Royal Navy, were found guilty in Leipsic of spying upon the German fortifications at Borkum and sentenced each to four years' imprisonment in a fortress.

German Potash Contracts.—Reports are being widely circulated in Germany that President Taft and the members of the American cabinet have taken up the discussion of the controversy growing out of the German potash contracts. It will be remembered that AMERICA chronicled, a few weeks ago, what was then claimed to be Germany's final word in the matter. No comment is made on the reports in official circles. The spokesman for the German potash syndicate, however, seems to have no fear that the United States will resort to drastic measures for redress in the losses which the settlement made

by the German Government will cause to fall upon American investors. The declaration is renewed that a settlement can be effected only by the Americans receding from their claims and accepting all the conditions imposed under the law which called the German syndicate into being.

Germany's Census.—The quinquennial census of the German Empire was officially taken December 1, the results, however, will not be entirely tabulated for many weeks. Germany does not take its census by official enumerators, as is done in the United States, but by means of a series of intricate blanks which every householder in the country is obliged to fill out on a fixed day. When the tabulation of these blanks will have been completed the fatherland expects to find itself the possessor of 65,000,000 of souls, or a gain of 4,500,000 since 1905. As the estimated increase in the population of the United States is at the rate of 1,700,000 a year in the last ten years, German population experts agree that America is growing at nearly double the rate which the present census proves to obtain in their own country.

German Diplomat Honored for Bravery.—Because of courageous conduct, Dr. von Schmidhals, a young diplomat in the German service, has been signally honored. When the Portuguese revolutionary outbreak occurred, von Schmidhals, then temporarily German Chargé in Lisbon, risked his own life to save the guests at his hotel. For his bravery on that occasion, Emperor William decorated him with the order of the Red Eagle with swords. The decoration with swords is bestowed ordinarily only in recognition of distinguished heroism upon the battle-field.

Switzerland.—The high cost of living has been discussed of late in the Federal Legislature of Switzerland. The representatives of the Socialist party attacked the Government and demanded a reduction in the tariff schedule to permit the importation of cheaper meat from America, especially from Argentina. The Government bowed to the storm and declared its readiness to introduce a measure reducing the importation tax on meat from 10 to 25 francs per 100 kilos. The proposed lower rate will reduce the present charges on meat brought into Switzerland from the United States from \$4.75 to \$1.90 per 220 pounds.

Hungary.—The Minister of Commerce has upheld the protests of the Agrarian party in the Hungarian chamber against the importation of American meat. Despite the strong appeals urging the relaxing of stringent laws owing to the scarcity of meat and the consequent high prices, the Minister declared he could not extend the favor asked. Austria, it will be remembered, has allowed limited importation of meat from Argentina, but it, too, has refused to open the door to American meats.

QUESTIONS OF THE DAY

The Holy Name

The name most dear to every Christian is the Holy Name of Jesus. It was given to the Divine Babe at the first shedding of His blood in circumcision and when the last drops of His blood purpled the tree of shame that sacred name was affixed to the cross that all men might recognize Him in his disfigurement and sufferings as their Saviour.

Like all great names, whether conferred by men upon their fellowmen, or by God upon the chosen instruments of His will, the Holy Name is pregnant with meaning. "Thou shalt call His name Jesus," said the angel to St. Joseph, "for He shall save His people from their sins." The name, therefore, following the authentic explanation of its meaning by the angel, discloses the character of the Holy One who bears it,—He is the Saviour; we are also His people; and sin is the evil from whose thralldom He has delivered us. One remarkable feature of the Holy Name is that it is an emphatic protest against three great errors of the day; the denial of the Redemption; the denial of God's dominion; and the denial of the existence of sin.

To begin with the last error, how few there are outside the Catholic Church, who really believe in the doctrine of original sin! It is the fashion to consider the story of the fall as a myth. Higher criticism has not only deprived Moses of the authorship of Genesis, but has demonstrated to its own satisfaction that the story of man's prevarication is merely a fable, or at best a brief primitive narration which has been expanded and interpolated and interspersed with allegory and pieced together out of various fragments of beliefs and traditions; but of authentic history—to say nothing of revelation—it contains not a shred.

Thus original sin goes by the board and actual sin is made to follow it. For the concept of sin supposes a law or a moral code, and a law-giver, as well as a sanction. Men who abolish a creator and substitute nature or force to which everything owes its origin, destroy the notion of a personal God to whom man is accountable. Where there is no law-giver, there is no violation of a moral law, for one cannot commit sin against a force. Conscience becomes a meaningless term. Morality is reduced to a shifting formula of conduct which conforms to the habits and usages of the day, to the observance of external decorum and conventionalities, and the avoidance of vulgarity or association with what may be labeled a vulgar set. Morality in business transactions is convertible with what is expedient or remunerative. And as times and usages change, so the morality of to-day may become like the fashions of last year; the present only is the true, and by it naturally one's conduct should be regulated.

The doctrine of Hell is not the subject one hears preached in the modern Protestant pulpit, for such teaching is old-fashioned, and with the removal of sin is fallen into innocuous desuetude. Mrs. Eddy is credited with being the first sensible person to formulate the belief that a good God could not condemn to eternal torments the child of His creation. To this prophetess, who has taken the world at its weakest point, is due the latest phase of religious aberration, the phenomenon of a religious creed, called Christian Science, that is not concerned about the avoidance of sin which it ignores, but the avoidance of suffering which it fain would get rid of. But societies for the suppression of blasphemy and of intemperance, because they are sinful and violations of God's law, societies for young men and young women, where the purity of the Blessed Virgin is held aloft for imitation, where are such to be found except in the Catholic Church?

The existence of sin in the world is a primary and basic fact of the Christian religion. Ascetical writers are not exaggerating when they term it the greatest of evils, nay, the only real evil, for sin alone defiles the soul. The truth of this becomes manifest when we consider that the Second Person of the Blessed Trinity in bestowing inestimable blessings on His Mother did not free her from sufferings, nor from death, but He removed from that peerless creature the slightest shadow of sin. Could we but get rid of sin then much of the misery afflicting the human race would disappear. Hence our Saviour in establishing His Church had in view the destruction or the removal of that which plays such havoc with the human race. He thought not of establishing societies for the prevention of tuberculosis, or leaving a fund for the abolition of war or of slavery, but He enriched man with a knowledge of his origin and destiny, He taught him right principles of conduct and established His Church to teach all nations His truth until the end of time, dowering it with Sacramental graces in order to dethrone the tyrant sin, and to make all men brothers of Christ and joint heirs with Him of eternal life.

Another truth brought home to us by the meaning of the Holy Name is that we are His people; not one but all of us; Jew and Gentile; pagan and Christian; Greek and barbarian; Latin and Teuton and Celt; Mohammedan and Indian; Mongol and Japanese; black and white and brown and yellow; as St. Paul puts it: "Ye are Christ's and Christ is God's." We are his by right of creation, for "by Him all things were made and without Him was made nothing that was made." We are His too by a new title, which does not belong to the other persons of the Blessed Trinity, the title which He merited for Himself by the redemption, for we have been "redeemed by the precious blood of Christ, as of a lamb unspotted and undefiled." Underlying the vagaries of the day is the error that we are not His people. The human race, it is assumed, is all-sufficient for itself.

Humanitarianism or the worship of humanity usurps the place of Christianity, which is founded on the worship of Christ.

The social order of the Middle Ages grew out of the belief in the merit of good works, and this belief necessarily included the fundamental truth that merit comes from the life passion and death of the Saviour. Appropriately are those ages styled the ages of faith; not a faith which left nothing for man to do, nor a faith which is magnified with a corresponding depreciation of the value of good works, but a faith which sought expression in every noble deed that would glorify the Saviour. Out of it rose those monuments of Christian art, the remains of which are the admiration of the world to-day—the cathedrals and churches which though dismantled and stripped of their priceless treasures of art and devotion and given over in many instances to an alien worship, still exhibit the place where the altar stood and where the sacrifice of the Mass recalled to loving hearts the great act of atonement, the golden link between the Saviour and His people. From that faith sprang the monastic foundations of Monte Cassino and Cluny and Bobbio, with their saints and scholars and missionaries who overran the then known world in order to win it over to the Saviour, for they knew that even the unregenerate were His people. To that faith, as to its fountain-head, are to be attributed those paintings and sculptures which reproduce the glories of an extinct civilization with an added spiritual grace undreamt of by the pagan mind. All these eloquent memorials of medieval Christianity are simple manifestations of love and loyalty for the Saviour, to whose worship were consecrated the highest achievements of human endeavor.

The great Revolt of the sixteenth century changed all this, for it substituted new forces for the old. The Saviour ceased to be the type, the moving force in the Christian world, so far as that world withdrew from the Church, of which He is "the head of the corner," and He became again the "stone which the builders rejected." We witness to-day the foundation of societies for the betterment of the masses, for the relief or cure of the suffering and the afflicted, for the elevation of the working classes, for the amelioration of the hard lot of the homeless and the poor, all good in themselves, but lacking the motive of the Ages of Faith, which did everything in virtue and to the honor of the Holy Name.

No wonder, then, that the idea of God's dominion over us, the idea of God Himself, has suffered an eclipse. With the historic Christ no longer an object of faith to those who call themselves Christians, the world stands in a far more pitiable state than Rome or Greece in their palmy days. For they at least had minds open to the reception of new truths, whereas the world of to-day rejects the truth accepted and believed for a score of centuries. Men of the times we live in, have no thought of subjection to Christ, of admitting that they

are Christ's people; with them humanity is divine, and humanity is all they worship. Ten millions to promote peace, not a cent to promote the worship of the Prince of Peace! Thirty-five millions for a godless university, not a farthing to make Christ better known and loved! The contrast is significant. Men once offered their lives for Christ. Now countless sums are lavished on sectarian institutions, where the name of Christ as God is a rigorous taboo.

Remove the idea of the divinity of Christ and the knowledge of God Himself becomes vague and hazy. "This is eternal life that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The knowledge of God comes to us chiefly through the revelation made by Christ. When St. Paul stood on the Hill of Mars and spoke to the assembled Athenians, he addressed the representatives of a people that had attained the highest culture the world had ever known. Yet the Apostle found them ignorant of the Supreme Being, to whom they had erected an altar as to the unknown God.

With the authority of the Church rejected, the belief in the inspiration and authenticity of the Scriptures undermined, with the Divinity of Christ openly assailed, what hope is there for the world unless it be restored to the knowledge and reverence of the Holy Name and of all that it implies. The saints found more in it than doctrine. To them and to all devout souls "the name of the Lord is a strong tower"; they trust in Him, and are helped. In Him is the fulfilment of the prophecy of Isaiah "unto us a child is born, unto us a son is given, and the government shall be upon His shoulder"—and in the Holy Name of Jesus is found all the meaning which the Prophet would convey when he called Him "Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace;" for He could neither be called nor be Jesus if any of these glorious titles were wanting.

"Jesus bears that name," says St. Bernard, "not as others have borne it before Him, as a vain and empty title. It is not in Him the shadow of a great name, but the very meaning of that name. That His name was revealed from heaven, is attested by the Evangelist, where it is written 'which was so named of the angel before He was conceived in the womb.' After Jesus was born men called Him Jesus, but angels called Him Jesus before He was conceived in the womb. The One Lord is the Saviour of angels and of men; of men, since His Incarnation; of angels, from the beginning of their creation." And the same lover of that Holy Name adds: "This is the name which the Apostle was commanded to bear before Gentiles and kings, and the children of Israel, the name which he bore as a light to enlighten His people, crying everywhere: 'The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light, let us walk honestly as in the day.'" EDWARD SPILLANE, S.J.

A Visit to the Metropolitan Museum of Art

Old New Yorkers who used to be so supremely satisfied with the commonplace brick building in which the art treasures of the metropolis were placed on exhibition are almost staggered when they see for the first time the splendid structures in stone which stretch along the Fifth Avenue side of the Park. To all appearances, if the plans are carried out, the facade alone will be nearly 1,000 feet in length, without counting all the wings extending back among the trees and shrubbery.

As you mount the great stone steps between the rows of Corinthian columns on each side of the main entrance, you are ushered into a hall whose vastness amazes you. You shrink into your own littleness as you look up towards the domed and vaulted ceiling, which seems so high above you. The white walls, where the rows of columns which support the elaborate and illuminated balcony permit, and where the niches with their statues do not interfere, are all aglow with rich tapestries, each one a marvel of beauty and color. On them for the most part the pious artist has depicted scenes from the Scriptures, such as the Annunciation, the Nativity, etc.

Leading off in all directions are galleries where statuary, relief work and models of the great masterpieces of architecture meet you at every turn, while in front rises the majestic and almost regal staircase which conducts you to a bewildering maze of other galleries, all brilliant with the glories of great painters, both ancient and modern, either in the original or in their reproductions, past some of which, of course, you quicken your pace, for art like everything else has its dangers. You are not confined to these halls, however, for there is a multitude of others where creations of lace, of textile fabrics, of tapestry, of rugs of nearby countries or the far away East, and what not else of the weaver's art are set before you. Looms of every kind have contributed their triumphs. Pottery and china and faience are there, arranged either with scientific precision or perhaps only to please the eye by their brilliant color-schemes, as for example in the elaborate array of vases which China has sent to this part of the world. You can study wood-carving and filagree work and enamels and lacquer, or the arms and armor and military trappings of every epoch; or the jewels and seals, and signets, and gold and silver-plate, real, or in facsimiles, from the palaces of the rich and powerful of by-gone days, or you may have spread before you the copes and mitres, and reliquaries, and chalices and ostensoriums, originally the spoils of the cathedrals and monasteries of Catholic times, but which now after having been for many years the flotsam and jetsam of countless revolutions, have become the possessions of this great museum.

In all this multitudinous array of objects of every kind of art, one cannot avoid remarking how religious, or more properly speaking, Christian art, holds the place of honor. Its only rival is that of Greece and Rome, but

the genius of paganism does not commonly rise above the flesh. It is of the earth, earthy, and its tendency is too often downward. Christian art, on the contrary, fixes its gaze on the glories of heaven and bears the soul aloft to the eternal beauty of the Godhead. Most of the moderns have neither the genius of the ancients nor the genius and inspiration or even the information of the great masters of religious art.

The mere maintenance of this vast establishment for the year just elapsed called for the immense expenditure of \$300,000, a figure at which the municipal authorities gasped. They appropriated only two-thirds of the sum, but a number of wealthy men came to the rescue, and not only made up the deficiency, but contributed another \$300,000 for the purchase of new art treasures which were seeking admission to the Museum.

Fortunately the artistic wealth of the Museum is not permitted to be buried out of sight. On the contrary special care is exerted to explain the value and significance of all its possessions, and to prevent the apparent unimportance of some of its treasures from being passed over unnoticed, as for instance, in the case of two of its recent acquisitions, to which particular attention had been called by the press, and may be repeated here; one, the head of a Greek goddess, the other a Roman sarcophagus. Most people would be tempted to merely glance at them in passing, though they teem with interest.

The head is regarded as the most important object in the collection at the present time. It is considerably larger than life-size, the length of the face being $9\frac{1}{2}$ inches, and the total height of the piece, $21\frac{3}{4}$ inches. The marble is of Greek variety, coarser in texture than Pentelic, but lacking the translucent quality of the best Parian. It has a beautiful creamy tone, streaked in places with a deeper orange color, due to the oxidation of the iron in its composition, an effect which is familiar in Greek sculptures. In date it belongs to the early part of the fourth century B. C., the period of transition between the era of Phidias and that of Praxiteles.

Such is the description of it in the *Museum Bulletin*, but all these details, and more besides, were enlarged upon and explained by the distinguished and scholarly Dr. Robinson, the Curator of the Museum, for the benefit of a small group of interested students who were invited to inspect the collection before it was exhibited to the public. In that very interesting hour's conversation, the visitors were made to see the remarkable beauty of the face of the goddess, and also the manner in which the severity of the modeling was relieved by the light wavy masses of hair rising from the cheek and brow, the explanation being added, however, that although the locks have almost a mannered look at close range this sketchy treatment was calculated for its effect at a distance. The pose of the head is saved from rigidity by the slight bend, as well as by the folds of the neck, artistic devices which it is needless to say would not have been detected by a chance observer.

It was pointed out also that a careful study of the features would reveal an infinite number of other subtleties which help to produce the same effect. Thus the forehead, though apparently a simple curve, is really a succession of minute variations. The line of the cheeks is equally varied, and the eyes though reduced to their simplest terms, show the same principle, one being slightly larger than the other. But perhaps the most striking illustration of what the lecturer called the avoidance of "schematic" treatment is in the sculptor's recognition of the fact that in nature the lowest point of the face is not in the middle of the chin, but at one corner of it. It is the combination of all these qualities with the beauty of each feature taken by itself, and its harmonious relation to all the others, as well as the spirit of serene indifference which breathes through the marble, that make this head a notable example of the types of the divinities which the Greek sculptors gave to their race.

It was interesting and instructive to listen to all this, but as that wonderful piece of work had been created more than two thousand years ago, and still remains a model for the artists of our own time to admire and copy, the reflection naturally and almost necessarily suggests itself that if the theory of evolution is a working hypothesis for the physical universe, it is scarcely so in art. How much superior we should be to the ancients if the theory were true! And yet are we?

After studying this production of Greek genius the visitors were placed before the Roman Sarcophagus, which is not only an art treasure, but is at the same time an object of very great interest for students of the Greek and Roman classics. That old stone coffin, they were told, is not a recent discovery, for it has been above ground for many a year, and was possibly in the Church of St. Pancratius, in Florence, in the seventeenth century. After passing through a multiplicity of ownerships it has finally come into the possession of the Museum. Time has dealt gently with it, for only a single flaw is noticed, and that not of any importance.

This unusual piece of relief-work, which has some of the red pigment with which it was once covered, still clinging to it, is, for the average man, an instance or an illustration of the rapidity with which true art can tell a story and inculcate a lesson. On that narrow marble slab of the coffin, which at one period of its existence had been used as a mere box, for there is a tell-tale keyhole on the upper rim, the artist has chiselled out a throng, but not a crowd, of eighteen figures, each one with its own individuality and absolutely distinct from the others, all of them engaged in the representation of what is in reality a five-act drama. It is the contest of a group of Syrens and Muses, ending in the triumph of the latter. Two symbols on the ground, a mask and a globe, indicate that there are two Muses in the background who are only interested spectators of the battle.

The drama begins with the enthronization of Jove.

At his side is the symbolical eagle, and near him stand Juno and Minerva. The first act is the contest of the flute. The Syren, short and ungraceful, as are her sisters, lifts her pipes high above the head of the stately Muse, who stands with an instrument in either hand, but does not raise them to her lips. She merely turns her gaze with disdain at the distorted Syren, who with distended cheeks is blowing her music in blasts. The next act is the battle of song. The Syren is singing, but the Muse merely looks on and is silent. She has no need to sing. Next appear the performers on the lyre; but here the Syren is no longer arrogant and aggressive as her predecessors. Perhaps Jove has already uttered his verdict. She is turning away dejected and abashed, while the Muse is making the chords of her own lyre ring with music.

Suddenly and without any break in the tableau, no doubt an intentional arrangement, so as to show the instantaneousness of the victory, another scene presents itself. The Syrens are writhing on the ground, stripped naked, that their hideousness hitherto concealed might be revealed, and their wings are being torn off by the furious Muses, who had no need of such material aids to soar above the world. It is a triumph of the pure and noble over the sensual and base.

Possibly the remains of a poet well known in his own time but now forgotten once reposed in that casket, and some sculptor friend wanted to tell the world that the dead man had been devoted and faithful to the laws of genuine art.

There were other objects of interest exhibited, but none of them evoked the same enthusiasm as these stone relics of two great civilizations. The learning of the lecturer, combined with his very great skill in almost making his hearers fancy that they themselves had found out what he had so deftly led them to perceive, made the afternoon one that will always be remembered with pleasure.

X.

Mr. Carnegie's "Peace Foundation"

On December 14, Andrew Carnegie, whose spendings for the welfare of humanity, as he sees it, now total the sum of \$179,500,000, established a foundation whose aim shall be the promotion of international peace. A Board of Directors, named by the philanthropist, on that date took over \$10,000,000 in five per cent. first mortgage bonds, of an actual present value of \$11,500,000, to be by them held in trust and administered in the interest of universal and lasting peace among the nations. The formal organization of the new foundation was effected in the assembly room of the Carnegie Research Foundation building, in Washington, D. C. As active President the designated directors elected Senator Elihu Root, of New York, the permanent representative of the United States in the Hague Arbitration Tribunal, and President Taft was named honorary President of the body.

Mr. Carnegie's benefaction is accompanied by no hampering conditions; he surrenders to the trustees the absolute control of the fund, and leaves to them the complete disposal of the manner in which the annual income arising therefrom, a sum of half a million dollars, shall be used to achieve the purpose designated in his deed of trust. The foundation is to be a perpetual one, the aged philanthropist providing that when its immediate object, the establishment of world-wide international peace, shall have been secured, the yearly revenues accruing from the fund shall be utilized to root out the evil or evils which especially degrade humanity and whose correction will conduce most to the progress, the uplifting and the general happiness of the human race.

The day following the announcement of his gift, Mr. Carnegie was on the program for an address at the opening session, in Washington, of the International Conference of the American Society for Judicial Settlement of International Disputes, and it was expected that on that occasion he would speak freely concerning the fund he had created. Only in concluding his address did he speak of his donation to the cause of universal peace, and then, we are told, he did so diffidently and seemingly with a desire to hurry past the point and bring his remarks to a conclusion. One paragraph of his speech on the text assigned to him: *The Moral Issue in War*, suggests the motive, which, no doubt, prompted Mr. Carnegie in his latest giving. Speaking of the disposition developed in man, coincident with the growth of civilization, to abolish savage customs connected with war, he said: "In all this we note the supreme importance attached to the moral equation, the outstanding question of right and wrong—the religious and moral issues; the appeal to conscience and not to the pocket is the paramount issue. That war is costly is true, but this loss might be endured; that it is a crime—a heinous crime—for men to kill each other is the truth that insures its speedy abolition."

Instinctively the thought comes to one, that, as always happens in the case of him who permits his zeal for what appeals to him to outrun his discretion, Mr. Carnegie here allowed his enthusiasm to blind him to the tremendous obstacles which stand in the way of the "speedy" realization of his conjured up vision of enduring peace in the world. No one to-day is so rash as to accept a brief for the waging of war; its ravages are horrible and its destructive influence in opposition to the trend of progressive civilization is too keenly appreciated to permit any misunderstanding of its inherent hideous barbarism. Still by nations, as by men, injustice may be done; with nations, as with men, the injustice may be such as to threaten the loss of that which is precious as life to those who are attacked; with nations, as with men, the use of force to repel the unjust aggression may be the one means left to a country's choice,—and, revolting as may be the consequences an appeal to force may call into being, it is a nation's right, aye, and

sometimes duty, to utter that appeal and to kindle the torch of war. It is quite as false, then, to sweepingly condemn war as a crime, as it would be imprudent and impractical under existing conditions to advocate an abandonment of any kind of preparation for war, or any maintenance of an armed force to meet the possibilities of national controversies. One needs but to recognize existing conditions to know that we have not reached a point where war is impossible or out of the question. And it supposes no deep study of the selfishness of nations to satisfy one's self that the point will not soon be reached, in which all nations will find themselves so constituted that they may not at times violate their national obligations. Perhaps men may come to so love justice that the dream of a permanent court for the judicial settlement of international disputes will be effectively realized, but until that day dawns, if questions of controversy are to be settled at all, they must be settled by war.

Quite apart, however, from this consideration, whilst one concedes the generous and splendid character of Mr. Carnegie's donation, the gift itself must surely stand as fatally inadequate for the object it aims to achieve: "to hasten the abolition of international war, the foulest blot upon our civilization." Were it conceivable that wars concerning the vital interests of nations might be ultimately prevented by any sentiment money could arouse, there stand opposed to the annual revenue of \$500,000 Mr. Carnegie's foundation will assure, the hundreds and hundreds of millions expended every year by the great war Powers of the world. Even in our own country, on the very day the Peace Foundation came to public knowledge, the urgent appeal of our War Secretary, Mr. Dickinson, for an army of 450,000, transmitted to the House of Representatives, was being returned to him in haste and secrecy. Mr. Carnegie's fund surely will serve but as a drop in the bucket in comparison with the sweeping tide of counter sentiment.

No, unfortunately, Mr. Carnegie's optimism regarding the "speedy" abolition of war and warlike thinking is not likely soon to prevail. Nevertheless one is glad to feel that the foundation has a real value—that value, namely, which lies in its moral significance. A wise disposition of the half million dollars yearly placed in the hands of the trustees of the fund may bring into play most effective means of spreading and impressing the idea of international arbitration on humanity and thereby promoting peace among nations. The sense of responsibility in the leaders of nations can be quickened, frivolous attacks can be made more difficult, the horrible results of modern warfare can be made clear, and thereby a high degree of coolness and deliberateness can be developed in all who deal with the dangers that spring from the complexities of national controversy. Much has already been effected in this direction. Nations have been taught the folly of seeking in foreign war a radical relief from domestic troubles, as they have learned, too, the unwisdom of quieting dynastic disputes by sounding

"war's wild alarms." But the changing phases of national growth have provided other fuel to fire men's passions, and to cause the rulers of nations, despite their professed sympathy with the project, to deem national disarmament a feckless dream for years to come. In domestic politics the revolutionary trend of modern Socialism bids those who rule be ever ready to meet and crush the lawless outbreaks its teachings make inevitable; in foreign politics the grasping selfishness of the nations' greed of industrial and commercial supremacy is more than sufficient excuse for the gigantic expenditure involved in the ever increasing military and naval outlay, required, we are told, that nations may be ready to defend their rights and to pursue unmolested their ways that mark their legitimate expansion.

Mr. Carnegie's fund will be helpful in opening a way to the study of the problems begotten of social discontent, as well as the enmities easily growing out of the rivalries which underlie the industrial and commercial evolution of the nations. It will give impetus to the sentiment of the world, which is already favoring the limitations of armaments; it will aid the efforts of those now planning an arbitral court of justice; it will, if wisely administered, hasten the day when the powers of the earth will have an international judicial body to judge controversies arising in peace, as well as controversies incident to war.

Naturally the latest evidence of Mr. Carnegie's purpose to use his immense resources to further what he deems humanity's greatest needs, has aroused the interest of the world. The size of the fortune set aside for philanthropic ends produces profound astonishment, but the discussion of this point is quite secondary to that evoked by the object of his donation. Almost universally there is expressed admiration for the giver, applause for the idea promoting the gift, and confidence that the endowment assured will have lasting results. Here and there, it is true, a note is heard not in entire harmony with the general chorus, and the criticism is urged that Mr. Carnegie's most recent gift is lacking in definiteness of purpose, aiming as it does at "unformed objects." That the criticism is unfair seems certain. Mr. Carnegie, as has been said, puts no hampering conditions upon his gift and, beyond outlining its broad general scope, he makes no specific provision regarding the ultimate use to be made of the income accruing from his foundation. However, he does set up a safeguard to assure the world that his generosity will not be squandered in a vain search for the impossible. The names of the men chosen to administer the trust fund, eminently keen and practical men of affairs, offer every needed assurance that the half million of dollars yearly coming to them will be expended in a prudent way, and one best calculated to achieve the beneficent purpose sought by the founder of the trust.

Quite a different judgment must be uttered concerning another question suggested in references made to the

peace foundation. Mr. Carnegie, from his own oft-repeated avowal, looks upon himself as a trustee of the immense wealth Providence has allowed to bless him. He claims to be responsible for the administration of his riches in such manner as to have them benefit humanity in the widest and most helpful measure. To this end he has scattered the largess of his bounty with bewildering generosity, but the verdict passed upon his giving is not an unqualifiedly approving one. It may, of course, be claimed that Mr. Carnegie is entirely within his right in disposing of his millions in any reasonable manner he may choose to fill the trust which he acknowledges to rest upon him. Yet it is not an attack upon this right to suggest that "adaptability to the end intended" is concededly a praiseworthy feature in every prudent planning of a course of action. There are hundreds of very practical ways in which Mr. Carnegie might achieve more directly and more immediately the purpose he professes to follow: "to banish the evils which degrade humanity to-day," than will be ever attained by the princely foundations he has thus far fostered. And while one may grant that the multiplied gifts he has scattered, do tend in some more or less remote way to assist the uplift of humanity, it will not be considered ungenerous criticism, because it is true, to affirm that his name would be more blessed and his aim more brilliantly attained were his millions to be put in more intimate touch with the many-sided wretchedness that preys upon mankind.

M. J. O'CONNOR, S.J.

In the Portuguese Colonies

What will become of the many flourishing missions in the Portuguese African possessions? Those interested in the Catholic missions have, no doubt, repeatedly asked themselves this question, since the insane suppression of the religious orders in Portugal by the infamous decree of October 8.

In the issue of October 25 of *Portugal em Africa*, the well-known missionary and colonial review, Father Antunes, for many years Provincial of the Holy Ghost Fathers in Portugal, discusses the outlook at some length. After drawing attention to the disastrous consequences to Portuguese colonial development of the expulsion of the religious orders from Portugal and her colonies in 1834, he goes on to show that Portugal is bound by solemn international agreements not only not to molest, but even to protect all missionary enterprises in her colonies.

In 1885 Germany, Austria, Belgium, Denmark, Spain, the United States of America, France, England, Holland, Portugal, Russia, Sweden, Norway and Turkey, through their representatives assembled in convention in Berlin, explicitly recognized the necessity of missionary co-operation for the civilizing of the Congo territory, in which the Portuguese possessions of Lunda and Congo are included. Art. 6 of the Berlin Act says: "All the

Powers exercising sovereign rights in the Congo territory bind themselves to aid in the suppression of the Slave Trade; to respect and support, irrespective of nationality and creed, all religious, scientific or charitable institutions and works whose purpose is to instruct the natives and to make them acquainted with the advantages of civilization. Christian missionaries, savants, explorers, and their companions and attendants, their property and collections, are likewise the object of special protection. Liberty of conscience and religious tolerance are expressly guaranteed to the natives as well as to foreigners. No restrictions shall be put on the free exercise of all forms of worship."

Five years later, on July 2, 1890, the same Powers, with the addition of Persia and the Congo Free State, reiterated these pledges at the Anti-Slavery Conference of Brussels. They furthermore pledged themselves to protect all the missions already founded, or to be founded in the future. (Arts. 1, 2 and 3 of the Conference).

Paragraph 10 of the British-Portuguese Convention of May 28, 1901, bears directly on the missionary question: "In all the districts of East and Central Africa which belong to the sphere of influence of the two nations, the missionaries shall enjoy full protection. Religious tolerance, freedom of worship and religious instruction are guaranteed."

To comply with the Articles of the Berlin Act, Portugal turned its attention to the spread of Christianity in its colonies. In Angola alone twenty-nine Mission Stations were founded or subsidized by the Government; twenty-five of these are in the hands of the Holy Ghost Fathers. "The money contributed by the State towards the missions in West Africa," writes Father Antunes, "amounted to almost 1,000 contos (about \$1,112,000). The missionary societies themselves furnished twice that amount. The success of the missions in the suppression of slavery, the civilizing of the natives, the occupation of the territory and the spread of Portuguese influence has been such as the State could not have obtained by military expeditions and personal administration with an outlay of ten thousand contos." Now, without a shadow of reason, the Republican Provisional Government is laying its destroying hand on a work, towards the realization of which the Portuguese tax-payers and the Catholics of the whole world contributed three and a half million dollars, not to mention the personal sacrifices of the missionaries, sacrifices of health and life which can not be valued in contos. Are the Powers that signed the Berlin and Brussels conventions going to permit a fifth rate power to drive a coach and four through a solemn international agreement without a protest?

From a missionary who has just returned from Portugal I learn that there is just a glimmer of hope left that the Holy Ghost Fathers will retain possession of a house or two in Portugal. I have also been told that the Father General of the Society has commanded the missionaries in the Portuguese West African colonies

to remain at their stations until forcibly ejected; in that case they were to take up their lodgings in the huts of the natives, and to leave the missions only when compelled by the Government to do so. "The shepherd's place," he said, "is in the midst of his flock."

If the decree against the religious orders of October 8 is carried out in full, Portugal will be the only colonial Power without missionaries and mission houses. Even France did not venture so far in its anti-clerical dementia; and Germany recalled the orders (except the Jesuits and Lazarists) when their usefulness as civilizers and colonizers was recognized.

GEORGE METLAKE.

CORRESPONDENCE

The Legions of Students in Rome

ROME, DECEMBER 10, 1910.

I tried to get the figures of enrollment at the opening of schools here in Rome, but it was difficult. Roughly, there are about five hundred at the Apollinare, between five and six hundred at the Propaganda, and between ten and twelve hundred here at the Gregorian University. The exact numbers in this latter institution have been promised by January 1st. We move slowly in Rome, even in the busy office of the Registrar. At the American College they had at the opening of schools, one hundred and fifty-five students, an increase of fifty over last year. Thirty-six new students registered this year. The students at the American College represent a large majority of the dioceses in the United States, Chicago leading, with Boston second. At the Propaganda the wide world is represented, though the predominance in language goes to the English speaking section. There you have Greeks, Ruthenians, Irish, Americans, Canadians, Bohemians, Armenians, some Malays and two Japanese. Of the religious, the Servites, Irish Franciscans, White Fathers, Marianite Monks, and Fathers of Mercy are represented. Of the national representation at the Gregorian University, I can give you some idea from one class of one hundred and forty. In this class there are Cistercians, Carmelites, Capuchins, Franciscan Minorites, Resurrectionists, Trinitarians, Oblates, Salesians, Vincentians, Barnabites, Missionaries of the Immaculate Heart, members of the Society of the Divine Saviour, and Jesuits. Of the colleges the English, Scotch, French and German send students to attend its classes. The Polish College too, and the Capranica send their students to the Gregorian University. On the staff, there are seven nationalities and twelve Provinces of the Society of Jesus represented.

On the morning of St. Stanislaus' Day when the Rector of the Gregorian University said Mass at the Saint's shrine in San Andrea, nearly all the North American students mingled with the Jesuit scholastics for Communion. On the morning of St. John Berchman's feast, celebrated here on November 26th, at the Mass which a cardinal celebrated at 7 o'clock, between four and five hundred of the Gregorian students crowded to Communion. At High Mass at half past ten, Father Goretti's choir of boys from the College, sang a new Mass of Perosi's very beautifully.

I met yesterday an English Redemptorist who has charge at the Beda College, of the instruction of the Brighton, England, convert ministers. He told me that over two hundred of their flock had followed them into the Church.

The fear of the cholera has not only checked the winter tourist advent to Rome, and menaced the financial peace of our merchants, but it has scared parents from sending their children to the boarding schools here. In consequence one famous convent school has, this year, only five boarders, and another only seven. If the fear of the cholera keeps visitors from the coming exposition the town will have a fit, and a great pecuniary stringency will result.

The other day I heard that the Bishops of Germany had ordered a collection to be taken up in the churches throughout all Germany on last Sunday, that following the feast of St. Francis Xavier, for the "Catholic Institute in Japan," the projected Jesuit University in Tokio.

C. M.

Robert d'Orleans, duc de Chartres

Among the volunteers who, fifty years ago, took part in the war of Secession were two young Frenchmen, of royal birth, sons of the Duke of Orleans, and grandsons of Louis Philippe, King of the French. The elder of the two was the Comte de Paris, the second, Robert, duc de Chartres, who died almost suddenly on December 4th, 1910.

Maybe that some American survivors of the war still remember the dashing young soldier, who possessed the typical qualities of his race: he was gay, generous, open handed, brave almost to a fault, and went to battle as cheerfully as to a feast. He was born on November 7th, 1840, the second son of the Duke of Orleans, heir to the French throne, and of his wife, Hélène of Mecklenberg-Schwerin. He was only a baby when his father was accidentally killed and a mere child when his grandfather lost his throne and fled to England. The two boys, Paris and Chartres, as they were called in their family circle, were carefully educated, first by their widowed mother, then, after her death, by their grandmother, Queen Marie Amélie, Louis Philippe's venerable widow, whom her children and grandchildren surrounded with touching deference and veneration.

The duc de Chartres was a born soldier and, being forbidden to enter France, he served first in the Italian army, then in America, under General McClellan, and distinguished himself in both countries by his keen military instinct, his intelligence, capabilities and brilliant courage.

In 1870, when the Franco-German war broke out, he together with his uncles, the duc d'Aumale and the Prince de Joinville, applied for leave to serve in the French army, but the Republican government rejected their proposal. Robert, de Chartres, nothing daunted, then decided to serve his country without leave. "More than forty of my ancestors," he wrote, "have fallen on the battlefields of France, and I am forbidden from following their example and from fighting for my country! I shall take a gun and fight with the others under an unknown name." He was as good as his word, and in the army that during that tragic winter was carrying on the struggle in Normandy, the "capitaine Robert Le Fort" rendered distinguished service. Never perhaps was the duc de Chartres more in his element than during

those months of privation and peril! He had adopted the name of a medieval hero, one of the founders of his royal house, and, for the first time in his life, he was able to serve as a soldier the country that he loved. Those who fought by his side did not know his identity, but they soon grew to admire the tall, slight, blue-eyed, good tempered, daring young captain, who was always eager to be present where the danger was greatest. He fought at Gisors, at Etrepagny, at Rouen, through the hardships and vicissitudes of that terrible winter. Once, in his presence, his fellow officers were discussing the future of their country: "Who knows," said one, "if the d'Orleans will not come back?" "I know them," observed Captain Le Fort; "I assure you that they are good citizens." "You Le Fort," interrupted a rabid Republican, "are a first-rate officer, but it is a great pity you should be such a virulent Orleanist."

When the war was over, the Republican officer received the duke's photo with these words: "The virulent Orleanist to his old comrade." On June 14th, 1871, General Chanzy bestowed on Captain Le Fort the Cross of the Legion of Honor as a reward for his excellent service.

Although his identity was not generally known, the duke's presence in France was suspected, and the Queen of Prussia wrote anxiously to the Queen of England: "We hear that Chartres is fighting under an assumed name with the *franc tireurs*, who are not considered as regular troops. . . Try and let me know where he is in order that no harm may happen to him if he falls into the hands of our soldiers." Queen Victoria sent the letter to the young soldiers' uncle, the duc d'Aumale, who briefly answered: "Tell them not to trouble about Chartres; he will not fall into their hands alive."

When the war was over, the duc de Chartres, with his uncles Joinville and Aumale and his cousin, the duc d'Alençon, was regularly incorporated into the French army. He served in Africa, at Lunéville and finally as Colonel of the 12th "Chasseurs" at Rouen. It was here that he received, in 1883, news that the princes, from political reasons, were to be expelled from the army; he had to submit in silence to the brutal sentence, his dream of being a military leader in his own country had lasted only eight years.

The duc de Chartres married his first cousin, Françoise d'Orleans, daughter of the Prince de Joinville; by her he had four children, two of whom he lost in the prime of life. One of these, Prince Henri d'Orleans, who achieved some renown as an explorer, died at Saigon in 1901; the other, Princess Marie, married to Prince Waldemar of Denmark, brother of the present King, died in 1909, just a year before her father. Two other children survive him, both married, Prince Jean, duc de Guise and Princess Marguerite, Duchesse de Magenta.

The Duke died at St. Firmin, close to Chantilly, where he usually lived. His illness lasted only two days, during which he was supported by the loving ministrations of his family.

He will, like all the princes of his race, be buried at Dreux, where only a few months ago, his cousin, the duc d'Alençon, was laid to rest. In his will, he particularly states his desires that, instead of laying wreaths on his coffin, his friends should have Masses said for his soul; a new proof that this brave soldier was also a believing Catholic. A few hours before his death he received the last Sacrament at the hands of his parish priest of St. Firmin.

ANGLO-FRENCH CATHOLIC.

The Religious Problem in Japan

There has come to AMERICA the first of an interesting series of letters on the question this title suggests. The letters are written by a missionary of the Society of the Divine Word, actually engaged in the country regarding whose people he gives first hand information that will prove of the deepest interest to every Catholic. The letters will appear in regular sequence in the issues of our weekly Review.—ED.

I.

THE JAPANESE OF TO-DAY.

Japan has surprised the world by the astonishing success attending its recent military campaigns. A widespread preconceived notion had existed, that, despite reports, the influence of western culture in Japan was a merely superficial one not yet reaching out into the intimate life of its people. The brilliant successes crown its arms, however, have swept away with one stroke such an opinion, as far at least, as regards progress along material and technical lines. The conduct of a modern naval and military campaign depends quite as much upon proficiency in the knowledge of mathematical, technical, sanitary and economical science, as it does upon a sturdy fearless soldiery. Diplomacy, Finance, Journalism and Medicine play quite as important a part, as do well-schooled and well-disciplined troops. In respect to all of these, it must be affirmed, the Japanese showed themselves in a marked degree "modern" and up-to-date.

One may recall especially the self-reliance and the prudent confidence everywhere manifested by their private soldiers, a certain evidence of their excellent training and of their educational acquirements. The number of illiterates among the common soldiers in Japan's army is not high. Latest statistics tell us that they form but 5 per cent. of the recruited men, not a disheartening proportion when one recollects the difficulty of Japan's written language and the comparatively brief period which has elapsed since the introduction of the modern school system into the country. All in all the Japanese soldier proved himself superior to his Russian opponent in ready appreciation of conditions, in alertness of action, and in all those resources which accompany mental training.

Foreigners who had had opportunity to be well-informed in regard to Japan's onward advance during the past fifty years, found no reason to be surprised at the skill and thoroughly modern processes marking the conduct of the late war with Russia. They were well aware that Japan had not taken on western culture as a brilliant external polish, they knew with what restless energy she had labored to make it part of her innermost life.

And touching this point, it may be well to say a word regarding a commonly accepted false notion. How often one hears it said: The Japanese excel in the imitative faculty, but they show a signal lack of originality and of creative talent. It is true that Japan's earlier development shows its dependence upon China, just as its recent progress is marked on every side by the influence which Europe and America have exerted upon its changing life. Still no one may deny the fact, that the Japanese have made their own of everything assumed from China's civilization and have, in every instance almost, developed what they have taken up, along original and independent lines. Precisely the like is now being done in respect

to what is borrowed from western culture. The Japanese is an Eclectic, if you will,—since he makes a profound study of the good that appears in the civilized manners of every people; but he is prudent and wise in his eclecticism; he does not blindly take over every thing that the outside world accepts and follows, but only that which he finds adapted to his own spirit and satisfying to his own inclination. He is a thoroughly self-contained and self-restrained eclectic; and what he assumes from the foreigners he is entirely capable of assimilating into his own Japanese life and action.

One marvels that the outside world should find a lack of creative power in the development of the Japanese. Surely there is little evidence of the lack in its recent history. Fifty years ago its people lived in a state of feudalism and vassalage not unlike the middle age condition of European nations; and in the short span of half a century Japan has been able to leap forth from its backwardness and to boast to-day of a thoroughly well-organized constitutional government, under whose influence its people have forced the nations glorying in centuries of progress and civilizing culture, to acknowledge its claims as a great world power.

Nor is there lack of reason for the claims. To one who questions them Japan has but to point to a judiciary, modern in every phase of its excellent organization; to its splendidly equipped national school system; to its well disciplined army; to its competent up-to-date navy; to its flourishing industrial life; to its mines, worked with a skill and a profit that compare with the most advanced development of mining industry in the world; to its expanding commerce and its mighty merchant marine; to its growing traffic facilities. Is there any lack of efficiency in creative talent apparent in the important projects Japan has undertaken and is rapidly bringing to a successful issue in Corea, on the island of Formosa, and in the vassal province of Manchuria? Her scholarly sons enter with zeal into every scientific movement that stirs the world, and the results of their labors, now being prepared for publication in the advanced schools of their country, will prove them no mean aspirants for honors in the realms of research. What has been done by them already in the field of medicine, of zoology, and especially in the work of investigating seismic disturbances, gives us assurance that their efforts in other directions will not be fruitless.

No; the progress, which Japan has made in every direction, is too clearly impressed upon the story of its latter day life, to permit one to deny it. The more difficult it is, then, to understand how its people, eager as is their desire of knowledge, and energetic as is their pursuit of whatever attracts them in modern civilization, have failed to show any disposition to give heed to religion's claims. They have not been blind to the glory of our Christian civilization, yet they have thus far been seemingly unmindful of the source and fount of that civilization, the softening and refining influence of our Christian faith.

We missionaries are blamed for this,—some alleging that we have been deficient in earnest effort to lead the people of Japan to a recognition of the vital necessity of the obligation to accept the Christian religion; others making light of our labors and declaring them to be vain and senseless. The Japanese, say these latter, are an irreligious people, or at least they are a people steeped in profound indifference to every phase of religious teaching. I shall take this opportunity to touch upon both contentions.

JOHANN WEIG, S.V.D.

A M E R I C A

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The Coming Year

"Happy New Year!" will be on every lip to-morrow. It is not an empty formula, but an utterance of nature's heart which is ever in quest of happiness, and can never rest till it reaches the end for which the love of its Creator has made it, a happiness that knows no limit, diminution or surcease. Heaven alone can give us that, for earth has nothing large enough or lasting enough to satisfy the craving. So too for the fleeting years. Only those are happy which tend to heaven and are illumined by the light of the infinite. May the Year of the Lord 1911 be brighter with that glory than all the others before it.

"Neutrality" in French Schools

"I go to the primary school, where we learn the 'little religion,' and my big brother goes to the university, where he learns the 'big religion,'" explained a youngster to a friend of the family who had made the customary inquiries about the boy's tasks and sports. "And what is the difference between the two religions?" The visitor's query received a prompt and startling answer: "I learn that we are children of Adam, but he learns that we are children of monkeys." So truly is education without some kind of religion a chimera that the proposition can be demonstrated from the mouth of babes and sucklings. An honest, earnest attempt to rule out all religious bias and to establish a course wholly uncolored by religious views or principles may be praiseworthy when made for the sake of respecting the religious susceptibilities of the patrons of a State school; but, regardless of the motive, objective neutrality in all that concerns religious instruction is as impossible as a square circle. If there were question of some particular branch of so-called secular instruction, it might be successfully

introduced or excluded; as, for example, needlework for boys, vocal music or drawing. The reason is plain, for these or similar matters do not necessarily enter into the life of every child, even though a knowledge of them might be desirable; but religious (or irreligious) views and practices are a part of the everyday existence of all persons that have reached the ordinary use of their faculties.

There is still in the air the echo of the blare of trumpets with which certain French politicians ushered in their pretended neutrality in education. The antecedents of the promoters of the enterprise left no doubt as to their real object, but it is well to see how their affected neutrality works in practice. M. Viviani, the erstwhile cabinet minister, is quoted as saying, "It is now time to say that school neutrality has never been more than a diplomatic lie. We appealed to it for the sake of closing the mouths of the timid and the scrupulous; but as that is not necessary now, we play an open game. We have never had any other design than to produce an anti-religious youth, and anti-religious in an active, militant and combative way." What could be more painfully clear, more diabolically frank?

Now, it seems that there were not wanting parents who were unwilling to subject their children to such training, and they protested in the name of liberty of conscience. The comfort, if any, that this protest gave them was immeasurably greater than the resulting good; for the spirit that prompted the original attack on the sanctity of religious belief and practice has simply been stirred to greater activity and cunning. M. Buisson thinks that he has effectually closed every avenue of escape, and his scheme really seems capable of bringing about tremendous results. Here it is in its unadorned simplicity: Attendance at the atheistic State schools is to be obligatory; if a child's parent or guardian keeps him from attending the State school, the school directors of the district shall report the fact to a justice of the peace, who shall be empowered to subject the parent or guardian to a determined penalty; if the child withdraws from the State school at the suggestion of a priest, the ecclesiastic shall be sentenced to a fine of two thousand francs and to two years in jail.

M. Buisson's little plan throws a bright light upon the revised version of the much-vaunted "Liberty, Fraternity, Equality" phrase, which has been paraded before us as if it were the cap-sheaf of French progress and greatness. Parents, guardians and pastors have a sacred duty which they may not disregard simply because they can shut their eyes and stop their ears. And now in the glorious light of this new French civilization, the conscientious parent or guardian and the faithful shepherd are to look to the prison cell as a reward for their efforts to teach religion, to instil morality, and to guard their young and inexperienced charges from mental and moral perversion. What an infamous lowering of the once noble French standard!

Pernicious Social Activity

"We have the public school plants, but most of us no more appreciate what it means to have these possessions than the people of Europe before 1492 appreciated what it was to have the earth. . . . In the public school plant there is a whole hemisphere of values unrealized, undiscovered, by those who think of it simply as a building for the education of children. . . ."

These words come from the report of the School Extension Committee of the National Municipal League, which holds that the public schoolhouse is the proper headquarters for nonpartisan politics. The League means well, of course; but we should like to know, by what right it lays claim to the schoolhouses for its work. If they can be used for nonpartisan politics, why should they not be used for Republican, Democratic or even Female Suffrage politics? Occasionally, it is true, some abuse unites good men of all parties on what is called for want of a better name or perhaps to cloak the disgrace attaching to the abuse, a nonpartisan ticket. But this is accidental, and the so-called nonpartisan politics are as profoundly partisan as any other kind. It cannot be otherwise in popular government; and so the men whose platform is made up of anti-tuberculosis, the city beautiful, more parks, pure milk, free lunches and school books, public play grounds and similar planks, are just as zealous for these as the others who talk about such frivolities as tariff, army and navy, foreign possessions, conservation, etc., and, if given a chance in the public schoolhouse, will upbraid them as bitterly for their shortsightedness, as Democrats are wont to upbraid Republicans, and vice versa.

The notion that nonpartisan politics are of their very nature in a higher sphere than party politics and to be privileged beyond them, contains a fallacy of the same nature as that involved in the idea that indifference in religion is so superior to positive belief as to make the indifferent by right the judge of all believers, one of the most stupid of fallacies, that drawn from the equivocal senses of a term. But granting for the moment all the National Municipal League may claim as regards purity, both of politics and of motive, one may ask: What is this League? What right has it to impose itself upon the people? The growing habit with voluntary organizations of assuming public functions and of arrogating to themselves public authority is a real danger to freedom. Tyranny is not merely cruelty in a lawful ruler violating the rights of subjects in exercising his authority. Every inordinate act in the use of authority, and first of all its lawless assumption and exercise, is tyranny, even though each act of the usurper be to flatter the people. We do not wish to be understood as thinking lightly of the efforts many are making for social betterment; but, unless he be prepared to abdicate his powers, each functionary of the country, the state, the municipality, according to

his degree, must watch the working of their organizations, recognizing that no zeal for good can justify them in working otherwise than in due subjection to constituted authority. His duty as a public official requires him to resist every encroachment upon his functions: by doing so fearlessly he will show himself the best friend of every social reformer. No reform can be useful or beneficial, unless it respects the first law of every society, that its members should indeed work for the common good, but each in his own degree and in perfect dependence upon its lawful superiors.

A Confirmation

Two weeks ago AMERICA referred editorially to the action of the Vatican authorities when they refused to accept the disposition contained in the French "Separation Law" and to permit the Catholics of France to form themselves into "associations cultuelles." We said then: "The Church took the measure of the foes she had to meet, for she had the experience of nearly two thousand years behind her, in dealing with the devices of all sorts of political manipulators. She was fully aware of what she was doing, as well as of the difficulties she would have to face, when she refused to compound a national felony and to destroy the faith of millions of souls." A singularly apt confirmation of that contention has just come to us. In a special letter to the Cincinnati *Enquirer* (Dec. 18, 1910), George Dufresne, its Paris correspondent, sends the following interesting item:

"When French Protestants, in accordance with the separation bill, formed themselves into *associations cultuelles* their action was applauded, but experience has shown that they made a mistake. They found that they thus became legally incapable of receiving donations and legacies.

"The Union of Evangelical Reformed Churches, the most important Protestant group in France, counts 403 parishes, of which the pastors are paid from a central fund. Of these 340 are in deficit, 44 can only just make ends meet and only 19 have a surplus.

"The budget of the union last year fell short by 125,000 francs. This year the deficit will be 263,000 francs, and next year it is estimated at 393,000 francs. It is proposed, therefore, to create a sort of capitulation tax, a portion of the proceeds to go to the parish fund and the remainder to the central fund. But this will not really meet the situation. The Reformed Church of France cannot be content with a hand-to-mouth existence, and the Chamber will be asked to give the churches the right to possess reserve funds.

"The work of Protestantism in France has been set back during the last few years, owing to the Synods having imprudently fallen into the trap set by M. Briand. Rome refuses the *association cultuelle*, and is doing well in consequence. French Catholics have never given more money to their church than they are giving now."

Italians in Mexico

The Marquis di Bugnano, who represented King Victor Emmanuel III at the Mexican festivities last September, has delivered a highly complimentary discourse in the Italian parliament, where he spoke in glowing terms of Mexico's economic, political and social progress. Yet, while praising the administration of President Diaz, he insists that Mexico should not be selected as a temporary or a permanent home by the Italian who wishes to better his condition in foreign lands. The reason why the marquis seeks to dissuade his countrymen from migrating to Mexico deserves to be pondered in view of the importance of the immigration problem in the United States. The Italian laborer would be obliged to meet "the competition of the native element," that is, of the civilized Indians, who are hewers of wood and drawers of water in Mexican agricultural districts, as they are the unskilled workmen in mines and smelters. The Indian's heart does not treasure high aspirations. He does not scrape and save for a few years in order to enjoy comparative opulence for the rest of his days. In this respect he is very different from the Italian, who cheerfully undergoes years of drudgery in the hope of returning to his own fair land, there to enjoy a life of elegant ease as a fit reward for his faithful toil in a foreign land. It has been remarked that the Italian, even while looking upon Italy as his true home and the United States as his temporary residence, takes out his naturalization papers as soon as may be, for he knows the power that they give him at the polls and elsewhere. But, though he is a model of economy and industry, there is a limit to the hardships in the midst of which he can live and thrive. The Mexican peon goes on as he has gone on and will continue to go on, slowly and contentedly like the oxen he drives, with no concern for the future, and no thought of anything better than he has experienced. How, then, asks the marquis, could the Italian laborer improve his condition in Mexico? The plodding Indians with their simple wants and starvation wages would effectually prevent him from succeeding; but if he were to succeed, it would mean the absorption or the disappearance of the native workmen. Therefore, concludes the marquis, let the Italian laborer keep away from Mexico.

Uncle Sam as a Family Man

Of all the Executive Departments of the government, the State Department is the most dignified in its dealings with mankind in general, and with foreign potentates in particular. Nevertheless, it is a human institution, and has accordingly a human interest for us all.

To properly personify the dignity and independence of these United States, to properly care for the original records which make its history, are its main duties. But

what must we think of some of the following items of expense incurred in the ordinary routine work of this great department? The items originally recorded in chronological order are taken at haphazard from the yearly reports of expenses. They speak for themselves:

Soap and rat pills, \$8.50; winding clocks, one year, \$30; three India proof engravings of the President, \$15; printing and circulating 5,000 copies President's message in Kansas, \$150; History of Switzerland, \$2.50; *De Bow's Review* for 1857, .55.

The date of the last gives us the cue, and we know what the Presidential message was that circulated in Kansas in those stormy ante-bellum days.

In 1871, the contingent expenses of the same department remind us that Uncle Sam still has the troubles of an ordinary "family man." Duly recorded are items for car-tickets, gas, mending a pump, washing, pumping out the cellar, newspapers, horseshoeing, rent of book-rooms, scavenger, tan-bark for cellar, putting in coal, another gas-bill, this time for \$67.28, an ice-bill of \$33.45, and coal-bill of \$87.44 (it is not stated whether the ice was purchased in winter, or the coal in summer, but the items appear simultaneously), seal and press, \$12 (presumably the new United States seal), and another ice item, \$34, which was rather expensive compared to the next item—*Patriot*, \$1.70!

To the above are added fire-kindlings, straw, sharpening scissors, sweeping chimneys, brushes, brooms, lunch, drugs, and, to cap the climax of Uncle Sam's household cares, comes an item of \$100 for putting up stoves.

A three-page list of newspapers, then paid for publishing the laws, tells us of another lost custom. One fails to see what the item for pruning-knives had to do with upholding the State Department, and might suspect they were used to curtail expenses, unless the \$36 for axes had already furnished a ready means to chop the ice bills.

We see another item which shows us clearly enough one of the important duties of the State Department. It reads:

"Rescuing Americans from ship wreck, \$3,694.02." The money was paid to some foreign nation, or its citizens, for their rescue of our men. In all official dealings with foreigners, the State Department is the sole agent.

As a German Critic Sees Us

Germans are warned not to seek work here. In a gloomy description published in a Cologne newspaper of labor conditions in those sections of the United States visited recently by Herr Giesberts, a member of the Reichstag and Secretary of the Rhenish Trades Union there is a sweeping assertion that "in the United States of America there is practically no legislation to protect workmen. It is fair to say that serious social conditions exist there which workers resent bitterly." This is a sample of the "impartiality" of his review. Naturally

the writer's forecast of the development of labor conditions in America is not less dark. He affirms that ninety-five out of every hundred workmen who emigrate to the United States nowadays must be prepared to remain ordinary laborers for the rest of their lives. The chances, he seems to believe, which came to workmen twenty years ago to win their economic freedom, have ceased to exist. Herr Giesberts has an explanation of the situation as he conceives it. The great American foundries, he writes, with the aid of cheap labor from Russia, Poland, Galicia and Italy, have broken down the influence of trades unions; the result is that the rate of wages and the conditions surrounding employees are much worse than they used to be. Besides, he adds, labor has been made mechanical in the United States by division and specialization, and in consequence wages are not much higher than in Germany, while the cost of living is considerably beyond the German standard. Herr Giesberts final charge concerns the care taken of workmen. Only in industrial works requiring skilled labor are concessions made, he contends, to the workmen's needs; they have clean eating rooms and lavatories. Elsewhere care for the workers is reduced to a minimum. Americans will wonder at the assertion he makes in support of this charge. He states that while in the States he visited seventeen industrial plants, and in only three of them did he find arrangements for the workmen to wash themselves.



The political upheavals which marked the experience of Portugal during the year now drawing to its close have been the occasion of renewed illustration of a historical complexity difficult to understand and more difficult to explain. Why does it happen that in the excesses following revolutionary outbursts the members of the Society of Jesus are generally the first to be called upon to bear the brunt of the ills accompanying them? It is so rare an experience to find a kindly reference to that body in non-Catholic periodicals, that one takes genuine pleasure in quoting the following from the *Reunion Magazine*, of London:—

"We are so much in the habit of hearing only abuse about the Jesuits from those outside the Church that it is with not a little surprise we read that an Anglican clergyman has suggested that a Jesuit order be formed in the Anglican Church. The clergyman who fathers this unusual idea is the Rev. Forbes Phillips, and he makes a strong plea for it. 'The Society of Jesus,' he says, 'has lived and flourished in spite of lies and the calumnies by which it has been attacked. It has come out of some of its battles with cruel wounds, it has suffered at times from the Judas within the Brotherhood, but still its banner flutters above the battle, still it draws strength and renewed youth from that mystic realm of spiritual forces where life processes have their beginning.'"

AN OLD LADY WORTH REMEMBERING

Her name was Constance, the Duchess of Laval Montmorency, and she was the daughter of the famous Joseph de Maistre, whom Catholics are so proud of. Her nephew, a Joseph de Maistre, who is named after his grandfather, and is a priest of the Society of Jesus, had asked her to tell him something about their illustrious ancestor. She answered him as follows:

"My dear Nephew and Godson:—I am quite distressed and almost ashamed to have so long delayed answering your affectionate and interesting letter of the 2nd of January. I received it at a moment when I was in pain and almost distracted by the intense cold from which everyone was suffering. I was scarcely able to read all of the compliments and thanks which the new year had brought me from my acquaintances and those who are depending upon me, but especially those expressions of sweet and tender affection from the numberless phalanx of my nephews and nieces of the first and second generation. You must remember, my dear Joseph, that in this month of January of which I am complaining, I begin my eighty-eighth year. How can I do anything at such an age? Nevertheless I will endeavor to do my best to answer all your questions.

"One of the great sorrows for me in my childhood was to be separated from my father. Indeed I thought I would have married some crippled old man in the hope that when he died I might have the opportunity of going to St. Petersburg to see my dear father, who, I knew, would repay all my tender affection for him. In that I was not deceived. I once wrote to him, 'You do not know me; you cannot love me as your other children, and so, do please try to find some means of calling me near you and keep me there for at least two years.' Two years of happiness in my life is not much, is it? He answered me, 'Do not think, dear, that because I do not know you, that you are less beloved than your brothers and sisters. There is indeed in my heart something especially for you, precisely because of the fatality which separated us since your birth; it is tenderness multiplied by compassion.' Could there be anything sweeter for the orphan of a living father than such an expression? He was wont to use it in my regard. I did not see him until the end of 1814, after the return of the King of Sardinia to Turin, when your father and General Michaud were delegated by the Emperor Alexander to inform Victor Emmanuel that Sardinia was restored to him with the addition of the Duchy of Genoa.

"Here are some of the details of our family life at St. Petersburg: In winter my mother went to Mass at daybreak at nine o'clock in the morning in the only Catholic Church of the city. It was dedicated to St. Catherine. My sister went with her and so did I when my health permitted. On our return we took a frugal breakfast. My father set to work in his office, where he wrote and dictated letters simultaneously. His 'Soirées de Saint Petersburg' was in manuscript in his portfolio. He wanted very much to remain with me and to keep me at his side, an arrangement which caused many a murmur against your poor aunt. He thought he would finish his days at St. Petersburg but God designed otherwise. A religious persecution broke out on account of a young collegian in the establishment of the Jesuits at St. Petersbourg. He was a nephew of the Minister of Worship, Prince Galitzin, who became furious at his nephew's abandonment of the Greek Church. He therefore withdrew the young man from college and turned his rage against those who he supposed were at the bottom of the conversion, the Jesuits, though they were quite innocent of the charge, for, according to an arrangement which they had made with the Russian Government, they never spoke of religion to their non-Catholic children. If I am not mistaken a Greek priest was officially entrusted with their spiritual direction, which of course did not amount to much. But the Holy Ghost breathes where He wills and He inspired this young student with the desire of becoming a Cath-

olic. The remonstrances and the anger of his uncle could not change his resolution, and it ended by the Minister's getting from the Emperor a decree of perpetual banishment for the Jesuits from the two capitals of the Empire, St. Petersburg and Moscow.

"My father had his share of this persecution. They accused him, not without some appearance of justification, of having helped this movement in favor of Catholicism, by his erudition and his eloquence in the salons, where it was the fashion to discuss Catholic subjects, and also because he used to entertain people at our house, where they met two Jesuit Fathers, notably Father Rozaven, and another whose name I forget. As a result of all these accusations, the Russian police got up a formidable public sentiment against my father. He was made aware that he was no longer in favor with the Emperor, and he wrote to the French Government asking to be recalled.

"Madame de Staël was at that time in Paris. The Emperor Napoleon during all his reign had studiously kept her out of the capital, in spite of infinite acts of meanness which she resorted to in order to recover her former place in the social world. Some one wrote of her not without reason:

"She still keeps up her battle, in spite of each rebuff;

Stern virtue does not want her, and vice has had enough."

"My father was anxious to see the famous lady and to convert her to Catholicism. He had arranged for an interview at the house of Madame Swetchine but an indisposition prevented Madame de Staël from receiving anyone at that time and the indisposition developed into a serious illness which carried away this poor Protestant and united her, I don't say in soul, but in body, with her father and mother in the same brandy reservoir near Geneva. People used to go to see the sight as they would visit a museum. The bodies were afterwards buried.

"I now come to the questions about the character and principles of your grandfather. He said of women who were ambitious for fame that they had never given the world any masterpiece in art, in science or in literature, but they might have done something better: To have formed on their knees honest men and Christians.

"Without doubt our glorious ancestor has prayed for your vocation, my dear nephew, as well as for your perseverance in it. Our father gave two to the Almighty, and I think that your uncle Eugene will do the same. You asked me to think of you in my prayers. I do so every day, and from the bottom of my heart I recommend you to God, to His holy Mother and to your powerful patron. Do the same for me, my dear nephew. I am now beginning my eighty-eighth year. I am on the threshold of eternity; help me, you and yours, to be received mercifully at the feet of our Sovereign Judge. My eyes are growing dim and my hands are unsteady. I have made an effort at different times, my dear godson, to answer your questions, which are so interesting for me and so natural on your part. You must be indulgent with me. I give you my blessing and hope that the new year will grant you all the graces that I ask Him for you.

"Your most affectionate Grand-aunt and Godmother

"DE MAISTRE,

"Duchesse de Laval-Montmorency."

LITERATURE

The Turn of the Tide. By MARY AGATHA GRAY. New York: Benziger Bros.

As the sub-title indicates, the author concerns herself with simple seafaring folk. Religion enters into the warp and woof of their lives. There are plenty of characters and plenty of scenes truly idyllic, while smuggling and hidden treasures add a dash of romance. The story in its general trend is written very much after the fashion of the old three-decker; and after storms and bad weather, the vessel comes gaily into port.

The author's style is unequal. At times she is decidedly colloquial. We cite one horrid instance: "She knew how Moll felt about those things, and it was hardly any use to talk about them to one who had lost all interest in herself the way Mrs. Davis had." This is probably the worst sentence in the book; colloquialism could scarce farther go. Also, the writer does not know what to leave out. There is often an embarrassment of details. The moral and religious tone, nevertheless, is high; and the reader will doubtless be the better for the perusal of this Catholic tale. The book is well bound, well printed and can be recommended for any Catholic library.

The Friendly Little House and Other Stories. New York: Benziger Bros. Price, \$1.25.

The book to begin with, is an honest one. It is made up of short stories; but one does not have to buy it, bring it home, and start reading it, before making the discovery. No: "and other stories" confronts you on back, on cover and on title-page. Although book critics have been quarreling with publishers for years on this score many of them, secular and Catholic, still persist in issuing short-stories in such a way as to give the buyer the impression that he is getting a book on one subject. This is too often like taking candy from a child. There are eleven authors, six of them well known on both sides of the Atlantic, whose work goes to the making of this book. It is a splendid set of short stories, well written, nearly all Catholic in tone and nearly all in essence short stories. Being Catholic there is about them a certain warmth, a certain delicacy which is at present lacking in most short stories as now written. Being religious in tone, we feel in them the tender grace of a day which, if not dead, is fast dying in the secular literary world. Taking into account the notes of Catholicity, feeling, originality of theme and treatment, the finest story in the set—there are nineteen in all—is "One Hail Mary," by George M. A. Cain. "The Friendly Little House," by Marion Ames Taggart, is a friendly little story, abounding in sweetness and light. Taken as a story, and leaving out of account the note of religion, "Donna Leonore De Bobadilla" ranks with the two stories already mentioned. Richard Aumerle, its author, has contrived in quaint and curious language to give a story, witty, stirring, and with all the glamor of the Spanish Main. Judging by this short effort, one asks oneself whether Richard Aumerle could not work the vein he has struck deeper. A long story of the old days on such lines would be very welcome. Among the newer writers who seem to have a grip on the short story, Miss Jerome Harte ranks high. There is a fine variety of topic and treatment, and the book is a splendid testimony to the marvellous growth within the last twenty years of Catholic authorship.

Love's Young Dream. By S. R. CROCKETT. New York: The Macmillan Company. Price, \$1.50.

Had Mr. Crockett been our dearest foe, we could at once forgive him on his writing a romance so sane, so absorbing, so thoroughly good as "Love's Young Dream." In novels of the present day, we find separately romance or humor, or a decent sense of religion, or strong characterization or love and marriage: we find them all combined in Mr. Crockett's latest book.

It must be admitted that the finest part of the volume is to be found in the first 169 pages. But what would you? We should not be surprised if Chapter XXI, "While We Sat by the Fire," should be adjudged the great chapter in modern fiction. In the preceding chapter there is an episode of stirring adventure so mixed with the comic that it is a toss-up whether the reader will be chuckling with merriment, gasping with astonishment, or, Cerberus-like, doing both at once.

The author belongs to the school of Stevenson and Mr. Barrie. He is, therefore, upon his native heath—Scotland. In time, we are transported into the eighteenth century. The plot of the novel amounts to little—which, by the way, is the case with most

of the best stories in our tongue. In theory, humor and reverence would seem to be poles apart. But in literature and in life they are as close together as laughter and tears. Mr. Crockett, following in the steps of Dickens and Thackeray, has a plenty of both. We recommend the novel to our readers as being eminently safe and sane. There are, indeed, many things in literature and in life by no means

"half so sweet . . .
As love's young dream."

FRANCIS J. FINN, S.J.

Excelencia del Sacerdocio y Vocacion a Este Estado. Por el Padre LUIS CAPRON, C.S.S.R. St. Louis: B. Herder. Price \$1.25 net.

Many South American prelates have highly praised this work, which is now presented in a second and revised edition. Two hundred pages are devoted to a consideration of the priestly dignity in its relations to God, to the Church, to the Faithful, and to the individual who has received it. The second half of the work consists of a careful and detailed study of vocation to the priesthood and all that it implies. The nature and need of vocation; one's duty to study his vocation; how one is to proceed in a matter of so great consequence; signs of vocation to the ecclesiastical state; why and how we ought to follow our vocation. These are taken up in turn and discussed with frequent reference to the great masters of the spiritual life. There are other chapters of very special value to the director of consciences on whom so often rests the responsibility of saying the final word. The greatest merit of the volume is, in our opinion, the help that it will give confessors in solving certain perplexing problems that may arise while they are discharging their important functions. Whoever has charge of young men's sodalities will also find abundant matter for conferences. Though we cannot give vocations to the sacred ministry, we can, as occasion presents itself, develop those that God has given. Hence the earnest words addressed by the zealous author to those who are most favorably placed for recognizing and cultivating vocations, namely, to spiritual directors of youth. In fact, the volume might well serve as a meditation book for a priest appointed to discharge a duty so delicate and important.

Vida de la Venerable Ana Catalina Emmerich. Por el Padre CARLOS E. SCHMOEGER, Redentorista. Ofrecida á los países de Lengua Española por otro Padre Redentorista. St. Louis: B. Herder. Price \$1.70 net.

It is not for us to fix limits to the divine power nor to prescribe how God, who is "wonderful in his saints," shall deal with his chosen servants; for that strange borderland between time and eternity, that unexplored region where sense and understanding are exalted and strengthened, where God lifts the veil in favor of some privileged soul, is not for the curious and the worldly-minded. The heroic life and the many revelations of Anne Catherine Emmerich, the celebrated German mystic, whose happy death occurred in 1824, are well known to the pious faithful, but this is the first attempt to place them within reach of Spanish readers. Although published with the requisite authorization of the proper ecclesiastical authority, it does not follow that these revelations are to be looked upon as if they were a part of the deposit of faith. And the all-sufficient reason is that they are not a part of that sacred deposit. The Church has not to learn from even her most illustrious doctors, theologians and saints. Her one Teacher is God; her pupils are all the faithful. The words and works of all her children are subject to comparison with her divinely appointed and divinely guarded rule; if they are not against it, those words and works are said to "contain nothing against faith and morals." Whether those words called "revelations" are the effect of divine influence or

merely of human causes is quite another question, and moreover, a question which is not answered by the episcopal permission allowing their publication.

There is such a thing as a mistaken persuasion on the part of the recipient of a supposed revelation. He may believe that God is speaking to him, whereas only his thoughts and earnest desires are speaking, and God is silent. Again, if God, for reasons known to his sweet Providence, should communicate something to a favored soul, the moment when the divine influence ceases and only the created influence remains might pass unnoticed by the recipient, who might interpret his own intense longings as a part of the heavenly message; and he might with no intentional deception, urge his own pious dreams as a part of the celestial communication that he has received.

In the life of Anne Catherine Emmerich we meet a difficulty similar to that encountered in the life of St. Bridget of Sweden. Both were singularly favored by Almighty God; both received communications from him. Yet neither wrote down her revelations, that work being performed by others. These scribes may have been most careful, but we do not know that they succeeded in committing to paper only and precisely what those holy women uttered as a communication from on high. Hence, in the book before us, as in all similar works, there is a protestation, in obedience to a decree of Pope Urban VIII, that only human faith and credence is to be given to the contents. Bearing in mind the immense gulf that separates the Faith by which we believe all that is contained in the deposit of faith from that faith or credence which we give to mere human testimony unaided by divine power, we may with great spiritual comfort study what holy men and women have said and derive much benefit from our reading.

H. J. S.

The Attributes of God Mirrored in the Perfections of Mary. New York: BENZIGER BROS. Price, 90 cents net.

Of this book, published anonymously, all we can say is that it is conceived in a spirit of piety and, no doubt, will please many pious readers. The author does not seem to have read the great mystic doctors. Had he done so, he would have been able to come nearer to the fulfilling of the promise of his title than he does. As it is he gives us his own thoughts, rather commonplace and obvious, and when the thought is lacking, he makes up for it by exclamations which fatigue the soul rather than help it.

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The Lectionary: Its Sources and History. By JULES BADOT, O.S.B. Translated from the French by AMBROSE CATOR, of the Oratory. St. Louis: B. Herder. Price, \$1 net.

Though Father Cator calls himself no more than translator, as a matter of fact he has added something of his own to this book, which is an adaptation of two of the learned Benedictine's works. Some are quite content to know that the Church reads an Epistle and a Gospel at every Mass, and sometimes a lesson, or more than one, in addition, and that these for the most part are at the end of their prayerbooks. Others, realizing the antiquity of the rites of the Church, and knowing that what they see and hear has been seen and heard by Christians in various lands under varying circumstances, by Roman and Goth and Teuton, in abbey, cathedral, village church and around the altar raised for the first time when Europe still was pagan, like to know the origins of such things. Such a desire is most praiseworthy, arguing, as it does, a love of Holy Church, and Father Cator's book gives one the means to gratify it. The translation is good on the whole. There are, however, occasional slips, of which one is found, we think, on page 15: "if he sometimes speaks of three lessons, it is that he means by the epistle the psalm which is placed before the Gospel."

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BOOKS RECEIVED

Joseph Haydn. The Story of His Life. By Franz Von Seeburg. Translated by the Rev. J. M. Toohey, C.S.C. Notre Dame: The Ave Maria Press. Net \$1.25.

The Order of the Visitation. By Abbot Gasquet, O.S.B. New York: Benziger Bros. Net 60 cents.

From Geneva to Rome via Canterbury. By Viator. New York: Benziger Bros. Net 45 cents.

Latin Publications:

De Vita Spirituali. Ex Commentariis B. Hugonis de Sancto Charo. Super Totam Bibliam Excerpta. Curante Fr. Dionysio Mézard. New York: Frederick Pustet & Co. Net \$2.25.

Exercitiorum Spiritualium. S. Ignatii de Loyola. Editio princeps qualis in lucem prodit. Romae Sumptibus P. Lethielleux, 10 Via Dicta "Cassette" 10.—Pamphlet.

German Publications:

Im Banne von Drei Königinnen. Alte und neue Bilder aus Palästina, Aegypten und der Türkei. Von Georg Baumberger. New York: Benziger Bros. Net \$1.50.

P. Joseph Kleutgen, S.J. Sein Leben und Seine Literarische Wirksamkeit. Zum Säkulargedächtnis seiner Geburt (1811-1911) von Johann Hertkens. Bearbeitet und herausgegeben von P. Ludwig Lercher. New York: Frederick Pustet & Co. Net 65 cents.

Die Heil. Kirchenväter im Brevier. Betrachtungspunkte der Lesungen mit Angabe der Stellen im Brevier und der Bücher der heil. Väter. Gesammelt und erklärt von Karl Rieger, Pfarrer. New York: Frederick Pustet & Co. Net 65 cents.

EDUCATION

One is curious to know to what extremes "the progressiveness" of present day school methods is to lead us. Time was when the public school system was a simple one, administered with no impossible burden to the taxpayer, and satisfying the public at large by the evidence it gave of thoroughness of instruction in the necessary elementary branches of a common school training. To-day there is more than one considerable nation in the world whose entire annual budget amounts to less than the sum carried in the yearly municipal appropriation bills for school purposes in our populous cities. New York City, for example, spends forty millions each year for its public schools. Yet the Board of Education, at a recent meeting, declared for retrenchment in expenses on the ground that the city's Board of Estimate had not granted sufficient money with which to carry on the various activities in 1911 that have come to form a part of a public school course. The shortage is said to be about \$200,000. The strain on the School Board's finances is easily understood. Year after year "improvements" have been made in the course of studies, and as the special subjects which have been tacked on to the regular curriculum happen to be particularly expensive burdens to carry, one is not astonished to learn that the demands imposed upon the Board of Education have outrun the unexampled generosity and patience of a tolerant community.

* * *

The school system, as it exists to-day in our great centres, is gigantic—without precedent or parallel. And it is the desire of many, seemingly, that it should grow to mightier proportions, until it shall have

come to be the clearly predominant element of our civic life. A recent paragraph in a widely circulated New York paper claims that the progressiveness marking the expansion of the public school's influence is leading us at length to recognize the real significance of the public school—"as the primary and all-inclusive social centre of American communities."

* * *

Of course one understands that the expression is a bit of rhetoric clothing the enthusiasm of a too fervid friend, yet, when one contemplates the wide range of license which the indifference of a patient public permits our educators to enjoy, the enthusiasm does not appear to be entirely baseless. They who are not over-zealous to find political capital in the strained economic conditions of our people, wisely agree that much of the lamentable conditions prevailing among us is due to lack of thrift and to easy-going extravagance. And nowhere is this extravagance more in evidence than in the readiness of municipal bodies to heap up burdens on the people which are neither advisable nor necessary for the common welfare.

* * *

There was reason in the old-time arguments advanced to explain the right of the State to foster a system of common schools for the general elementary training of children, but that reason ceases to exist when it is attempted to stretch those arguments to fit the multiplied additions made to the simple curriculum of ancient days. Instruction in foreign languages, cooking, sewing, drawing, music, shopwork, physical culture and the odds and ends of fads every "progressive" schoolman professes to recognize as useful adjuncts to the common schools cannot be defended by sound deduction from legitimate economical principles. An easy-going public may tolerate the extravagance, but do not, one must insist, attempt to oblige them to accept it as a binding obligation of justice.

* * *

And there are features of the thing which even easy-going indifference must rebel against. To quote a recent example. This year there has been opened in Jersey City, in connection with that municipality's newest and largest school, a day nursery in charge of a professional nurse. The plea is made that older children are frequently kept from school to mind the babies of a household; hence this accommodation is provided as an adjunct to the public school in order that mothers who go out to work may leave their little ones in responsible care and older children may not be deprived of school opportunities. There is an alluring attractiveness in the picture, but is it within the competency of school authorities to thus officiously obtrude their services? What shall become of the sacred

influence of the home and of the essential touch of mother love in the training of a child, if the old Spartan notion of State-formed children be allowed to grow among us?

* * *

There is a passage quoted in the sixth annual report of the parochial schools of the New York diocese, and credited to the Sage Foundation, which might well be carefully pondered by those who are advocating a less serious species of State paternalism in school management. "The royal road to learning is not always to be found through the surgeon's knife. . . . It has not been demonstrated that if you cut out a child's tonsils and adenoids, and fit him with eyeglasses, the school term will be cut in half, the level of education will surge up and the city will save millions of dollars. . . . The old-fashioned virtues of industry, application [this word is actually used], intelligence and regularity still hold sway, and poor scholarship may be still accounted for by laziness and stupidity."

EDUCATIONAL OBJECT-LESSONS BORROWED FROM UNCLE SAM.

There is a very suggestive paper on education buried in an old Agriculture report, which is itself half-buried in a Patent Office report of 1858, for the Bureau of Education was not established until 1870. The paper in question is by D. J. Browne, and is deserving of resurrection.

It is a well-known fact that sometimes the education of children is left entirely to the school-room. Vainly have the energetic voices of priests, physicians and educators been raised to awaken responsibility in the minds of some stubbornly irresponsible parents, and in such cases the school-teacher cannot begin where the parent left off, but must begin by first undoing the results of false growth and parental neglect. Nature refuses to stand still for the first seven years of the child's mental life, and if the development is not rightly directed, there will be much unlearning to be done as the child begins its school-life.

In the article above mentioned the author realizes this, and not only puts the teacher above the book, but decisively puts the mother above the school-teacher as the natural, Divinely established tutor of the child. In this age we sometimes see healthy signs of reaction against the bookishness which many mistake for wisdom. We are not forgetful of the good-natured raileries at "Book-Taught-Bilkins." In his reference to children, Mr. Browne says on this topic:

"The book then, is an inanimate, finite and limited agent, containing only the shadows of knowledge, and consequently devoid of all sounds, harmonies, and the

infinite variations in speech. . . . In church, state, bar, jury, it is the living exponent, the living voice which instructs. Books are the treasure-house of the adult, hieroglyphics to the child."

Speaking of the characteristics of children, he observes: "An individual having a lymphatic temperament is slow in thinking. . . . The nervous temperament, on the contrary, so common in this country, uniformly coexists with activity of intellect, while the bilious temperament is most frequently accompanied with an excellent judgment, but a bad memory."

No less forceful are his remarks on the development of the intellect by observation and by the increase of one's vocabulary. This subject is well handled in Coppen's Rhetoric, and other text-books in use in our colleges and academies, but still we can look at this author's treatment, and relearn an old lesson to advantage.

We are urged to cultivate "an extended acquaintance with descriptive terms . . . as they are stimulants of perception and the indicators of the less obtrusive class of sensible facts. . . . Let us take, for instance, a description of the sea and sky in a storm, which would be given by a landsman of ordinary sensibility and possessing only an indifferent knowledge of language. That would well enough convey a general idea of the scene. Then let us ask the poet, whose eye has a peculiar regard for the beautiful and the sublime, and whose vocabulary contains a far more extensive assortment of terms to illustrate the same theme. . . .

"But this is not enough, for we must call in the painter—the marine painter—and if he possesses a moderate command of the language—the technical language of his art,—we must immediately perceive that he too has noted a hundred nice shades and aspects of the scene which not even the poet had found necessary to employ. . . .

"If we go astern and enter into 'talk' with the old mariner who holds the helm, and get him freely to employ his habitual terms in describing a gale of wind, we shall again be met not merely with another set of words, but by a new class of observations."

Nor would he have us stop here, but sends us on to the naturalist, whose scientific knowledge of the elements of air and water, and of the phenomena of the universe would open to us still another series of observations.

The steam-engine suggests another idea which he works out, and the sight of foliage gives occasion for another development of thought. Then the pulse-beats with their gentle rhythm opens another sense of acute observation. And closing the few pages which have put us in closer touch with nature, we find ourselves indebted to a

past generation for a very practical, broad view of the vast subject of education.

M. PELLEN.

SCIENCE

THE CANALS OF MARS.

James H. Worthington, of Wycombe Court, High Wycombe, writes to *Nature* of November 10 that he spent a month at the Lowell Observatory, Flagstaff, Arizona, in order to see the canals of Mars through Lowell's own telescope. When he first looked at Mars he "saw with great difficulty three streaks, presumably canals." As he became accustomed to the work he saw more and more, until one night, as he says, "the canals came out with amazing clearness and steadiness, sharp and clear, like telegraph wires against the sky, the oasis also being exquisitely defined. Whereas on previous nights the canals could be held only by short glimpses of perhaps half a second at a time, they were now steadily visible for three or four seconds together, when a short flicker would sweep over them; during the lucid intervals the limb also of the planet was perfectly steady, as I have never seen it before or since. Of the objective existence of these markings in the image at the focus of the telescope there could be no manner of doubt, and Lowell's representations of them are nearer the actual appearance than any I have seen, though even in his drawings the lines seem hardly fine enough. The effect produced on my mind by this remarkable definition, which lasted for upwards of one and a half hours (from about 8.30 until after 10 P. M.), was staggering and ineffaceable. Soon after ten the definition went to pieces."

"There is in my mind no sort of doubt that the revelation of this night was due both to the perfection of the instrument (which its maker long ago pronounced to be the best that the firm of Alvan Clark ever turned out) and the atmospheric conditions which are found at Flagstaff. . . . As to the deductions which Dr. Lowell has drawn from his observations I have nothing to say except that the startlingly artificial and geometrical appearance of the markings did force itself upon me."

WILLIAM F. RIGGE, S.J.

A new and effective method has been devised to eliminate house damp from old as well as from new structures. A seam is cut into the walls half an inch wide and leaden sheets are inserted which are lined with asphalt felt. The walls are thereupon wedged and filled with Portland cement. Tests have shown a falling off due to this process, of from 16 per cent. to 1 per cent.

* * *

A machine that rolls out 150,000 ball cartridges in ten hours is the invention

of an Austrian army officer, a captain named Von Henricke. Bullets and powder cases are dropped into receptacles, and cartridges ready for use appear shortly. The machine differentiates good material from bad, the latter being automatically discarded. But two operations are required for each machine.

* * *

Germany has adopted a new method of mining in its coal-shafts thus eliminating dangerous blasting and likewise avoiding much of the risk of spontaneous explosion of coal-dust. Into deep holes bored into the coal body water is injected under very high pressure. The water forces its way into the coal fissures opening them up until the mass is loosened, when it is readily removed while wet without dust or the use of any other tool save a light pick or shovel.

* * *

The Bureau of Equipment of the Navy Department announces that the tentative installation of electrical cooking and heating apparatus aboard warships has proved both economical and practical. They are declared especially suited for submarines, where floor spacing is the main factor. Arrangements are already under way for installing them on ships now under construction.

F. TONDORF, S.J.

ECCLESIASTICAL ITEMS

In the long list of academic honors won by American students at the recent examinations at the Propaganda, Rome, the Western dioceses are notably prominent, an incident indicating that pioneer conditions no longer obtain, and that in this young and vigorous part of the Church the trained scholarship needed to meet present-day condition is being carefully provided. The appearance in the list of such names as Koslowski, Gorski, Bona, Falone, Mossinghoff and Broschert tells the story also of the polyglot racial changes where in the not very distant past Celtic patronymics predominated. The first medal in Scripture was divided between the Rev. G. Adrian, of Davenport, and the Rev. F. Keenan, of Brooklyn. Father Keenan was also bracketed for the first medal in Dogmatic Theology. In the award of the second medal for the latter study the Revs. Henry Kemper, of Chicago; E. Burke, of Newark; D. Fitzgerald and A. O'Brien, of Boston, tied. Second honors in the Sacraments were divided between the Revs. J. Ford, Chicago; A. Beekman, Cincinnati; W. Rooney, Chicago, and W. Moore, Syracuse. In Moral Theology the first medal went to the Rev. G. B. O'Toole, Cleveland; the second to Rev. C. White, of Grand Rapids. The Rev. J. Brady, of Cleveland, won the first medal in Church History, and Cleveland students also, the Revs. R. Bren-

nan and J. E. Heagan, divided honors for Ethics. For Philosophy the Rev. A. Cloud took first medal in Logic and tied for second in Mathematics, and Rev. F. Melone was second in Logic. Bishop Farrelly, himself so long one of the faculty of the American College, Rome, has therefore good reason to feel proud of the record Cleveland students are making there. Other honors won were: Canon Law, second medal, Rev. J. Keating, Chicago; second medal, Mathematics, Rev. J. Martin, Providence; second medal Logic, and first, Mathematics, Rev. J. Steele, Chicago; Physics, Medal, Rev. W. Casey, Hartford; Natural History, first medal, Rev. A. Murray, Chicago; second, Revs. T. Nolan, Chicago, and F. Whiteley, Boston, tied; Greek, medal, Rev. M. Kelly, Hartford.

On Sunday, November 13, the venerable Cardinal Moran, Archbishop of Sydney, speaking at Bondi, in behalf of the fund for the completion of his own cathedral church, devoted a large part of his discourse to an account he had just received of the great success of the Montreal Eucharistic Congress. The Cardinal said that he recalled these celebrations as they were one with their brethren in America in the joys, consolations and blessings of holy religion, as he hoped that one day, when the cathedral was completed, they would have the privilege of celebrating an International Eucharistic Congress in Sydney. The Panama Canal, he said, would be completed before that time, and then, with such facilities, the Bishops of the United States, with the Bishops of Ireland, England, France and other countries, would come as brothers and fellow-citizens of the old Celtic race to join in a tribute of Australian piety to the Most High, and offer a grand manifestation of their love to the Sacrament of the Altar.

At Holyoke, Mass., on December 19, the twenty-fifth anniversary of his ordination to the priesthood was celebrated by the Rev. Edward S. Fitzgerald, Pastor of the Church of the Holy Rosary. Five of the Right Rev. Bishops of New England and over one hundred members of the clergy honored the jubilarian by their presence. The Very Rev. Joseph Hanselman, Provincial of the Jesuits, delivered the sermon at the solemn Mass. On the same day announcement was made that His Holiness, Pius X, had appointed Father Fitzgerald a Monsignore and a prelate of the Papal household.

The Vicariate Apostolic of Gibraltar, which has been without an incumbent for some time, has been made a diocese. His Holiness has selected the first incumbent in the person of the Rev. Henry Gregory

Thompson of the Cassinese Benedictine Congregation of the Primitive Observance.

PULPIT, PRESS, AND PLATFORM

The following is a translation, in full, of the decree recently issued of the Holy Consistorial Congregation Prohibiting to Ecclesiastics Administrative Positions in Secular Affairs:

According to the teaching of Paul the Apostle,

"No man, being a soldier to God, entangleth himself with secular business." (II Tim. ii, 4.)

It was the constant discipline and sacred law of the Church that ecclesiastics should not assume the administration of worldly affairs, unless in certain special and extraordinary circumstances, and with proper permission. "Since they are to regard themselves as placed in a position above secular pursuits," as the Sacred Council of Trent (Sess. xxii, cap. 1 de ref.) says, it is necessary that they observe with due diligence those things that, among others, "were copiously and in a salutary manner established as to the avoidance of secular business."

But since in our days, by the help of God, there are many works, in Christian society, directed towards the temporal advantage of the faithful, particularly banks, institutes of credit, rural and savings banks, the clergy ought earnestly approve and assist them. However, they should do this in a manner not calculated to separate them from the duties of their calling and dignity, immerse them in secular dealings, and expose them to the anxieties, cares and dangers inherent in such matters.

For this reason His Holiness, Our Lord Pope Pius X, while exhorting and ordering the clergy to lend their energy and counsel to the foundation, guidance and development of such institutions, absolutely prohibits, by this decree, to ecclesiastics, both secular and regular, to accept or retain, if they have accepted, those offices that imply care, obligations, and dangers coming from such administration, such as the positions of presidents, directors, secretaries, treasurers, and other similar posts. Our Most Holy Lord also establishes and ordains that all those ecclesiastics who actually hold such offices will, within four months from the promulgation of this decree, send in their resignation, and that, for the future, no one of the clergy may assume and exercise any offices of the kind, unless he has first obtained special permission from the Holy See, all things to the contrary notwithstanding.

Given at Rome from the Sacred Consistorial Congregation, 18th day of November, 1910.

C. CARD. DE LAI, Secretary.
S. TECCHI, Assessor.

SOCIOLOGY

GROWTH OF THE POPULATION OF ITALY.

The Director-General of Statistics gives these interesting statistics on the growth of the population in Italy in 1908, in regard to marriages, legitimate and illegitimate births, and mortality:

The marriages were 283,160, surpassing by 23,056 those of the preceding year. It is the highest figure that has been recorded since 1875; the result per capita of marriages is 8.30 for every thousand inhabitants. The highest number of marriages, taken in relation to the population of each single region was reached in Calabria, 9.23 per thousand. The Abruzzi follow with 9.60 and Basilicata with 9.05, the lowest figures being from the Venetian province 7.53 per thousand, and in Liguria 6.89. The large towns show fewer marriages than the respective districts, so that Rome had 6.98 marriages for every thousand, Florence 7.29, Naples 7.54, Palermo 7.35. The number of illiterate married couples is very low in Northern Italy, especially in the provinces of Piedmont and Lombardy. On the contrary it is high in the Southern Provinces; everywhere it is lower in the large cities than in the other districts of the respective provinces. Turin presents one illiterate husband in a hundred, the province of Turin 2 per cent.; Milan 1 per cent., the province of Milan 6 per cent.; Rome 7 per cent., the province of Rome 33 per cent.; Naples 23 per cent., the province 40 per cent.; Palermo 20 per cent., the province 41 per cent.

The births in Italy in 1908 were 1,138,813, that is to say, about 33.37 per 1,000. In this number the still born are excluded, and in 1908 they rose to 51,465, or 4.32 per cent. of the whole birth rate. The highest birth-rates are in Puglia, the Venetian provinces, in Basilicata; the lowest in Piedmont, Liguria and Lazio.

In 1908 there were as many as 56,726 illegitimate births, with a percentage of 4.98 per cent. of the births; of these, however, 35,238 were recognized in the certificate of birth by at least one of the parents. In Rome and the province of Romagna the report of the illegitimate births attained respectively 15 and 14 per cent.; the province of Perugia follows with 9 per cent. The lower rates are offered by the Basilicata with 2.1; the Abruzzi, Lombardy and Piedmont with 2.7; Campagna and Puglia with 2.9.

As to the mortality, in 1908 there was an exceptionally distressing cause in the earthquake of December 28th. The victims of that awful disaster are calculated at quite 77,283. Altogether in the whole kingdom the deaths amounted to 770,054, from which total, subtracting the victims of the earthquake, the number of deaths is 692,771 or

20.30 per 1,000. This is the lowest report to be met with in the whole period from the year 1862. The highest mortality was noted in Sicily, Calabria, Basilicata and Campania; Liguria, Piedmont, Tuscany and Lazio gave instead the lowest quota to the death rate.

J. Q.

Mr. John Burns is a self-educated man. He knows the value of reading and esteems good books. But he is also a man of sound sense. In many things we cannot agree with him, and this makes us the more ready to record an utterance with which we agree most cordially. Speaking in Liverpool lately, he denounced the craze for multiplying public libraries. The people, he said, read too much and they are the worse for it religiously, socially and politically. They take opinions ready-made from books, for a man is for them an authority, provided he puts his notions in print. He might have said more on the subject. Perhaps had he done so we should not have been so ready to praise him. He would not have said that the best books are those put forth with the approbation of the highest authority in such matters, the Catholic Church, that these are the very books those accepting opinions ready-made will not read, and that if they read them they would be the better for it, religiously, socially and politically. Still this is the plain truth.

ECONOMICS

A large electric power plant is being set up at Trollhoetan Falls in Sweden. A ditch nearly a mile long carries water from Lake Wener at the rate of 339 cubic yards a second to the delivery basin from which pipes thirteen feet in diameter conduct it to the turbines of which there are at present four giving 40,000 horsepower. In the course of next year this effective will be doubled, and there is question of delivering electricity as far as Copenhagen nearly 200 miles away. Sweden, with its many lakes and falls is an ideal land of water power. In 1908 Swedish industries employed 980,000 horsepower, of which 420,000 was furnished by water and of this 150,000 was used to generate electricity. To-day water gives 600,000 horsepower, of which 340,000 is used in electric generators. The total capacity of Swedish water is estimated at ten million horsepower during the open season of five or six months and two millions during the winter. This latter season is the real difficulty in the way of developing these resources of power just as it stands in the way of the development of the vast stores of water power in the northwestern mountains of this continent, which otherwise might be used for all railway purposes in the mountain divisions of the northern

transcontinental roads. Still there is every reason to hope that, both in Scandinavia and on this continent, this obstacle may be overcome.

The railway across the Isthmus of Tehuantepec from the Atlantic to the Pacific was opened in 1907, and in that year merchandise to the value of 10 million dollars passed between American ports by that route, the value of east bound and of west bound freight being about equal. At that time the steamers of the American Hawaiian Co. were making through voyages from New York to the Pacific Coast and the Hawaiian Islands via the Straits of Magellan, carrying general cargoes on the outward voyage and Hawaiian sugar chiefly on the home voyage. The company determined in 1909 to use the railway and divided its fleet into two parts, one to trade between New York and Puerto Mexico, the Atlantic terminus of the road, and the other between Salina Cruz, the Pacific terminus, and the Hawaiian Islands and ports on the American Pacific seaboard. This caused American trade by the Tehuantepec railway to increase greatly. For 1910 it amounted to 70 million dollars, nearly 42 millions being west bound goods and 28 millions being east bound. Of the former, 32 million dollars went to California, 4½ millions to Puget Sound and 3½ millions to Hawaii. Of the latter, 20 million dollars worth was from Hawaii, 6 millions from California, and the remainder from Puget Sound. Thus California merchants are beginning to use the Tehuantepec route as a competitor of the railways. Nevertheless, the latter hardly feel the competition, so great has been the development of the whole Pacific Coast during the past 10 years. This development tends to increase rather than to remain constant; hence, when the Panama Canal is finished, there will be enough trade with the Pacific for both the railways and for the canal.

A writer in the Paris *Croix* tells us that Switzerland is at the crossroads of Europe, the intersection of the great Continental routes from the Atlantic to the Black Sea and the Egean and from the Baltic to the Mediterranean, not railway, but water routes. A glance at the map shows that the Rhine issuing from the Lake of Constance on its way to the North Sea flows not very far from the sources whence the Danube goes eastward to the Euxine. Only a ridge in the Black Forest separates them. Connect the Rhine and Danube valleys by canal, and the first great route is open. Within the last few years the Rhine has been made navigable for barges of six hundred tons as far as Basle, on the borders of Switzerland and Southern Alsace, where

the river turns sharply for its long northward course. Similarly the Danube is navigable as far as Ratisbon. A canal is proposed from Basle to the Lake of Constance, and another from the same lake to the Danube, between Ratisbon and Ulm, for the accomplishment of that project.

Again in passing through Bohemia the Danube is within reach of the headwaters of the Elbe and the Oder and by means of the latter river it is in touch with the Vistula. The Rhone flowing south to the Mediterranean can by means of the Lake of Geneva from which it emerges, the Lake of Bienne and the River Aar, be connected with the Rhine between Basle and the Lake of Constance. This would open the route from the Baltic and the North Atlantic to the Mediterranean. The writer in the *Croix* says that these works are planned. Whether they will ever be accomplished is a question. He sees in them the hand of Germany grasping at all the trade of Europe to the utter exclusion of France. Hence he assures us that instead of the connection of the Rhone Valley with the Rhine, the real plan proposes the connection of the Rhine with the Po by a canal *over the Simplon Pass*. "Credat Judaeus Apella, non ego." But the credulity of even Apella, who has believed so much since Horace's day, must have a limit.

PERSONAL

Martin I. J. Griffin contributes to the Philadelphia *Catholic Standard and Times* the following interesting data concerning the ancestry of Chief Justice White: "He is," says Mr. Griffin, "a descendant of James White, a Philadelphia Catholic merchant, who lived on Front Street, 'near the Drawbridge,' now Dock Street, and who was one of the trustees of the ground on which St. Mary's Church was built in 1763. In that year James White, with the other trustees, deeded the ground to Rev. Robert Harding. James White married Ann Willcox, daughter of Thomas Willcox, of Concord, then in Chester county, but since 1789 in Delaware county, and now known as Ivy Mills. Their daughter Ann, born March 20, 1757, was the first interred in St. Mary's graveyard.

"James White died February 2, 1770, aged 66, and by his will of July 11, 1767, made the first bequest for a Catholic school in Philadelphia. He is buried in St. Mary's graveyard, Fourth Street. . . .

"His son, James, born June 6, 1749, was educated at St. Omer's and became a 'Doctor of Physick,' as he signed himself. He was a pewholder in St. Mary's from 1787 to 1790. He removed to North Carolina and later to Tennessee, where he married, and his son, Edward D. White, was born. He was a Representative in the Territorial Assembly of Tennessee, meeting

at Knoxville in February, 1794; was on the committee on judiciary, and in September, 1794, was elected by the Assembly a delegate to Congress. In 1799, he moved to Louisiana, and after the organization of the territorial government, on the transfer of that country by Napoleon to the United States, he became Judge of the Attakapas country. He died in December, 1809, at St. Martinsville, and was buried in the Catholic cemetery there.

"His son, Edward D. White, served three terms in Congress, from 1829 to 1834, when he resigned, having been elected Governor of Louisiana. He served until 1838, when he was again elected to Congress, serving from 1839 to 1842. He died in New Orleans in April, 1847. It is his son who has lately been appointed Chief Justice of the Supreme Court."

OBITUARY

The President of the United States, high officials of the Government and representatives of nearly every foreign nation, attended the funeral of Señor Don Anibal Cruz, Chilean Minister to the United States, which was held at St. Patrick's Church, Washington, on Dec. 21. The Most Rev. Apostolic Delegate, Mgr. Falconio, with his Eminence Cardinal Gibbons, were present at the solemn Mass. The celebrant was Mgr. Ceretti, the Secretary to the Apostolic Delegate. Following the services the body was conveyed to a vault in Rock Creek Cemetery, where it will await transportation to Chile on a United States man-of-war.

The Rev. John Baptist Archambault, S.J., died at St. Francis Xavier's, New York, on Dec. 23, in his eighty-sixth year. Father Archambault retired from the active ministry many years ago, but he was able to say Mass and hear confessions until shortly before his death. His mental faculties, as well as his sight and hearing, remained unimpaired to the end. He will be affectionately remembered by a former generation of students of St. Mary's College, Montreal, and by many parishioners of old St. Lawrence's New York, and of St. Peter's, Jersey City, where he labored in the ministry during the seventies. He was born at Saint Antonie, near Montreal, Canada, Oct. 16, 1852, and at the age of fourteen entered the College of St. Hyacinth, where he was a student for seven years. Four days before his twenty-first birthday he entered the novitiate of the Society of Jesus, at Sault-au-Récollet, Canada. In 1861 he was ordained by Bishop Loughlin, in the pro-cathedral, Jay Street, Brooklyn. For eight years he was attached to the Church of Guelph, Canada, which had been begun by Father Holzer,

and when that zealous priest was stricken with paralysis, Father Archambault was appointed pastor, a position which he held for six years. In his early days he was remarkable for his ability as a teacher, and subsequently wrote a brochure on the "Ratio Studiorum," or Method of Teaching of the Jesuits. It is very valuable for those who are beginning their career as college professors. He was the oldest of eight children; two of his brothers and a sister are still living in Canada. His parents celebrated their golden wedding in 1874, and both lived to the age of 85. The life of this venerable priest was replete with good works.

Chicago Catholics, whose memory carries them back to the days "before the great fire," will learn with sorrow of the death of an extremely popular and well-beloved priest, who stood very close to Bishop Thomas Foley in the trying early days of his administration of that see.

The Rev. Thomas S. Keating, dean of the most important division of the Peoria diocese and Irremovable Rector of St. Columba's parish, Ottawa, Illinois, died there, December 20, of apoplexy.

He was born December 21, 1846, and from childhood was surrounded by holy influences. He grew to manhood in Ottawa, attended school at Morris for four years, and then entered the Columbus school in the city in which he was later to labor so long as a priest. He took a four years' course at St. Mary's College, Perry County, Mo., and graduated there with high honors. Deciding, in 1865, to prepare for the priesthood, he entered the recently established Seminary of the Chicago diocese, then under the direction of Rev. Dr. McMullen, later first Bishop of Davenport. As Chicagoans will remember, the life of the University of St. Mary's of the Lake, at Chicago, as Dr. McMullen's seminary was named, was a brief one, and when it closed its doors Father Keating journeyed to Mt. St. Mary College, Emmitsburg, to complete his clerical studies.

At the request of Bishop Foley, he was ordained a priest on August 20, 1870, in Ottawa. The young priest was assigned to the pro-cathedral at Chicago, under the direct charge of Bishop Foley. After the Chicago fire he returned to Ottawa and later became the Pastor of the Church of St. Rosa at Wilmington.

He then was sent to St. Mary's Church at El Paso, and later was eight years at Champaign. In April, 1888, he returned to Ottawa, and on August 20, 1895, celebrated his silver jubilee of twenty-five years in the service of the ancient church of his ancestors.

In 1888 he was appointed Dean of the Ottawa district of the Peoria diocese.

LETTERS TO THE EDITOR

AMERICAN MEN OF SCIENCE.

To the Editor of AMERICA:

The second edition of *American Men of Science* has just been issued. What has struck the writer very forcibly in going over the 5858 names it contains was the extremely low proportion of Catholic names. He could find only 12 priests, 8 doctors or professors in Catholic institutions, 1 Brother and 1 Sister. Seven are Jesuits. Four names came from the Catholic University, 3 from Notre Dame, 3 from St. Louis and 2 from Creighton University.

The writer leaves it to abler minds to divine the reasons for this paucity of Catholic names. While firmly convinced that prejudice had nothing to do with it, he himself would imagine one reason to be an overlooking on the part of Catholics of the blanks forwarded to be filled out by them, in which an account of studies, work done and in progress, society membership, and notably degrees, was asked for. It is evident that if we wish to have any standing in science, we must get more Catholic names into future editions of *American Men of Science*. This would be especially easy in the Medical profession, of which the book seems to contain an unduly high percentage.

WILLIAM F. RIGGE, S.J.
Omaha, Dec. 18 1910.

TWO ENTHUSIASTIC VETERANS.

Dear Editor:

It would please you could you see my dear father, who will be ninety-five next St. Patrick's Day, read and enjoy every line of the AMERICA.

M. P.

Dear Sir:

I enclose you three dollars which can't conveniently be spared at this season of the year but your paper has such a deep place in our hearts and heads that we can't eat or sleep without it. I was eighty-five years old on September 12 last and have very much to thank God for, above all for having witnessed the wonderful strides of the grand old Church has made in my day and generation.

J. E. C.

NO DEBT ON OGDENSBURG'S CHURCHES.

The claim made by a correspondent in the issue of AMERICA for December 10, that the church of Cape Vincent was probably the only one in the diocese of Ogdensburg out of debt, is, we are informed on very reliable authority, very far from correct. Out of the 150 churches in the diocese only a few, perhaps twelve or fifteen, have any considerable debt, and even they have valuable assets. The rest are morally free.—[ED. AMERICA.]

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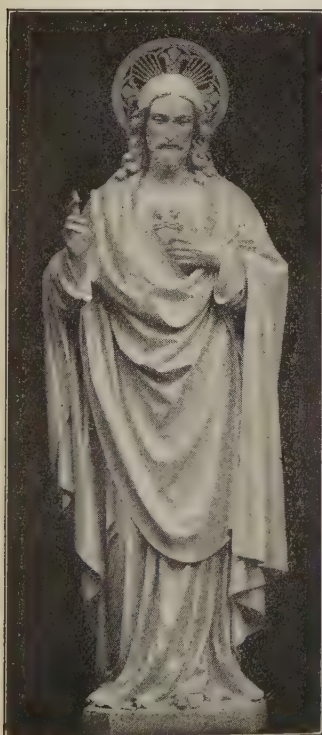
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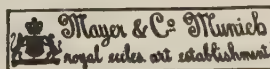
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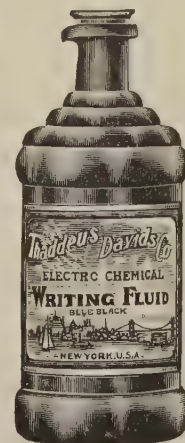
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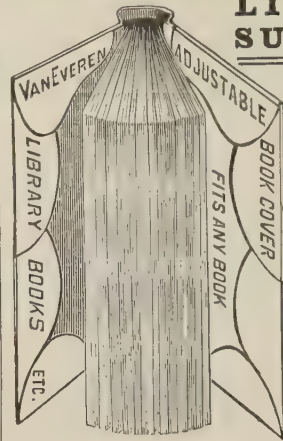
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CHRONICLE FOR 1910

At Home.—President Taft with the opening year sent to Congress a special message on the interstate commerce and anti-trust laws, recommending with regard to railroads a United States Court of Commerce, to have original jurisdiction in certain classes of cases specified, and thus relieve the Interstate Commerce Commission. This measure was fully approved of by the Senate in May, and the new Court was given exclusive jurisdiction over appeals from decisions of the Interstate Commerce Commission. The Sixty-first Congress, which closed its first regular session on June 25, enacted a greater number of important measures than any other single session since the Civil War. Chief among these were the railroad bill, the postal savings bill, the statehood bill, and bills for the withdrawal and reclamation of the public lands. To this may be added the work of the special session, which included the passage of the Payne Tariff bill, providing a dual system of rates whereby the United States secured minimum tariff rates for every civilized country, and an excise tax on all corporations of one per cent. of their net receipts.

—The year 1910 will remain memorable as marking the first entry of the United States into the political affairs of Africa. Acting on the report of a commission sent out to investigate the condition of affairs, the Federal Government proposes to administer the finances of the black republic, and to represent it at foreign courts. Great Britain and France signified their assent to the plan.—The matter of conservation of the natural re-

sources of the country was forced into the forefront as a political issue by the aggressiveness and the removal from office of Mr. Gifford Pinchot, a personal friend of ex-President Roosevelt, and Chief Forester of the United States. A Congressional Committee was appointed to investigate Mr. Pinchot's charges, which Secretary Ballinger characterized as "mendacious aspersions." The decision, as was expected, was unsatisfactory. Four Democrats and one Insurgent voted to demand the retirement of the Secretary, and seven Republicans exonerated him. The verdict of the man in the street, which he qualified with a perhaps, was that Mr. Pinchot's zeal for the public welfare had outrun his discretion.

From the beginning of January the question of the high cost of living gave serious concern to Secretary of Agriculture Wilson, to Congress and the President. In spite of the passage of the tariff measure, which it was hoped would lighten the burden so heavily pressing on the people, prices went soaring higher and higher, and the general impression prevailed that artificial, as well as natural causes, were to blame for the steady advance in cost of the necessities of life. In Pittsburg, 125,000 workmen, representing 600,000 persons, enlisted under the banner of total abstinence from meat for thirty days. Other large cities followed suit. A question, which was largely economic at the outset, soon assumed a political aspect, and as such became an important issue at the fall elections. The hope was entertained that a vigorous prosecution of the trusts would result in a national reduction of prices, but in spite of investigations and

prosecutions, begun by the Government, and the boycott carried on at one time by 2,000,000 persons, the prices of meat, poultry, fish, eggs and most vegetables, became higher than ever. At this juncture the President declared, in a speech before the Republican Club of New York, that the increase in the cost of living was in no way due to the tariff, but largely to the increased production of gold, possibly in some cases to combinations in restraint of trade. Meanwhile insurgency was making rapid strides in the House. Before the close of March a resolution was passed, with the aid of the insurgents, creating a new Committee on Rules and making the Speaker ineligible for appointment on the new Committee. The election of Eugene N. Foss, of Boston, from a Republican stronghold, where a Republican plurality at the previous election of 14,250 was turned into a Democratic victory of 5,640 votes, sounded a note of alarm. A similar victory in New York State was evidence enough that discontent was spreading, as well as organized and aggressive. Mr. Roosevelt, meanwhile, who had been in the African jungles, adding to his reputation as a hunter, now appeared on the horizon armed for new conquests. An address to the students of the University of Cairo, in which he told the Egyptians that they were not yet fitted for self-government, aroused much resentment among the Nationalists, and instead of helping to solve the British problem in Egypt succeeded in complicating it. This was followed by another and more serious *faux pas* in Rome, where he fell a prey to the machinations of a handful of bigoted local Methodists, who sought the occasion of his presence to glorify themselves and humble the Sovereign Pontiff. A colossal blunder on Mr. Roosevelt's part turned what, no doubt, was primarily intended as a mark of respect to the revered Father of Christendom, into an act of supreme discourtesy. The election of a Socialist Mayor in Milwaukee caused a week or two's diversion, and a pleasing distraction was afforded by the knowledge that an army of 70,000 interrogators were at work on the thirteenth census. Mr. Roosevelt on his way home was appointed by President Taft a special Ambassador to represent the United States at King Edward's funeral, in London, and, after an absence of fifteen months, he was received in America with all the honors due to a person of his distinction.

Late in the summer the President issued an elaborate document from Beverly, Mass., which was fittingly described as an argument for the endorsement of his administration and an appeal for the election of a Republican House in November. At the same time the criticisms of ex-President Roosevelt on the Supreme Court aroused a great deal of bitterness, and even of alarm. These utterances provoked an immediate answer from former Judge Alton B. Parker, who said that Mr. Roosevelt's attack on the Supreme Court would not be approved by bench and bar and thoughtful people of this country. In the light of the November elections the

statement was prophetic. Matters went from bad to worse. Senator Nelson W. Aldrich, of Rhode Island, a prominent framer of the new tariff law, was charged with having had a pecuniary interest in the rubber schedule of that measure. The eve of the November elections found the Republicans disorganized, and the Democrats sniffing victory in the air. The outcome of the elections was no surprise. Democratic victories were won in those great states where Rooseveltism, the high cost of living, the Aldrich-Payne tariff, Republican extravagance and corruption were the issues. The Democrats wrested the control of many of the states from the grasp of the Republicans, and will have a clear working majority in the Lower House of the next Congress.—Of distinguished men of the nation death reaped a plentiful harvest; among them United States Senators Daniel, of Virginia, and McEnery, of Louisiana; John G. Carlisle, former Speaker of the House of Representatives and Secretary of the Treasury; Chief Justice Melville W. Fuller, and Associate Justice David J. Brewer, of the Supreme Court, and Samuel L. Clemens, "Mark Twain." The "passing on" of Mrs. Mary Baker Glover Eddy, the founder and dictator of the Christian Science Church, may be noted, though a former leader of First Church Scientist declared that Mrs. Eddy will "demonstrate" over death and show herself in tangible form, not only to her followers, but to the world at large.—The vacancies in the Supreme Court were filled by the appointment of Governor Charles E. Hughes, of New York, and Judges Van Devanter and Lamar, as Associate Justices, and of Edward Douglass White, as Chief Justice of the United States. It is doubtful whether this official recognition was a greater tribute to the character and legal abilities of Chief Justice White than to the magnanimity of the President. The record of the year may be closed with the gratifying report of the decennial census, which gives to the United States, with her possessions, a population exceeding 101,000,000. It has been a twelve-month of important happenings, a period devoid of international complications and full of promise for a continuance of the prosperity and happiness with which God has been pleased to bless the people of the United States.

Mexico.—After thirty years of peace, Mexico is face to face with a revolt which it will be costly to subdue, for the insurgents have established themselves in the mountainous and sparsely settled States of the North. The motive alleged for the movement is the unfairness of the recent Presidential election. For this same motive, General Diaz took the field over thirty years ago against the then President Juarez. The celebration of the centenary of Mexican independence was carried out on a very elaborate scale, with the inauguration of public buildings and public works, which were the proofs of the country's material progress. The month of September was given over to festivities and historic pageants.

On December 1, President Diaz began another term of six years which, as he is in his eighty-first year, he will hardly finish. Vice-President Corral, who is an able man but with no military experience, enjoys so little popularity that the present uprising is due in no small measure to the fact that he is next in succession.

Cuba.—If the past year has been a period of comparative quiet, there have been many signs of smouldering disloyalty, of actions to intensify race feeling, and of schemes to bring about another intervention by the United States in the political affairs of the island.

Central America.—During his tour of inspection in the Canal Zone, President Taft found occasion to reassure the Panamanians, who had been alarmed by reports that the United States contemplated the annexation of Panama. After a disturbance lasting nearly two years, quiet has been restored in Nicaragua under President Estrada, and the storm centre has moved to Honduras, where ex-President Bonilla in conjunction with an American locomotive engineer, named Christmas, is bent on setting up a new government.

South America.—Although there have been several war scares, the only republic that has suffered from actual war is Uruguay, where strong hostility to President Wiliman and his policy took the form of a revolutionary movement. The activity of the government prevented the revolt from becoming widespread and dangerous.—The Brazilian Confederacy was threatened with a revolution in the Southern States; but it was insignificant in comparison with the mutiny in the navy, which was quelled by granting the demands of the mutineers. These, however, are to be dismissed from the service and perhaps punished otherwise. The dispute between Argentina and Chile over the provinces of Arica and Tacna is to be settled amicably. These provinces were Peruvian before the war with Chile and have since been administered by Chile. The establishment of new dioceses in Brazil and Argentina is a proof of the activity of the Church in these republics.—The Pan-American Congress, held in Buenos Aires, was not productive of great practical benefits. According to the South American press, the United States did not win over the other republics to its views on international questions. There has been much ill concealed unwillingness to give the United States any preponderance in South American affairs, and the wish has been expressed to transfer the headquarters of the Congress from Washington to Buenos Aires.

Great Britain.—The year opened with the strife over the Budget. The Lords exercised a right never formally abandoned and asserted even by great authorities within the last half century, and rejected it. The Prime Minister dissolved Parliament for an appeal to the country.

In the elections the Unionists gained considerably; in the new Parliament they and the Liberals were about equal, and the control of the House passed into the hands of the Irish Party. This at once demanded measures against the House of Lords, declaring that it would support the Budget only on that condition. The Prime Minister therefore introduced his resolutions of parliamentary reform, of which the chief provided that a bill rejected by the Lords in two successive sessions or twice with the interval of a year, should go direct to the King. They also pronounced in favor of a parliamentary term of five years instead of seven. The Irish leaders then allowed the Budget to pass, and the Lords agreed to it. Lord Rosebery introduced resolutions of reform into the House of Lords in opposition to those of the government. Their chief points were the taking away of hereditary peerage as the title of a summons to it, and the arranging of representation in such a way as to ensure the presence in it of all the Peers who had shown themselves able to serve the country. In the midst of these turmoils, King Edward, who had been in bad health for some months, died in May, after a short illness. It was thought unbecoming to disturb the first days of the new reign with these matters; moreover, there was a widespread notion, whether true or false no one can say, that they had not been without their influence in shortening the late King's life. The ministry was glad, therefore, to accept the new sovereign's suggestion of a conference with the Unionist leaders. This continued until shortly before Parliament met in November its failure was announced, and at the resumption of the session the Prime Minister announced that the state of war had returned, that he proposed to pass some necessary financial legislation and to dissolve Parliament at the end of the month. Mr. Balfour pointed out that to dissolve without a defeated bill was unheard of, and Lord Lansdowne asked that the Parliament Bill be submitted to the Lords. The government could not refuse, whereupon the Bill was rejected and resolutions of reform were passed, based on Lord Rosebery's, with a provision for joint sessions of the two Houses in case of disagreement, and a referendum in such matters as the people had not expressed its mind on at the polls. Thus the Unionists managed to get their proposals in the Conference before the electors, and they really hoped and almost expected the defeat of the Government, the more so as this was pledged to a Home Rule Bill for Ireland. They were disappointed. The country showed itself apathetic on both questions, and the new Parliament is in its constitution, almost identical with the old, Unionists and Liberals being exactly equal and the control in the hands of the Irish Party. It must be observed that the total Unionist poll, 2,415,280, is considerably larger than that of the Liberals, 2,293,384, and that the difference shown by these figures is less than that of the parties in the country, since about twice as many Unionists as Liberals were returned unopposed.

Parliament was sitting when King Edward died. Its meeting in November was after adjournment, and therefore did not begin a new session. King George V, therefore, does not meet Parliament until the beginning of the new session in February. Shortly after his accession he let it be known that he objected very strongly to the declaration against Transubstantiation imposed upon British sovereigns and usually made when they first meet Parliament. A Bill was therefore passed changing the offensive declaration into a milder one, in which the sovereign "merely states that he is a Protestant.

The autumn manoeuvres showed many deficiencies in the new territorial army, and all through the year there has been continual agitation, of which Lord Charles Beresford is the chief mover, on account of a supposed deficiency in the navy in view of the increase of German Dreadnoughts. Trade has improved greatly during the year, notwithstanding many strikes, of which the most important affected the South Wales Collieries and the ship-building trades on the Tyne and the Clyde. Both these were in a fair way to be settled as the year closed. During the autumn four persons died of bubonic plague in Suffolk, and an examination of rats and other rodents showed them to be infected through a considerable area. It appears, too, that the rats in the port of London have been infected for some time. Measures are being taken for the extermination of these plague carriers, but whether they are efficient only time can show.

Canada.—Three great questions have agitated the country during the year. The first of these is the naval policy of the Government. When doubts arose concerning the sufficiency of the Royal Navy, England appealed to the colonies to contribute ships. This the Government refused to do, but proposed that Canada should have a navy of its own to cooperate in time of war with the British Navy, provided Parliament authorized it to do so. This plan was opposed by the greater part of the Conservatives, who being Imperialists wished one homogeneous navy under Imperial control, to which Canada should contribute money. This opposition, however, soon died away, and Messrs. Bourassa and Monk, the former a Nationalist, the latter a Conservative, took the field against any navy. Their arguments were irrefutable, namely, the uselessness of such a navy as the government proposed; the difficulty is to understand such arguments in the mouth of a Nationalist who looks forward to independence, and therefore would naturally welcome whatever seems a step in that direction. The Government bought two cruisers, one more out of date than the other, from the British Government, and almost simultaneously with their arrival in Canadian waters Mr. Bourassa led his followers to victory on the naval question, defeating the Government badly in an election in the Drummond-Arthabaska constituency in Quebec. The Government nevertheless perseveres, and has just announced its ship-

building program, which includes four cruisers and six destroyers.

The second question is reciprocity with the United States. Towards the end of the summer Sir Wilfrid Laurier made a tour of the West, and was met by the farmers of the Northwest with a demand for the free entry of agricultural implements from the United States. Shortly afterwards a Democratic victory in Maine made President Taft anxious to propitiate New England, which seemed to desire closer relations with Canada, and so he proposed negotiations for reciprocity. The general feeling in Eastern Canada seems to be against anything of the sort. The negotiations begun at Ottawa made little progress and were adjourned, the next meeting to take place in Washington early in the present year. When Parliament met in December, the western farmers determined to urge their ideas and invited the farmers of the East to join them in a demonstration. Accordingly 850 met in Ottawa, chiefly western men and marched in procession to the Parliament building, where they were admitted into the House itself. Their chief demand was reciprocity with the United States in animal and vegetable products, fertilizers, fuel, fish, lumber and other building materials, agricultural implements and machinery, and vehicles. Sir Wilfrid Laurier used the negotiations with the United States to avoid committing himself to a definite answer.

The language question is the third. The formal point at issue at present is the maintenance or the abolition of bi-lingual schools in the French districts of Ontario. It is a burning question, into which M. Bourassa has thrown himself energetically. There is much to be said on both sides. We can remark only this, that while one cannot but sympathize with the French in their zeal for their language and traditions, it is greatly to be regretted that this zeal should have betrayed them into the utterances regarding ecclesiastical superiors far from becoming in the mouths of Catholics.

Ireland.—Opening and closing with a general election, the year 1910 saw much political ferment in Ireland. In the January elections Messrs. O'Brien and Healy sought to make the Budget, which contained some provisions injurious to Ireland, the main question, but Mr. Asquith's declaration in favor of "full self-government for Ireland" made Home Rule the dominant topic both in Ireland and England. Eleven Independent Nationalists were elected, several on local issues, but all were credited to Mr. O'Brien, who, when Mr. Redmond urged on the Government the necessity of putting the Veto before the Budget and finally accepted the Budget on condition that the Veto would be pressed to an issue, vehemently opposed the Irish leader and prophesied a revulsion of feeling in Ireland that would overwhelm Mr. Redmond's party. On the contrary Ireland has this year doubled its subscriptions to the party fund, and the appeal to America met an even more generous response.

Meanwhile the Veto Conference, which was not regarded favorably by the Irish Party and was believed to have agreed on "Home Rule All-Round," complicated matters, and its findings probably inspired Mr. T. P. O'Connor's Canadian speeches in favor of Federal Home Rule on the model of the Canadian provinces. Mr. Dillon denounced such a scheme and Mr. Redmond repudiated it, insisting on Gladstonian Home Rule as the minimum. At the opening of the December campaign, Mr. Asquith repeated his previous pronouncement of "full self-government, subject to imperial supremacy," and as the elections proceeded the Premier and leading Ministers declared it their purpose to introduce a Home Rule measure, following as soon as possible the enactment of the Parliament Bill. The Irish Party's success in the recent elections was more significant than the figures indicate. Two seats were won from the Unionists, and of the "Independents," only eight belong to the O'Brien party, which is confined to Cork County, and there received slender majorities. In East Cork, Mr. O'Brien, whose chief plank is conciliation of Protestants, was decisively defeated by a Protestant Nationalist, who was supported by the Catholic bishop. The general result shows that 84 Nationalists represent all Munster and Connaught, all Leinster, except Trinity College, which always elects two Conservatives, and 16 out of the 33 Ulster seats. The Unionist election cry of "Domination by American dollars" was no more effective than the previous slogan, "Home Rule is Rome Rule," indicating that there is now no strong sentiment in England against Ireland's demand.—The most notable domestic event of the year was the decision of the National University to declare the Irish Language, which has been making phenomenal strides in the schools and homes, a compulsory subject for Matriculation. The Temperance movement has also advanced rapidly, and Land Purchase has greatly promoted prosperity and comfort, particularly in the congested districts. Altogether "A happy New Year" is felt to have a new significance for Ireland in 1911.

France.—The year 1910 will be remembered as the year of the floods. Three times in the twelve months the rivers overflowed and caused wide-spread devastation in the cities and towns as well as in the open country. The property losses were enormous. Nevertheless the commerce and industry of the country in general do not seem to have been very greatly impaired. The damage was chiefly to the crops and vines. The price of living is continually advancing.—The general elections were held at the end of April and, as must happen where the Government exercises such pressure, the Catholics made little if any advance. Being secure of his position, Briand announced his policy as one of pacification. An uproar among his followers ensued, as they understood it to be a determination on the part of the Government to conciliate the opposition by kind treatment. Briand,

however, had no such intention, and the bitter war against the Church continues unabated. Viviani announced that the Government program of neutral schools was only a blind. The intention had been from the beginning and will be henceforward vigorously carried out, to have none but schools at which attendance will be compulsory and in which open irreligion will be taught. An attempt was made by some of the bishops to put certain school manuals under the ban, and to forbid attendance at schools in which such books were used, but legal prosecutions of some members of the hierarchy followed, and as far as foreigners can make out no great results have followed from the fight. The contest, however, has not ended.—A sinister method has been adopted to estrange people from the churches by permitting the edifices to fall into decay although the Government had promised to keep the buildings in repair. Private contributions for that purpose have been refused.—The suppression by the Pope of the association known as the *Sillon* caused a great sensation throughout Europe. The purpose of the association was to offset the action of Socialism, but its methods and principles alarmed a part of the hierarchy, and at their request, the Holy Father disbanded the organization. Opposition was expected, but the founder, Marc Sagnier, immediately signified his submission.—The greatest crisis through which Briand's Ministry passed was brought about by labor troubles which tied up a large part of the railway system of the country. A general strike had been intended, but too much haste by some of the syndicates thwarted the plan. It was intense enough, however, to paralyze trade, but Briand availed himself of the expedient of calling out all the strikers who were military reserves. They obeyed and instead of cooperating with the strike helped the troops in service to put an end to it. Briand was fiercely assailed for his mode of action by Socialist members of Parliament like Jaurès and others, but was supported by the rest of the members. To the amazement of the world, however, he offered the resignation of himself and cabinet to the President a few days after. It was accepted and he was requested to form a new Ministry.—Electoral reform is now under consideration. Voting for individuals is the custom now in vogue. Briand is advocating a general ticket.—The wholesale plundering of the moneys resulting from the sale of religious establishments is being examined into, but apparently in a half-hearted way. The same is to be said of the Rochette embezzlement of 12,000,000 francs. In both cases conspicuous individuals are involved.—The number of divorces grows, and in Paris alone applications were made for 9,000 pauper divorces. Happily 50 per cent. of them were disallowed. The religious conditions of the nation are gloomy. In great centres like Paris there seems to be a movement in the right direction, but in the country places the churches are being rapidly deserted. Possibly the movement of the population to cities may afford some explanation.

Belgium.—The year opened with the new king's coronation. Great hopes are built on Leopold's successor, and he begins his career as a very popular sovereign. At the same time considerable anxiety was entertained about the continuance in power of the Catholic Ministry. The military bill, which Schollaert had introduced, threatened to imperil the party, 49 members voting against him, but the School question brought the factions together again, though the margin in the Deputies is very small. The Liberals were confident that the elections in May would sweep the Catholics from power, but they succeeded only in reducing their opponents' majority from eight to six.—It is a very singular condition of things in a country where the Catholic party has been in power uninterruptedly for twenty-six years, that a large part of the Catholic population has to pay taxes for the public schools and support their own besides. The explanation of this anomaly is that the political control of most of the large cities is in the hands of the Liberals. They determine the character of the schools. The problem now before the Government is how to remedy this glaring injustice, and at the same time not to legislate in such a manner as to give full control to their enemies in case the Catholics are thrown out of power.—The Congo difficulties are being settled, and it is now frankly admitted that under the old arrangements there were a great many abuses.—The Brussels Exhibition, which was opened in April, was chiefly remarkable for the disastrous conflagration that almost ruined the enterprise.—As in all bilingual countries, the question of language is a continual source of worry. The Flemings have all along been fighting to have their language put on the same footing as French. They have succeeded, but what seemed to be a fair deal for the Flemings has put the Walloons at a great disadvantage, for they have only one language at their disposal, because few of them speak Flemish, whereas the Flemings have two. Now there is question not merely of equal consideration for the two languages in Flanders, but of the complete "Flandricisation," as it is called, of that section of the country.

Germany.—The record achieved by the Reichstag during the sessions of the past year may fairly be affirmed to have been a praiseworthy one. Since the downfall of the Bülow *bloc* in the year preceding, opportunity was given for the transaction of real business instead of the play of mere politics. The cooperation of willing and capable members for the enactment of measures tending to the common good was not rendered impossible through the selfish policy of a dominant majority. Especially in the debates since the reopening of the Reichstag after the vacations the Socialists have been prominent. One of their leaders was bolder in his professions than any of the party have hitherto presumed to be. In a bitter attack on the Emperor's "divine right" speech at Königsburg last summer, he

defiantly asserted that the German Social-Democrats avowedly aspire to establish a republic and will lend every effort to that end. Chancellor von Bethmann-Hollweg delivered a strong speech in answer to this champion, in which he ably defended the sentiment of the Emperor. Other speakers declared that the Socialists' professions "made it imperative that the Chancellor should not wait for the promised revolution, but should take immediately such steps as would nip it in the bud." —Germany has been the scene of an alarming series of strikes this year, which culminated in the sharp and bloody fighting by the striking miners in the Moabit district. The Chancellor of the Empire, addressing the Reichstag, openly charged the Socialist party with responsibility for these latter outbreaks. An official statement, published in August, tells us that the number of strikes during 1909 was 1,537; 4,811 businesses were affected, of which 1,387 had to stop work completely. One-third of these strikes was in the building trades; 107 lasted less than one day, 77 longer than a hundred days. By far the greater number of the strikers, 74,000 out of 96,000, demanded higher wages; a reduction in the hours of work was sought by the others. In many instances lockouts by employers followed the presentation of demands by the men.—"The Government does not permit itself to be influenced by public clamor," was the answer, very like a challenge, made by Chancellor von Bethmann-Hollweg to the violent demonstrations of the Liberals and Socialists in favor of universal, secret and direct suffrage in Prussia. The Landtag had been assured that a measure of reform in the franchise would be introduced, but the bill laid before that body departed little from the system of partial, secret and indirect voting hitherto prevailing in the kingdom. The debate was long and acrimonious, and no measure of reform was finally passed. The question will be heard again.—On April 1, the great Catholic German Daily, the *Kölnische Volkszeitung*, issued a magnificent jubilee number to mark the fiftieth anniversary of its first appearance. This journal holds a distinguished place in the newspaper field in Germany and, since the foundation of the Centre party, it has, with *Germania*, been a sturdy upholder of that party's policies. Always a loyal and courageous advocate of Catholic principles, its influence has grown with every year of its devoted service.—Early in June interpellations made in the Reichstag by non-Catholic representatives of leading German parties, concerning the publication of the Holy Father's Encyclical on the centenary of St. Charles Borromeo, marked the beginning of an extraordinarily heated discussion of that document. Catholics explained the unreasonableness of the exceptions taken to the passage quoted from the encyclical. They showed that it attacked only the errors of Modernists, and in no way was intended to reflect on non-Catholics of Germany or their princes. The letter, it was added, views the epoch of Borromeo historically, and without naming directly any prince or

people concerns itself only with the conduct of Catholics of that day who rebelled against the teaching and authority of the Pope.—A draft of a Constitution for Alsace-Lorraine has been adopted by the Bundesrath and laid before the Reichstag for approval. The document provides for a practical and large measure of Home Rule, and grants universal suffrage to citizens twenty-five years old or over.—The annual German Catholic Congress closed its sessions in Augsburg, August 25. The "Augsburger Pracht—Augsburg magnificence"—which used to be a proverb in the days when Augsburg was the first city of the Holy Roman Empire, appears to have renewed itself in every detail of hospitable welcome and ardent cooperation to make this year's convention memorable in the history of these yearly gatherings of the Catholics of Germany.—The imperial budget laid before the Reichstag early in November, shows proposed expenditures of \$731,236,234, an increase over last year of \$12,975,545. The estimates include for the army \$203,941,844, an increase of \$2,214,155, of which amount \$1,976,124 is for additions to the peace footing. The navy estimate is \$112,639,849, an increase of \$4,128,582. Press comments called attention to the fact that nearly one-half of the budget is made up of appropriations for the army and navy, and added the significant words: "Germany is thus paying one-seventh of the cost of the insane rivalry in national armament which Lloyd George computed at the enormous total of \$2,250,000,000."—A very active and widespread agitation against the evils growing out of indiscriminate exhibits in moving-picture shows was begun by municipal and provincial officials of the empire.

Spain.—Premier Canalejas has pleased the country by obtaining a money indemnity from Morocco; and has endeavored to conciliate the more radical elements among his followers by pushing through the Cortes a bill which places in the hands of the Minister of Justice for a period of two years the discretionary power of refusing or permitting incorporation to the religious Orders. The measure is aimed particularly at foreign religious who may have found refuge in Spain. The Premier has proposed to make military service obligatory for priests and religious, and has promised further similar legislation. The events of the past year point to an active anti-clerical campaign during 1911. This will call for a reorganization of the cabinet, which, as now constituted, is not in harmony with the Premier's plans. Emigration has increased so much that the drain on the country has alarmed the cabinet; but no scheme to prevent it has been devised. The kingdom is suffering from excessive taxation and social unrest.

Portugal.—The events which dethroned and exiled the thirty-second King of Portugal and brought into being the first Portuguese republic are too recent to require recapitulation. The revolution was not effected on ac-

count of the clerical tendencies of Manoel's reign, for his government had inflicted all kinds of petty annoyances upon the Church and the religious. These, for example, had been forbidden to chant the Divine Office in their convent chapels, and to wear the habit except when officiating. Government spies were on the alert to detect any violation of these childish enactments. The boy-king was betrayed by his trusted counsellors. The total number of slain in the revolution is given as sixty-five. The Provisional Government has fixed no date for a constitutional convention, but has shown its weakness by threatening with exile those correspondents of the foreign press who send out reports of the Government's inability to cope with the situation. Laborers are complaining that they are worse off than under the monarchy; a Republican paper has ventured to declare that those who effected the revolution of last October are ready to begin another. The only Royalist paper in the country has now five times the subscribers that it had two months ago. Nobody seems to believe that the Braga administration can continue in power. If there were a popular soldier in the country, he could easily establish a military dictatorship, such as have thriven in Latin-America.

Austria.—Commenting on the repeated references made during the Innsbruck Catholic Congress to the need of unity and harmony among the nations of the empire, a distinguished Salzburg journalist claimed that the decisive majority of votes in the various countries under Austria's rule were Catholic. The parliamentary elections showed this. "It is possible, then," he contended, "if the representatives of our many peoples agree to unite on a common Catholic program, to send to the Reichsrath a party strong enough to sustain a ministry that will be heedful of Catholic interests." Candidly he explained why so desirable a condition was not achieved. "It is a radical 'Nationalism' that constitutes to-day the real danger facing Austria and the Catholic Church in Austria." And practically the entire year's parliamentary record in the empire confirms his assertion. Obstructive tactics, due to the impossibility of effecting harmony between the German and the Slav members of the Reichsrath, put the transaction of necessary business out of the question during the greater part of the year. The state of affairs early in the year was so bad that the Emperor himself sharply took the Ministry to task, affirming that party ambition and party strife were leading to conditions destructive of the stability and progress of the nation. The national dissensions in parliament are the more to be deplored, since the resultant evils break in upon a reawakening of Austrian influence at home and abroad which promised excellent results in the life of that people. Happily there is no sign of any weakening of that which for sixty years now has served as a marvelous bond of union among Austria's component peoples—their common love of their

Emperor. Despite the fact that no official notice was taken of the Austrian ruler's eightieth birthday, August 18, beyond a family celebration at Ischl, the day was marked with enthusiastic celebrations, spontaneously organized by his subjects all over Austria-Hungary. It had been the Emperor's own wish that no official notice be paid to the day, but the reports of the joyous outpouring of his people and of their affection and respect shown in these festivities deeply moved the aged monarch.—The seventh General Katholikentag of Austria was held in Innsbruck, September 9-11, and its sessions proved successful to a degree which permits one to place its honorable record close beside that achieved by the great German Catholic Congress in Augsburg.—Dr. Carl Lueger, Mayor of the city of Vienna, distinguished member of the Austrian Reichsrath, an indefatigable leader in Catholic movements and the idol of his followers in the Christian Socialist party in Vienna and Lower Austria, died March 10. An impartial critic of Dr. Lueger's administration said: "The history of Lueger's seven elections to his post of Mayor of Vienna is of unusual interest, for it is the history of one of the greatest victories over graft and corruption in the records of modern municipal politics."—Official proclamation of the new constitution for Bosnia and Herzegovina was made. As will be recalled these two Balkan States were incorporated into the dual monarchy by imperial proclamation, October 7, 1908. The new constitution grants the right of franchise to all native born inhabitants, as well as to those Austrians and Hungarians who have reached the age of twenty-four and have resided in the former Turkish provinces for the space of one year.—Official notes, published simultaneously in Vienna and Berlin, following an interchange of visits between the Austrian and German Secretaries of Foreign affairs, give assurance of the stability of the alliance between the two empires, as well as of their traditional relations with Italy. Germany and Austria, they announce, will work together to preserve the *status quo* in the Balkans, and to promote the order now being introduced into the domestic affairs of the Ottoman Empire.—A carefully prepared report was submitted to the imperial delegates in Vienna, showing that the Austrian navy was too weak to defend the interests of the empire. A new naval program involving wide and extensive improvements was prepared for the consideration of the Reichsrath.

Hungary.—Since the Franco-Prussian war, the last great turmoil that unleashed the war wolves of Europe, the world generally has been expecting the conflict to begin again and prophesying a world's war. Hardly a month ago a well-known correspondent wrote: "In Austria they wait with dread the death of the aged and failing Franz Josef. Hungary wants to tear away; his heterogeneous people threaten revolt; and certain European diplomatists reiterate the statement that other Euro-

pean powers will pounce upon this monarchy when the old king dies." The review of the political situation during 1910, does not bear out the contention so far as Hungary is concerned. The refusal of the Imperial authorities to concede certain financial and military demands of the "Independent Party" assured the downfall of the Wekerle Ministry early in the year. Graf Khuen-Hedervary succeeded in forming a cabinet and, though his first appearance in parliament as Prime Minister was the occasion of disorder such as had not been known in years in that body, he has guided his country's policies in secure peace and unexpected harmony. The new Minister affirmed he would follow in his program existing law and the constitution. He headed this program with a promise of universal franchise to be arranged for along the lines of the historical policy of the Kingdom. As could be foreseen the existing parties in parliament proved unwilling to follow Hedervary's leadership, and late in January, after a vote of lack of confidence, he suspended the sitting of parliament until March 4, without giving formal notice of his future plans. During the enforced recess the Premier actively arranged for a new party, the National Labor Party it came to be called, through whose support he hoped to carry into effect what he purposed. Shortly after the re-convening of parliament in March factional bickerings among its members culminated in a scandalous outbreak, and Hedervary dissolved the Chamber by royal decree. Elections for a new parliament were announced for June, and the Premier has since ruled practically without opposition. The National Labor Party won a mighty victory, securing a total of 260 representatives to the new parliament, against totals of 55 and 42, measuring the strength respectively of Kossuth and Justh, the two leaders of the Opposition. The solemn opening of the parliament took place on Saturday, June 24, and Franz Josef, the Emperor-King, journeyed down to Budapest to read his speech from the throne. His welcome by the Magyars was an indescribable ovation. In the short interval before adjournment for the summer vacations the debate on the King's address passed off smoothly, and immediately necessary legislation regarding the imperial loan asked for and some other small matters, was approved. During the recess Graf Khuen met the attacks of a weak Opposition with a speech that has been universally conceded to be a masterpiece of party pronouncement. He described himself as an old-fashioned Liberal, and enunciated a program that is clear, open, full of confidence and sound sense. Even his opponents were forced to admit that the confusion which has long ruled in Hungarian politics is passing, and that a party-man now knows what his party stands for. Even though the projected reconciliation between the Kossuth and the Justh parties should take place, and the Opposition be able thus to present an unbroken front in its attack upon the strong government majority, it is not likely that Khuen-Hedervary will have any serious

trouble in carrying out the legislation he proposes. Owing to the peculiar conditions obtaining in the procedure of Hungary's parliament, the Opposition may hamper and harass him, especially in the matter of electoral reform. The Premier's proposals, it seems, are not sufficiently liberal in regard to this reform, despite the broad promises made to the people a year ago with the King's full approval.

QUESTIONS OF THE DAY

Religion in the United States

"The government of the United States of America is not in any sense founded on the Christian Religion." (Art. IX, Treaty between the United States and Tripoli, Jan. 3, 1797.)

When President Washington affixed his name to the Treaty with Tripoli, the Senate, at least two-thirds of which had approved the document, was composed almost exclusively of men who had taken an active part in the Revolution or in framing the Constitution or in advocating its ratification. It would be difficult to find thirty-two men better qualified to pass upon the meaning and intent of the Federal Constitution.

All must admit that from the Continental Congress in Philadelphia to the Constitutional Convention held in the same city and under the same roof only thirteen years later, religious thought and feeling in the country had undergone a change so far-reaching and so thorough that it might be called momentous if not sweeping and violent. The great Washington had been a delegate to the Congress of 1774, which, with John Jay as the composer of the address, had appealed to the people of England against the "sanguinary and impious tenets" of the Catholic Church; he was the President of the Constitutional Convention which provided (Art. VI): "No religious test shall ever be required as a qualification to any office or public trust under the United States."

What explanation can be found for so pronounced a change of front? The full answer to the query must needs indicate more than one reason, for the action of the Convention was the result of several forces which had acted upon the citizens since John Jay's masterpiece of intolerance in 1774.

The colonies without exception had been settled by religious-minded men. Although the religious element was less marked in Virginia and most pronounced in New England, it was present and recognized in every colony throughout the colonial period. Calvinism, with some local or national modifications, was the most widely spread and most numerously represented creed. It prevailed in New England as Congregationalism and, except in Rhode Island, was equivalently the State Church; in New York it took the form of the Reformed Dutch Church; as Presbyterianism it was professed by the

Ulster Irish and the French Huguenots who settled in Virginia and the Carolinas, and the Welsh of Pennsylvania were of the same persuasion. Though numerically in the minority, the Church of England was supported by general taxes in Virginia, the Carolinas and Maryland, and its influence was considerable in New York, where Queen Anne had laid deep the foundation of its temporal prosperity by granting to Trinity Church a tract of land stretching from the North River to Broadway, north of Fulton street. Swedish Lutherans and German Baptists were an important factor in the population of Pennsylvania, in which colony, owing to its benign laws, there was the greatest variety of races and religions. Catholics were numerous in Maryland and well represented among the Germans in Pennsylvania, but elsewhere they constituted an insignificant handful.

In New England the settlers were almost exclusively of English ancestry, and from Maryland south other nations did not contribute a contingent strong enough to alter the national characteristics; but in the middle colonies the case was otherwise.

Jews were not numerous nor influential, though they had their own cemetery in New York as early as 1729. They were not included in the famous Maryland Toleration Act of 1649, nor did they obtain full political rights in that State until 1826.

The white people of the colonies, therefore, were Christians, though even then distributed among a great variety of conflicting churches. More than one sect, strong in the power of the secular arm, had borne heavily upon those of another creed. The colony which had been most free from religious strife and its resultant woes was Pennsylvania, where many sects and many races flourished side by side. We must not omit the influence of the Revolutionary War, which brought together in council chamber and camp the cream of the population, all bent upon one object, to which others were subordinated. Then and there the austere New England Puritan saw the good traits of the Virginia Anglican, and the Anglican could admire even if he did not care to imitate his northern co-worker. Each learned to make due allowance for the other's personal views on some topics for the sake of his help in the one paramount object, political independence from Great Britain. From the same motive, the colonists, in view of the aid received from Catholic France and Catholic Spain, were well content to forget for the time being John Jay's screed and to welcome with open arms all "Papists" who would join their standard.

However important may have been the bearing of racial, social and religious divergences of the country on the Organic Law, we think that the framers were influenced far more by the colonial charters. These charters were hardly instruments conveying governmental powers. Rather they were such as might be issued to a manufacturing concern or to a mining company in due subjection to the British Crown. And as in any such association the fundamental object is to secure efficient men for the busi-

ness in hand, a skilled craftsman, namely, or an able metallurgist, it is not taken into account whether they are vegetarians or are anti-vivisectionists; there is no thought of all those supreme interests which concern the "State," as the term is understood by Old World speculative philosophers. When, therefore, the step was taken from subjection to sovereignty, the original charter, or something very like it, continued, in spite of the changed conditions, to serve every practical purpose. Thus the Federal Government was made supreme, but in a restricted sphere; and each State Government remained supreme, but likewise in a restricted sphere. These two supremacies have not always been brought home with sufficient force to foreign students of our fundamental law. We are constrained to add that our Constitution is in substance a series of compromises. The rights of the weak States were safeguarded by equal representation in the Senate; the importance of the relatively powerful States was secured by a House dependent upon population. The Congress could regulate commerce, but must leave the slave trade alone for a period of years; it could confer citizenship, but the individual State gave or withheld the suffrage. A satisfactory compromise on Christianity as represented by the various denominations which had worked together for independence was beyond the reach of human ability to devise.

Therefore the Constitution or "Articles of Incorporation," as it might be called, left the matter to the individual, in subjection, however, to the police powers of the State. Still the great moral principles of Christianity underlie our Government, as they ought to underlie any contract between man and man, or any agreement for business, study or pleasure. The differences that unhappily divide Christians and make unbelievers scoff at all religion have thus far left intact the principles of justice as far as the "State," in the American concept of the term, is concerned, yet for the gratification of those who rail at our Constitution (possibly knowing little about its contents and less about its origin), we are ready to admit that, theoretically, it is imperfect, even defective, that every part of it is susceptible of improvement. But it has the precious advantage of holding within itself the way and means of effecting the betterment that a crying need may demand.

It cannot be said with truth that the Government, whether State or Federal, simply tolerates religion; for we doubt whether there is any other country in which religion and its ministers receive so many voluntary tokens of respect, public and private, official and unofficial. Nor is this respect shown on account of the subservience of the cloth; for if any clergyman wishes to destroy his usefulness, be it little or great, he has but to gain a reputation for toadying to the mighty in the land. He is not beholden to any political party or faction or person for his position, and therefore he remains free to comment on and criticize the actions of any political party or faction or person; he is no politician's slave. Yet it is very

reasonably expected of him, though not always obtained, that he should lend his help to great moral objects rather than to questions of purely secular import. We very confidently affirm, therefore, that whatever be the many drawbacks and shortcomings of our Constitution, its practical working is for the general good. As comparisons are odious and often offensive, we shall make none.

When independence was proclaimed, the population of the colonies was a little over three millions, including six hundred thousand slaves; yet the voting strength of the country was not more than a hundred and fifty thousand. There are now about fifteen million voters. As the Church has had a part in the general development of the country and has received many public and private marks of respect and good will, we may compare her position to-day with what it was one hundred and thirty-four years ago. Then her flock consisted of some Catholics of English blood in Maryland and a few of German blood in Pennsylvania. Her representation in the colonies included many nationalities, but outside of these two it was feeble in the extreme. As far as the slaves of the Maryland Catholics had any religion, they were Catholics; but they were an exceedingly small fraction of the colored population, as indeed our colored Catholics are now. It does not seem that the Church has produced any very general impression upon Virginia and the Carolinas, where there has been so little influx of new blood that their citizens to-day are an army of "Sons and Daughters of the Revolution," unless they chance to spring from Tory sires. They are the direct descendants of the English colonists.

Though not equally and evenly throughout its extent, New England has changed wonderfully in the last seventy years. To a very marked degree, the New Englander of colonial days has died out or removed to more inviting fields further west; but whether in his native State or on the Western Reserve, or amid the sunflowers of Kansas, he has not been influenced by Catholicism. He may, it is true, present nowadays a sorry caricature of the old-time Puritan fervor; but his religion, as far as he has any definite views, is a remnant of what he had when he surrendered New England to other races. The more diversified racial and religious conditions of the Middle States did not seem more favorable to the work of the Church. Conversions there were, there as elsewhere in the Republic, conversions that at times produced wonderment and even consternation in the ranks of the various sects; but there was not, nor has there been, any marked and general movement towards religious unity.

Half a century under the Constitution had passed before the Church attracted any special attention, and that attention was not friendly. As the Federalist party, with John Jay as its spokesman, had been averse to naturalized citizens, especially Catholics, so the Whig party, its legitimate successor, took the same stand with General Winfield Scott in the van. The Republican party of Jefferson's day welcomed foreigners and softened in their behalf the rigorous Federalist naturalization laws; and

when, in Andrew Jackson's time, it became known as the Democratic party it continued the same policy. The Democrats and the Whigs were on the political battle-field in the forties when the heavy immigration from Ireland began. But a marked difference had come over the sources of their strength; for Jefferson had found his supporters among the rural population and the Federalists had found theirs among the townfolk, whereas the Whigs controlled the country districts and the Democrats were strong in the cities. Had the Irish Catholic immigrants to cast about for a satisfactory political party in the towns where they commonly settled? If the Germans, whose immigration in large numbers started some years later, did not very generally follow the example of the Irish, the first reason is already intimated, and the second is found in the fact that they more commonly betook themselves to rural communities, where farming was the foundation of their prosperity.

The founders of the present Republican party went back to Jefferson for its name, for they took Jefferson's stand on the question of slavery. But, unfortunately for its attractiveness to Catholics, it received an accession from the ranks of the moribund "Knownothing party" of those melancholy days. Though the principles of these unprincipled zealots formed no part of the Republican platform, the fact that they espoused it made Catholics fear it. But happily those issues are now as dead as the great issue which called the Republican party into existence. The children and the grandchildren of the once dreaded Catholic immigrant have demonstrated in our civil and political life that the fear was unfounded, for their sturdy ancestors brought with them and handed down a store of religious and moral worth with which the country was made richer.

During the last two decades the conditions of life, especially in our large cities, have so changed that the outlook for the next seventy years does not strike one as so hopeful. The future happiness and prosperity of our country depend much, very much, upon the success of the Church's work among those of her children who have sought our shores during the past twenty years. Do they all come as well equipped for life's battle as those of forty or seventy years ago? Outward indications point to a negative answer. Yet their number and their fecundity prove to a demonstration that in two generations their influence will be felt to the remotest limits of the republic. May the God of nations grant to the American citizens of the future blessings such as He has so bounteously showered upon us. H. J. SWIFT, S.J.

Catholics and the Labor Unions

The Catholics of Germany while strictly united not only in matters of faith and morals but in most questions of methods, had some differences last fall, which threatened to end in an open rupture. The danger has, however, been averted and the harmony which is badly

needed for the next elections seems to be completely re-established. To rehearse the entire controversy would be useless, and within the limits of this paper would be impossible. But one of the points at issue and especially its final settlement deserves to be mentioned, as it refers to conditions not entirely dissimilar to those obtaining in our own country. It is the attitude of Catholics towards the trades-unions.

In many German cities, especially in the east of the Prussian monarchy, the Catholic workingmen had formed trades-unions, in which none but Catholics were admitted. After the fashion of the medieval guilds, each had a priest as spiritual director, and members were under the obligation of performing certain religious exercises, as for example general communions, at stated times. In other places the labor leaders preferred to see their workmen combined with non-Catholics, provided the latter were not socialistic, but adhered to the principles of Christianity. These are called the Christian unions.

Quoting an article from the *Stimmen aus Maria-Laach* of 1908, AMERICA says on this point (Vol. I, page 249):

"Many influential Catholics thought it their duty to show a reserved and even antagonistic attitude towards the Christian guilds. . . . We may say with Pius X, 'that the ideal is the Catholic organization, but under certain conditions the other form may become admissible.' The Holy Father does not declare how far these conditions are realized in Germany. He says, however, that he embraces both organizations with affection. . . . It is unjust and entirely unfounded to charge the Christian unions with secret socialism, or the leader of the Catholic guilds with duplicity. The Christian guilds will never be able to forget their Catholic origin. It is an open secret, that certain prominent Catholics are their advisers, that by far the greater part of their members consist of practical Catholics, and that in future, they will have to draw largely on Catholics for membership. The greatest danger of the Catholic members in the Christian guilds is that they may be tempted to deny the bishop's authority in the matters concerning the policy of their guilds, under the plea that economics and social matters are not ecclesiastical. This has indeed been done before applauding audiences made up largely of Catholics."

To fully understand the situation it should be known that while the trades-unions in our country were started for the sole purpose of gaining material advantage for the working classes, and only afterwards were entangled in the struggle against Socialism, the Catholic as well as Christian unions in Germany have from the very start made the fight against the "reds" a main object of their endeavors.

Indifferentism is the inherent danger of mixed unions. It must be mentioned, however, in justice to many of the advocates of this system, that they urge and have introduced other societies of workmen which are to consist exclusively of Catholic members, for the purpose of

fostering the workingmen's religious life and of affording them instruction and recreation in the company of their coreligionists.

Since the above quotation was written, the conflict grew in intensity and reached a climax some three months ago. A letter of the Prince-Bishop of Breslau, Cardinal Kopp, recommending the Catholic unions, was, through an unexplained breach of confidence, published in two non-Catholic papers. This fanned the flame and the whole empire was in a state of great excitement. It is hardly credible what words were uttered in the heat of the controversy by Catholic lips and written by Catholic pens and applauded by Catholic assemblies. Happily a better sense has prevailed. For people began to see that things could not go on this way. The enemy, not content with showing their glee at the fierce struggle which rent the Catholic camp, began to predict the destruction of the hitherto invincible Centre. They even proclaimed that there was a hopeless disunion among the German bishops; and, Cardinal Fischer, the Archbishop of Cologne, they said, was summoned to Rome to give an account of his stewardship. The Catholics, however, came to an understanding. With a real heroism on the part of some of their leaders they agreed that neither in their papers nor in public addresses should the relative merits of the two kinds of unions be discussed, nor any allusion made to this or any other of the debated questions.

Cardinal Fischer indeed went to Rome, and the non-Catholic papers filled their columns with predictions of the treatment he had to expect at the hands of the Inquisition. He returned, however, safe and sound and promptly issued a pastoral letter, which was read on December 8, from all the pulpits of his diocese. It discussed a number of timely topics from the emperor's speech at Beuron, to the age of first communicants and the care of the Catholic Germans in Italy. On the Catholic and Christian unions the Cardinal has this to say:

"The Holy Father does not think of condemning any of our organizations. On the contrary he praises and blesses them. We are able and obliged and determined to maintain them. We shall remove the imperfections that may be found in them, we shall use every care to improve them in the interest of the great cause which we serve and of our people's welfare. This is not only the view of your Archbishop, it is the sentiment of the Holy Father. I expressly state that the Pope declared emphatically he maintained the same attitude now as ever towards the Catholic and Christian unions. This will be a reassurance for those of our Catholic workingmen who either belong to the Christian unions or intend to join them. It is according to the mind of the Holy Father, however, that I add the following remarks: First, that in future we shall more and more direct our efforts towards the erection of specifically Catholic societies alongside of the Christian unions, and we shall try to increase their efficiency, in order to cultivate and deepen the religious, the

Catholic spirit in such associations. Secondly, and this the Holy Father, as well as your Archbishop, has especially at heart, let all the feuds and dissensions between the two parties in this matter come to an end. Let the two kinds of unions work, each in its way, if not combined, at least without discord and without accusing and impugning each other. That will only increase the joy of our antagonists, and accrue to the disadvantage of the workingmen and be a scandal to the Catholic population. A great responsibility rests on all whom this concerns."

These words, as it were, put the seal of ecclesiastical authority upon the peace document of our German brethren. For us Americans they sound like a program. Our unions practically are of the same nature as the Christian unions of Germany. It can be fairly said that they stand for the principles of Christianity, and owing to able management have so far succeeded in keeping out of socialistic control. Unions consisting entirely of Catholics can hardly be thought of in this country. So under our conditions mixed unions are not only admissible, but it is impossible to imagine how for some time any other arrangement could be thought of. Let our Catholic workingmen join them and exert their active influence for the benefit of all their members, especially for the complete suppression of socialistic tendencies. But let us bestow a peculiar care on them outside of the unions in Catholic societies. Here they will receive enlightenment about the true aims and tactics of the Socialists, and will be educated to a fuller appreciation of the needs of the times.

It is not exactly necessary to establish new societies. "Young People's Unions," sodalities, etc., could be utilized. The various sections of the Catholic Federation and the Centralverein are already accomplishing great things. Societies founded expressly for this purpose, however, are likely to have better results. Besides study-clubs for those that show more earnestness and have more time at their disposal, it is especially the workingmen's societies which deserve our recommendation. Men of the various unions, church societies and other fraternities will here meet on common ground for the purpose outlined by Pope Leo XIII: "For helping each individual member to better his condition to the utmost in body, mind and property." They will "pay special and chief attention to the duties of religion and morality," and "the rights and duties of the employers as compared with the rights and duties of the employed ought to be the subject of careful consideration." The members "will help each other with their advice and means . . . to obtain fitting and profitable employment." In consequence there will exist "so much more ground for hope and likelihood even, of recalling to a sense of their duty those workingmen who have either given up their faith altogether, or whose lives are at variance with its precepts." (Encyclical "Rerum Novarum").

FRANCIS S. BETTEN, S.J.

The Future of Brazil

Brazil is, in a special manner, a question of the day. The recent mutiny of the fleet has attracted the attention of the whole world, and people are everywhere asking if the nation is to be henceforward at the mercy of rebels, or achieve what seems to be its exalted destiny. With 8,500,000 square kilometres, its territory is large enough to let all Europe, if we leave out Russia, dance at its ease. Of countries that are but partially civilized, it is the greatest that exists. Its territory is not only immense, but is immensely rich. Coffee, India rubber, maté, cacao, tobacco, which it exports in ever increasing quantities, assure its commerce unlimited means of development. Its progress in the economic order is almost startling.

In 1870, for example, it had only 772 kilometres of railways; in 1909, it owned 19,194. During that period, 9,500 kilometres had been built. It is the same for its shipping which, in 1841 counted only 597,218 tons, and in 1872 aggregated three millions; in 1907, it had grown to thirty-three millions, and in 1908 reached the respectable figure of thirty-seven million, three hundred forty-eight thousand, four hundred and fifty-five tons, namely, sixty-three times more than what it had scarcely sixty years ago.

The production of coffee has, during the few years past, gone through a crisis which is too complex to analyze here. It will be sufficient to remark that the exportation of that staple had grown in 1905, to 10,597,080 sacks of sixty kilos, and in 1909, to 16,880,096 sacks. India rubber shows similar progress. There were thirty-five millions exported in 1905, and thirty-nine millions in 1909. In the same period, cacao grew from twenty-one million kilos, to almost thirty-four millions, and tobacco from twenty millions to nearly thirty. With regard to importations, only one fact need be recorded, namely, that rice, which in 1902 was imported in enormous quantities, viz., more than 100,000,000 kilos, is now no longer on the list, since the home production is sufficient to meet all requirements.

Its population has doubled in the space of thirty years. From eleven million in 1877, it has increased until today it has twenty-one million inhabitants. This encouraging result is due to the high birthrate, and also to immigration which, from the 34,062 who arrived in 1903, had run up to 94,095 in 1908.

Rio de Janeiro, the capital, which this year claims 905,800 inhabitants, is one of the most important cities of the world, and outstrips Hamburg, Glasgow, Warsaw, Brussels, Madrid, Marseilles, Rome, Lyons, Lisbon and Rotterdam. Its admirable position on the Bay of Guanabara, and its beautiful streets and avenues, make it one of the most charming cities that can be imagined. All this is due, no doubt, to the activity of the Brazilians, but the collaboration of other nations must count for something. That is shown by the commercial activity

between Brazil and Europe. However, if we turn to statistics we will see that in the first rank of buyers is the powerful republic of the United States, which with its \$113,025,045 of commerce in 1907, takes the lead of all the world. England comes next with a commerce of \$104,065,025; then Germany with \$77,215,105, and France with \$63,538,590.

To estimate at its proper value this cooperation from abroad in the development of Brazil, we must take into account the immigration into each State of the republic, as well as the loans subscribed and the foreign mercantile enterprises established there. If, in the money market, France cuts a sufficiently respectable figure so far, the same cannot be said in the matter of immigration, nor are there any French business houses of any importance. We are outdistanced in that respect by both the English and the Germans, whose crushing activity makes our poorly organized and insufficient efforts ridiculous.

Brazil can contemplate with pride the road she has traversed in the domain of economics. It is the same in the political order. The years which followed the revolution of November, 1889, are somewhat devoid of interest, although a certain number of revolts weakened the Government without destroying it, but that was only a passing disturbance and is almost forgotten. The era of revolution is ended; of that we may be assured. Political rivalries will give trouble no doubt, but the antagonism of the militarists and civilists will never destroy the constitution. Nevertheless there is a flaw in the picture. We refer to the recent mutiny which constitutes, there is no doubt, an alarming symptom of weakness. In a manner that is unmistakable it has laid bare the feebleness of the politicians of Brazil, and the mistake committed is, perhaps, irreparable. The indecent fashion in which the House, the Senate and President yielded to the rebels is not calculated to inspire confidence, much less esteem. They did not want to incur the least risk of losing their beautiful brand-new dreadnaughts which had just come from England, and they shuddered at the idea of a bombardment which might have wrought havoc on their beautiful city. In order to live they threw away the reasons for living.

In Brazil there was immense enthusiasm for their new navy. The program of Alencar in 1908, may be remembered, which decreed that the fleet should comprise 1st, three dreadnaughts of 20,000 tons each, equipped with a dozen cannons; 2d, two armored scouts, and 3d, fifteen destroyers. Was the country going to abandon all the fine hopes that were built on this armament? The politicians could not even find a way out of the dilemma and threw up their hands immediately. The sad part of it is, that this new outbreak is only one of many already inaugurated. We need only recall the revolts of '93 and '94, which President Peixoto took six months to repress. The position of the Government, without being in peril, is sadly enfeebled. The last elections brought into prominence two men of con-

siderable merit, Mr. Ruy Barbosa, who was the candidate of the civilists, and Marshal da Fonseca, who represented the militarists. Fonseca won and we regret it. There was a persistent rumor abroad that he was a Freemason. He protested and the other side insisted, and the question has not yet been cleared up. After consulting a considerable number of documents, we do not think that the charge can be sustained. Nevertheless his attitude is not satisfactory, for recently he gave expression, no doubt under anti-clerical pressure, in the matter of closing Brazilian territory against the Jesuit exiles from Portugal. A vigorous opposition campaign made him retrace his steps. It does not matter, however, the man has been judged. Barbosa is a fervent, practical and resolute Catholic. Singularly enough most of his supporters are in the part of the country in which the capital is situated. So that Fonseca is really in unfriendly territory.

The sympathies of Fonseca seem to be in favor of Germany. In fact he has been reproached with it in the sessions of the Brazilian legislature. His presidency is only beginning and perhaps will be a troubled one. In any case, these troubles, if troubles they be, will not interfere with the future of the country as a general thing. Among the Latin races, discipline is sometimes disregarded, but we cannot deduce from such upheavals what is going to follow. All that is needed is an energetic man to bring things back to their normal state. Unfortunately, the present officials do not seem to have the necessary authority.

L. C. PARIS.

CORRESPONDENCE

Luzzatti, Pelloux and Nathan's Speech

ROME, DECEMBER 17, 1910.

On December 5, Premier Luzzatti attended the session of the Senate to listen to the reading of the interpellations which had been sent in during the Parliament's recess. As the reading was ended, with most innocent mien he rose and said: "I am here to answer the interpellations addressed to me personally as Prime Minister; I am sorry to note the absence from among them of the question which forms the subject matter of Senator Pelloux's open letter to me. I should have been glad to have the opportunity to answer it here."

The Prime Minister appears to imagine that this polite formula saves him from the difficult situation in which the important political document of Senator Pelloux had placed him. Unfortunately for him, had Luzzatti any such notion, Senator Pelloux speedily shattered it. In a second open letter he pillories Luzzatti as the latter deserves: "When your Excellency expressed astonishment yesterday," Senator Pelloux writes, "at not hearing my question regarding the Law of Guarantees read before the Senate, in order that you might answer it then and there, you probably overlooked the fact that my interpellation was no longer in the clerk's possession. As I announced, November 25, when I discovered it would be impossible for me to bring the matter to the attention

of the Senate in a timely way, I resolved to give it the widest publicity through an open letter directed to your Excellency. In that letter appears fully all that I had meant to say in the Senate. If then your Excellency had in mind any reply to my strictures in the matter, there was surely no occasion to await the announcement of a parliamentary interpellation, especially since such an announcement had been withdrawn by me with explanations. You need not say that my presence was necessary during your reply, I had said all I wished to say, and I have no intention to add to my statement nor to take from it one tittle.

"Your Excellency, then, was entirely free to make any reply you wished in the Senate. Since your Excellency failed to use that freedom, may I presume to affirm my conviction that the crafty line you followed on that occasion, so far from making me believe you sought an opportunity to answer me, rather is an evidence of an excuse put forward to cloak your purpose to keep silent. I have not sought the discretion of silence, I said what I had to say, and unburdened my soul in the saying. And you . . . ? You have failed to speak. Is it because you did not wish to answer, or because you cannot answer what I have said?"

In a second and fuller letter addressed to the *Giornale d'Italia*, Pelloux develops this last sentence and leaves the Premier in a most embarrassing dilemma.

Following information which came to light last week, that Luzzatti is negotiating with the Socialists to prolong his ministerial career, one will not be astonished to find him seizing every excuse to avoid any direct reference in his speeches to Mayor Nathan's address, or to the Law of Guarantees. It is well known that most of the Socialists are Freemasons, and that any criticism of Nathan's words would seriously endanger the eagerly-sought alliance Luzzatti aims to effect with the Socialists and their adherents in Parliament, nay, it might shatter all hope of such an alliance. Meanwhile another specter rises to frighten him. There is rumor of a growing understanding between those old political foes Giolitti and Sonnino, both of whom cordially dislike Luzzatti. The one time large following of Giolitti is openly showing its discontent over the way in which things are going.

Luzzatti would gladly be at the head of affairs during the jubilee year of 1911, and as Prime Minister preside over the brilliant program prepared for the expositions to be held in Rome and Turin. So much one can gather from one of his organs. To hold out in his present place, he will use any pretext that may offer, without respect to its justice, and, therefore, he means to go along at the old pace, carefully shirking every responsibility that threatens to hamper him.

As seems likely, however, it will be impossible for the Premier to avoid directly expressing himself concerning the shameful address of Nathan. The growing and bitter animosity which it has aroused among certain members of Parliament, will bring about a situation in which Luzzatti will be forced to speak. The Premier, it must be confessed, is clever in finding excuses, but when the topic comes to debate in the Chamber, no excuses will avail him, and he will be compelled to show his colors. What he will then say no man can now conjecture, but one can foresee the likelihood of a stand to be taken by him, which will lead to acrimonious attacks, and to his ultimate defeat,—since in certain contingencies even his Freemason friends will not avail to save him.

A. R.

The Religious Problem in Japan

II.

ARE THE JAPANESE IRRELIGIOUS?

The task of the missionary in Japan is no easy one, nor is his experience, usually, agreeable. In a mission field of singular difficulty, the missionary toils in a most exposed situation. The whole world looks on and criticizes his efforts. He can point to no startling statistics to prove the worth of his labor. The number of conversions to Christianity yearly recorded is relatively small. And yet, in a short half century during which the country has been open to the missionaries of later times, they have done wonders in their difficult surroundings. Thanks to their unrelenting zeal in carrying the gospel-story to the islanders, Japan has been impregnated with Christian ideas, with a thoroughness one may not affirm as true of any other pagan land. If, as I shall attempt to explain in a subsequent letter, the religious problem has become to-day acute in Japan, one which is recognized alike by friend and foe as imperatively demanding a speedy solution, there can be no question that the condition is entirely due to the indefatigable work of instruction carried on by the missionaries in word and writing.

The Japanese people, it is charged, is irreligious, or at least indifferent alike to every phase of formal religion. Is the charge true? I deny it totally. Of course there are in Japan, as in every other land, men and women of no religious profession, but these are rare exceptions in the people of the island empire. True, too, one finds here a small coterie, who accept the dreary materialism that Europeans have introduced among us, but their ways are without honor in Japan. True, one comes in touch now and then with people—they are mostly students and young folks—who, at the mention of the word religion, pucker their lips in a scornful smile and shrug their shoulders—but let no one draw false deductions from their pitiful sneering. The Japanese set great store by a reputation for culture, they are singularly eager to enjoy the name of thorough "up-to-dateness." Many of the so-called "indifferent" among us have unfortunately accepted the notion that Europeans and Americans, distinguished for good breeding and refinement, look upon religion as a puerility to be cast out of their lives; to profess religious convictions is unworthy of the modern man. Are they sincere? Has the error found definite abiding place in their innermost hearts? I shall not answer the question; the reply I might make will be easily deduced from what my letters shall describe. If we neglect for a time these select few among the Japanese people, and turn our attention rather to the large mass of the simple folk—to the laboring and artisan classes, and to the peasants and farmers,—every unprejudiced observer will be forced to declare at once that the Japanese are not only decidedly religious in disposition, but that they are extremely practical as regards the external impression they allow that disposition to show forth in their lives.

Cities and towns and villages are full of temples. Wherever there is found a picturesque spot,—on the shore of the sea, in a shady vale, on a chance plateau high up on the mountain peak, one is sure to come upon a temple, or a monastery, or a little chapel. Almost without exception these sanctuaries of prayer are neat and clean, and well-cared for. Foreigners on their sightsee-

ing rounds express astonishment at the fact that almost invariably, not within these houses of devotion, but just before their vestibules, groups of devotees are noted engaged in prayer. And, mark you, these groups are not made up of representatives of the devout gentler sex,—here men, aye, even those of the "best circles" are not ashamed to be seen saying their prayers in public. Of exvoto's, or thank offerings presented to these shrines in gratitude for favorable answers to prayer, there is not unfrequently so great an abundance that a special hall is arranged for their exhibition.

The Japanese not a religious people! Have they who say the word ever enjoyed the opportunity to enter into the intimate life of this people? Have they accompanied them through the round of religious rites marking their Temple feasts? Have they had occasion to observe the change that comes over the occasional scoffer, when, away from the pretence that characterizes him before the public, he says his prayers and makes his offerings before the house-altar within his home, or in the miniature temple that is found in the retirement of his garden? Has he witnessed the ceremonies attending the Feast of the Dead, and noted how the superior "ten thousand," the refined and cultured and the nobles, eagerly petition the services of the priests at the graves of their dead, and join with them in their prayers and in their aspersions? Have they ever joined a penitential procession of the Japanese, have they accompanied the half-naked penitents in their march through the streets, in the biting wintry weather, have they seen them entering the temple grounds, where the priests pour ice-cold water over their uncovered shoulders, and then without drying themselves hastening into the inner temple to conclude their devout excesses?

Have they looked upon the edifying morning offering of the Japanese, when just before sunrise he bows low to the East, clasps his hands in reverent prayer, and then remains for some moments in deep meditation with his eyes fixed upon the dawning glory of the day? Have they seen all this, and do they still presume to question the deeply religious nature of the Japanese? Why, the entire organization of the commonwealth is theocratic. It is the cult of the Emperor, of the *tenshi*, of the Son of Heaven, of the direct offspring of *Amaterasu*, the Sun-Goddess and the mother of the Japanese race,—it is the religious reverence paid to their ruler which unites the people and makes them strong. Deep in the religious sentiment of this strange peoples lie the roots from which spring their conquering might, their fanatical readiness to sacrifice all on the altars of their patriotism.

Verily to his people the Mikado is the "Holy One." The hallowed Majesty of the Emperor, the sacredness of his Person, the supreme reverence due to him and loyalty in his service form the summary of the ethical system which is an obligatory branch of instruction in the strictly unsectarian schools of the empire. Especially in our day is this loyalty to the "Holy One" emphasized by the great leaders of the people, who begin to note the fact that the insubordination and disrespect for authority growing out of the freethinking and irreligious school training rampant in Europe, are showing themselves in the manners of the Japanese who have been educated abroad.

JOHANN WEIG, S.V.D.

The cable states that the holiday season in England has demonstrated that the British public is losing the habits of intemperance, which only a few years ago used to make the bank holiday in the big towns a saturnalia.

A M E R I C A

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Socialism and Municipal Reforms

Dr. Alfred Suedekam, for years a member of the German Reichstag, a well-known writer on the *Vorwärts* staff, and acclaimed by his followers an expert in civic matters, recently paid an extended visit to the United States. The distinguished visitor used the opportunity to lecture before the League for Political Education and kindred bodies interested in the problems growing out of municipal development. Incidentally he did not neglect to tell his hearers that German Municipal Government is much superior to that in America, and among the three things to which he ascribed this superiority, he gave the first place to the growth of Socialism in that empire. It will be news to most of us that the generally excellent city administration one finds in the municipalities of that country is due to any such reason. We have, in our unwisdom, credited German Socialism with an entirely different place in the undoubted progress of civic reform in the Fatherland. We have looked upon the experience of German Socialism rather as a striking object lesson of the repressive energy with which a strong government deals with what it deems a subversive and revolutionary propaganda among the people. Mayhap the followers of Socialism in Germany are quite as ready as those nearer home to make wild and unprovable claims. Mayhap, too, they are quite as disposed there as elsewhere to ostentatiously assume credit for every social betterment which the sane sense of progressive civic reform succeeds in achieving, no matter how tenuous the relation such an improvement may bear to Socialism's essential principles. Certainly the hard-headed, good sense of the Germans as yet has not allowed to appear in the administration of German cities any disposition to realize the "ideal city" described by Dr. Suedekam: "the city which supports every one of its members from the cradle to the grave."

Socialistic influence is not yet generally strong enough in this country to afford actual data of its revolutionary tendencies. Unfortunately one is inclined to sneer at mere theorists, so long as the ruinous influence of their scheming does not actually enter into practical life. In only one of our American cities has Socialism been able to win a vantage ground from which to work out its policy. And in Milwaukee, perhaps because conditions taught it to look to its good behavior, it used its opportunity prudently for a time, and did little that any dominant party might not have felt itself justified in doing. But the spirit to upset and to demoralize is among its followers in that city, and one fancies it will not be long before we shall have seen prudence flung to the winds in order that the impractical dreams of their theory may be realized. The signs of an outbreak are at hand. The Socialist City Attorney of Milwaukee recently declared a proposed measure advocated by his party to be clearly unconstitutional; Victor Berger, Alderman-at-Large and Socialist Congressman-elect, fought hard to prevent the Socialist contingent in the City Council from pushing the measure, but his followers wanted to pass it any way, and did so despite his objections. Taking courage with this achievement they have adopted seventeen resolutions, asking for the passage by the State Legislature of a number of special bills, allowing Milwaukee to engage in various enterprises at present barred by law. They want authority to erect municipal hospitals, ice-plants, packing houses, to conduct any and every public utility and in general to have complete home rule unrestrained by any safeguard the State Legislature might deem prudent to impose upon them. Unless the Socialists are politicians of a signally different stripe from those we have always with us, the enactment of the bills asked of the Legislature will bring about a state of affairs in which the "ideal city" of Dr. Suedekam will be realized in a manner scarcely thought of by that distinguished expert in civic affairs.

Domestic versus Foreign Affairs

Journalistic mischief-makers seem to be bent on mapping out for the United States a career that would make it the Don Quixote of nations, always in search of windmills to be attacked or of flocks of sheep to be routed. A couple of Englishmen have recently helped on the noble work by taking the public into their confidence and telling it some wonderful things about Mexico and the part that Americans should play in the drama soon to be staged. Just what Mexicans will think of the Englishmen's disinterested efforts for the glorification of the American eagle is not hard to surmise when they come to read M. Ernest Judet's French version of the romance; for, be it understood, all cultivated Mexicans learn French. "A few years," quotes M. Judet, "a few revolts, a bloody civil war, an uprising of the enslaved Indians, and Mexico will become a part of the great

federation of which it is geographically a part. The honest and manly life of a triumphant democracy will be infused into the atrophied veins of these agonizing Latin races and Mexico, like the phoenix, will be born anew from the ashes of her Spanish past." This spread-eagle fustian is not soothing to the Mexican ear, especially as the same theme is treated in a variety of tones and tunes; but the truly patriotic Mexican finds in it another motive to unite the discordant political elements of the country. "Why lessen our powers of resistance in the face of a grave danger? Why not present an unbroken line to the enemy?" He also finds comfort in the thought that his mighty northern neighbor may be too busily engaged otherwise or elsewhere to take a mean advantage of Mexico's relative weakness, even if American capital to the amount of a billion dollars is invested in Mexican plantations, mines and oil fields. "What of the peril on the Pacific? What of the lawless elements and their ominous increase in the States? May not these suffice to hold the rapacious Yankee in check?"

Much more than to hazy and foolish dreams of future conquest (and we are satisfied that, if they exist, they are entertained by irresponsible private individuals to the exclusion of men in authority), our public servants may well give heed to the conditions from which our Mexican neighbors draw comfort. It would be a fatal error to build castles in Spain while our own homes are threatened by the incendiary's torch. It is far easier to exclude a lawless element than to oust it after it has established itself. If our country has been in the past the Mecca of criminals fleeing from European jails who come to ply their trade among us, it is prudent to know them and their record before they receive the freedom of the country. Ill-gotten gains and forgery cannot be charged against the poor and illiterate, whether native or foreign; graver offenses may be laid at the door of many a prospective citizen whose main object in coming to our country is to arm himself more openly against the land that shelters him and to turn its liberty for all into license for himself. In the United States, not an armed host but respect for the law has been at once our safety and our strength. If that respect dies out, no armed force can preserve the Republic. It is bad enough to recognize the existence of the law yet break it; it is far worse, it is fatal, to deny the existence of the law and, on the strength of that denial, to insist on acting as if there were no law.

"The Faith Once Delivered Unto the Saints"

A religious weekly bearing this text as its motto gave the first page of its Christmas number to editorial reflections on the Incarnation, and, further on, printed Christmas messages from some bishops of the denomination it represents. The editor is quite orthodox in regard to the *fact* of the Incarnation, since he makes his own the words of the Nicene Creed, of which one bishop expresses the sense in general terms.

As for the *purpose* of the Incarnation, editor and bishops seem to have vague ideas. Not one alludes to man's Fall in Adam and his restoration to the supernatural order in Christ, nor to our personal sins for which the Incarnate Word is the only remedy. All appear to look on the Incarnation as a mere sociological fact providing for the betterment of mankind by teaching and example, rather than as, what it is primarily, an ontological fact reaching into the very essence of our nature to elevate it. The essential purpose of Christ's coming in human flesh was not to preach the Sermon on the Mount, but to restore man to the friendship of God which he had lost in Adam, to revive the operations of sanctifying grace extinguished by Adam, to open heaven, closed by the sin of Adam. He came that the children of Adam, dead in sin might have that life which He alone can give, and brought a definite revelation which they must believe. Of these His practical doctrine, wherever spoken, was but the necessary consequence, since the ordinary condition of entering heaven for men is a life of work and merit in this world.

Humility, obedience, penance, detachment from the world, universal charity, all the Christian virtues embodied in Christ's practical teaching, worked indeed the transformation of society. Still, this was not the formal effect of the Redemption, but its consequence following necessarily the acceptance of Redemption by the individuals of which society was composed. It is hardly needful to point out that those virtues must be supernatural, since there is no place for merely natural virtues in that divine scheme which rests upon the entire elevation of the natural to the supernatural by sanctifying grace. This St. Paul teaches us in the famous chapter, I Cor. xiii, so much admired, so little understood. The charity he speaks of is sanctifying grace, the charity of Christ infused into us by the Holy Ghost, without which no natural excellence or virtue profits, even though it lead one to lay down life itself; and so, when St. John, reechoing our Lord's words, wrote: "We know that we have passed from death to life because we love the brethren," his mind was to deduce from the fact of such supernatural love the recondite fact that grace has been spread abroad in our hearts, the Spirit giving testimony to our spirit that we are thereby the sons of God. The most that can be said of the apparent virtues of men who have lost sight of the real end of the Incarnation is, that they are vestiges in modern society of those supernatural virtues, the effects of grace, which were not only individual virtues but social also when society was Christian.

When we see well-meaning persons, teachers in their sect, able to say no more of the Incarnation than that it gave man a view of the ideal life in its various details of service for others, in its joys of companionship, in its disappointments, in its apparent failures, even though they add that it puts that life before us with divine authority; that it teaches love and union to mankind; that it is a force making for righteousness, individual and social;

that the work of the Christmas Gospel is to change Scrooges into Cheerybles; or, still worse, that it is an earnest of a fuller and richer Advent of Christ; that it tells of Emmanuel, God with us, in a presence which to the mind of the bishop who wrote the message, can hardly be other than figurative, so vaguely does he express it; that it incites to give money for missions and to make people happy: when such we see, we would remind them of a sentence in their Articles of Religion (for not everything in those Articles is to be reprobated): "Original sin does not consist in the mere following of Adam." When they understand this they will begin to grasp the idea that the essential purpose of the Incarnation is not to incite us more powerfully, or even to command us with divine authority, to practice the moral precepts of Christ. Having once got hold of truth on the negative side, by God's grace, slowly perhaps and painfully—for it is hard to have to acknowledge our fancied wisdom to be but the wisdom of the flesh and folly before God—but always prayerfully, they will learn the positive truth concerning the Word made Flesh, as it is revealed by God in "The Faith once delivered unto the Saints."

It is worth while to compare the number of apostasies from the Church to Protestantism in the city of Vienna with the number of conversions from Protestantism to Catholicism. The Vienna municipal statistics, which can be relied upon, because the Austrian law demands that every change of religion be registered with the municipality, show for the first six months of the year 1910, that out of a Catholic population of over 2,000,000, the number who profess Protestantism is about 100 per month, whereas out of a Protestant population of 65,000, the number of conversions to Catholicism is 14 per month. That is to say, of every 20,000 Catholics, one per month professes Protestantism, while of every 20,000 Protestants from 4 to 5 are converted to Catholicism per month. Nothing is said in this municipal report of the kind of Catholics that go over to Protestantism. It could easily be shown that they are mostly persons who had long since ceased to practise their religion. Nor is anything said of their perseverance in their new creed, of which many a Vienna priest could relate much that would make the triumph of the "Los-von-Rom" preachers considerably less jubilant.

THE YEAR IN LITERATURE

Whatever criticism we may have to pass, from a literary or an ethical standpoint, on the popular writers of the day, most of us must admit that their industry is far beyond the reach of cavil. We remember reading somewhere during the year an estimate of the productivity of some of our best known makers of books. Some dozen or so English and French authors have averaged two and a quarter volumes yearly during the last decade: while two volumes annually is the best American record for a similar number of writers on our side of the sea. This will be somewhat astonishing to those who credit Americans with

most of the energy in the world. When we go further and compare men like Andrew Lang, Chesterton and Hillaire Belloc on the English list with the Jack Londons on the American one, it will be seen that it is not Anglomania which prompts a decision in favor of the Englishmen for excellence as well as industry.

A great deal of this industry is without doubt pernicious. If their readers were as industrious as the popular authors we could snap our fingers at the power of the latter to do harm. Men like Hewlett, Wells, Galsworthy and Shaw are busy and smug persons living presumably in Suburbia, surrounded presumably by the conventional charms of domestic life, and beyond peradventure enjoying ample revenue from their hard work at the desk. Their systematically arranged days are too much engaged in profitable labor to allow them to indulge in wild excesses. But their readers are not so fortunately situated. They have not the talent, the industry, the shilling-turning knack, the clean villa-life, the comfortable fame, and the self-contented success of their favorite authors. Indeed the popularity of these authors depends upon the poverty, the failure, the idleness, the discontent, the obscurity and dismal struggle to live of their readers. Messrs. Galsworthy and Wells pay for their clean linen by not allowing the indigent and the lazy to forget that they have no linen at all; they pay for their own happy family life by reminding other people of their lack of it; they pay for their regular meals and their moneyed self-complacency by telling others how unfortunate they are for being hungry and discontented. It is hard not to feel scorn for these dandified advocates of Socialism and New Thought who under the guise of philanthropy support themselves in luxury by trading on the weakness, misfortune and criminal instincts of their fellow men.

The rapid moral deterioration of our literature has been frequently a subject of comment in these columns. We have no ambition to play the rôle of a prophet of evil, and we have often wondered whether the literary landscape was really as dark as it seemed to us. Our fears received confirmation in what in our opinion is the best poem of the year, "The Trumpet Call," by Alfred Noyes, which appeared in the *Atlantic Monthly* not long ago. Mr. Noyes is a hard-working poet, for whom our admiration is rather moderate. The pedestrian Protestant note is too prominent in his verse and inspiration to allow them to soar into the realms of sheer ecstasy. But in "The Trumpet Call" his inspiration is true, whatever may be said about its faulty working out. We quote its last two stanzas, in our mind the best:

"Trumpeter, sound for the last Crusade!
Sound for the fire of the red-cross kings,
Sound for the passion, the splendor, the pity
That swept the world for a dead Man's sake.
Sound till the answering trumpet rings
Clear from the heights of the holy City,
Sound till the lions of England awake,
Sound for the tomb that our lives have betrayed;
O'er broken shrine and abandoned wall,
Trumpeter, sound the great recall,
Trumpeter, rally us, rally us, rally us;
Sound for the last Crusade!

"Trumpeter, sound for the splendor of God!
Sound the music whose name is law,
Whose service is perfect freedom still,
The order august that rules the stars!
Bid the anarchs of night withdraw,
Too long the destroyers have worked their will,
Sound for the last, the last of the wars!
Sound for the heights that our fathers trod,
When truth was truth and love was love,
With a hell beneath, but a heaven above,
Trumpeter, rally us, rally us, rally us,
On to the City of God."

There is an indignant, yet noble, tone of alarm in these lines which every serious spectator of contemporary English literature will share. The most striking events, as they affect letters in popular regard, during the past twelve months will help us to observe the drift of things. The death of Mark Twain last spring, and of Tolstoy in November, called forth stacks of printed comment and eulogy. It was observed that in recent times four literary men have had international reputations: Zola, Tolstoy, Mark Twain and Kipling. Study the four names. The first of the quartette achieved what may be without injustice styled a *succès de scandale*. The Russian was an anarchist, if ever there was one, an open and avowed enemy of law, government and every existing form of Christianity. Mark Twain hardly made any effort to conceal his scorn for the Church and the churches. All three of them were men of defective education, the American being the least intellectually equipped of all. And all three felt called upon to preach reform or to pose as oracles of wisdom and authoritative critics of the past and the present. These are hardy tasks for the best of men under the most favorable circumstances of enlightenment. Most men are too much alive to their own limitations to essay them. It remains for the man who has that unconsciousness of mental inadequacy characteristic of defective education to seat himself without hesitation upon the judgment seat of the nations and the ages and to pass unalterable verdicts condemnatory of the living and the dead. It need not be added that the three men were pessimists in their philosophy of life; for pessimism is the paradise of warped and unbalanced minds.

Mr. Kipling, the fourth of the world-renowned writers of recent years, is still working. He shines in contrast to the others. His academic training, too, was defective; but he was reared under the influence of sane traditions. His family and field of work brought him into contact with the results of that fine type of education—the best in the world in a strictly secular sense—which has up to the present been the aim of the two great English Universities. It is to be regretted that Mr. Kipling did not surrender his earlier years to the broadening and deepening discipline of either of these two ancient seats of learning. He has a natural dislike for grotesque extravagances which would have preserved him from the intellectual vagaries not uncommon in even the best of secular schools; and he would, on the other hand, have developed a sense of spiritual values that might have considerably modified his enthusiastic tendency to overrate mere material bigness. At least, he has had too much native genius to be influenced by the men with whom he has shared cosmopolitan fame.

We cannot say the same of most of our popular writers. They have discovered that foreign fashions in fiction and art are salable. The consequence is that we are departing from Victorian standards and our literature is entering upon a stage of decadence, as exotic and affected as it is weak and ephemeral. German socialism and naturalism, French atheism, Italian eroticism and irreverence, Slavic coarseness and anarchy, and a widespread Continental shamelessness in exposing the sins and leprosies of humanity, are being adopted deliberately by scores of English and American writers as the true sources of enlightenment. Their virtuous and altruistic protestations are, of course, pure cant and hypocrisy. They find it lucrative to pander to ignorance, discontent and base passions, and the un-English and un-American accent in their work is heralded by the public and the cheap magazines as something new, the authentic voice of genius. Gather this crew of foreign imitators together and pick out their best five men and compare these with such a group as Tennyson, Browning, Dickens, Thackeray and Ruskin, all living and working fifty years ago. A similar contrast exists in our own literary history. Our writers should find the contrast instructive and learn the lesson that a national literature always suffers when it wears borrowed plumes from abroad.

It is difficult to arrive at any definite opinion on the literary merits of the past year in comparison with the year before. We have a faint suspicion that, for all its prolific fecundity, its average is below normal. We have had no really great poem or novel or book of essays. Mr. Watson, Mr. Noyes and Mr. Phillips have given us poems; but they have left the critics cold. Mr. Kipling has given us another volume of his Puck stories, "Rewards and Fairies;" they are inimitable mixtures of delightful fairyland and real history, served in the author's own and unapproachable manner; but they are not intended to be epic, and resemble rather the products of lighter hours, the careless fooling of a strong man at rest. The poems which he scatters through his stories, according to his custom, are in his usual vein. "If," the most striking of them, has all of Mr. Kipling's wonderful machine-gun precision and rapidity and unerring success in hitting off a number of similar ideas in words and phrases and lines that have a seemingly predestined fitness for their functions in the poem. But there is the same old familiar Kipling tone of worldliness and material idol-worship. If he could only relight the celestial fire that glowed in the heart of his "Recessional!" But he prefers the incandescent lamp and the forge of steel foundries.

Henry James's annual volume contains this year five stories under the title of "The Finer Grain," quite up to his best mark, and as usual overlaid and overloaded with elaborate and intricate mosaic of consciously striving speech. The fragment, "Celt and Saxon," left behind by Meredith, made no very great impression. Mrs. Humphry Ward's Canadian story, "Lady Norton, Colonialist," was a general disappointment. She is now issuing serially a new novel in which she will introduce the flippant public to the merits of Modernism, as she once introduced it, in "Robert Elsmere," to the superior character of scientific unbelief over Christian faith. She tells us that the battleground has shifted, or, in other words, that the character of truth has changed; that science has been wrong in rejecting religion, that it sees its mistake and has calmly laid claim to the old religion as its ancient birthright, but the old religion purged of all its supernatural superfluities and crude humilities. Mrs. Ward does not see that science, even in its pride, feels the need of religion and that it can never, by any amount of Modernistic juggling and compromise, hope to reach religious truth. It must, according to unalterable laws, first become as a little child and lay aside its arrogance and self-assurance, humbly acknowledging the narrow limits of its wisdom and throwing itself helplessly upon the goodness of its Creator. But Mrs. Ward will accomplish much harm with the new novel as she certainly did with "Robert Elsmere." She will work upon the sympathies of those who would never be reached through ordinary channels by the fantastic and involved theories of the professional Modernist. For her fiction has in a remarkable degree that power of producing in the reader the pleasant and dangerous illusion that he is being stimulated into mighty and profound thought.

Among the notable events of the year was the publication of the last volume—the twelfth—of the Cambridge Modern History, the great undertaking conceived and planned by the late Lord Acton and carried out under the supervision of Professors A. H. Ward, G. W. Prothero and Stanley Leathes. The first volume appeared in 1898, and another supplementary volume, containing maps, general index and various tables, is contemplated. It is a general impression that the work has not fulfilled expectation. It was an admirable idea to league the world's specialists in history together, each one to supply his own plenitude of knowledge about a particular period or place or movement in human history. The sum total of this specialized ability should mathematically result in a work as perfect and as free from error and bias as human ingenuity and scholarship could possibly devise. But perfection of this kind is not subject to mathematical formulæ. We find the completed history lacking in organic unity, ill-adjusted

in its parts, and confusing in its changing point of view. The specialist, as well as the general historian, is discovered to have his own preconceived theories and prejudices. The last volume particularly is so noticeably defective in the personal coloring given to the events of which it treats that the editors in their preface felt called upon to make apology. Their excuse, that the volume covers contemporary affairs and that the authors, not having access to secret documents, had to depend upon current literature for their information, is valid to a certain extent. However, it was obviously their duty to choose writers for this volume whom they could rely upon as being above partisanship and sectionalism. This they have not done and, as a consequence, the Church, in its various relations to the tangled politics of European States during the last century, suffers by misrepresentation and calumny.

Mr. John Bach McMaster gave the public the seventh volume of his "History of the People of the United States" during the year. This carries the work up to 1850 and leaves but one volume to complete the "History" which is planned to carry the reader as far as the Civil War. As a cognate work Mr. Bryce's new edition of his "American Commonwealth" deserves mention here. Other important historical works that have appeared are "Lectures on the French Revolution," a posthumous work of Lord Acton; "The Dawn of Modern England: A History of the Reformation, 1509-25," by Carlos Lumsden; "Lives of the Popes in the Early Middle Ages," Volume IV, by the Rev. Horace K. Mann, and the completed "History of Ireland," in six volumes, by the Rev. E. A. D'Alton. The four last named writers are Catholic.

In literary history and criticism we have been given the fourth volume of the "Cambridge History of English Literature," covering the ground up to the poet Michael Drayton. Professor George Saintsbury has finished his "History of English Prosody" in the third volume, issued during the year and containing studies in chronological order from Blake to Swinburne. Mr. Andrew Lang defends the unicity of authorship in the Homeric poems in "The World of Homer," while Professor Dowden favors the public with more of his critical studies in "Essays: Modern and Elizabethan."

The year has been unusually rich in memoirs and biographies. Mr. J. G. Snead-Cox's "Life of Cardinal Vaughan" has been favorably received as a valuable addition both to literature and historical knowledge. The first volume of "The Life of Benjamin Disraeli, Earl of Beaconsfield," by William Flavelle Monypenny, created something like a sensation in English literary circles. Much of this effect has been due, we fancy, to a long and signed review of the volume by Lord Morley in the *London Times*. It was the first venture of Lord Morley into literary fields in a number of years, which have been preoccupied with political interests. His "Life of Gladstone," left maimed by his unwillingness to treat the religious side of the great statesman's career, may be said to have been completed during the year by the publication of Gladstone's "Correspondence on Church and Religion," in two volumes. This paragraph ought to contain mention also of Lord Rosebery's study of Chatham, the late Helena Modjeska's "Memoirs and Impressions," and "A Diplomat's Wife in Many Lands," by Mrs. Hugh Fraser. The last named work contributes, amid much that is light and entertaining, valuable material to the historical student of Italian conditions at the fall of the Temporal Power of the Papacy.

The literature of travel and outdoor life has been as fortunate as in preceding years in the number, variety and interest of its new books. Dr. Sven Hedin gives us a new volume on his Asiatic experiences, "Overland to India." Mr. Roosevelt's "African Game Trails" is a well-written account of a much-advertised and elaborately prepared expedition. Robert E. Peary's "The North Pole" was equally well advertised before its appearance. It is a thrilling and manly narrative, which, it seems to us, was

received with greater applause, by English critics than by the brave explorer's own countrymen. Mr. Harry Whitney, associated in the mind of the general public with Dr. Cook, but without sharing the latter's discredit, has further enriched our information concerning northern latitudes in his interesting "Hunting With the Eskimos."

Among standard works of reference that have grown or been completed during the year may be mentioned the fifth and last volume of Grove's "Dictionary of Music and Musicians," a work of more than usual erudition and scholarship. The monumental "Catholic Encyclopedia" issued three new volumes during the last twelvemonth, making nine volumes in all. At this rate of progress the work ought to be finished in two years.

Death has been active during the year among literary folk as among others. The obituary list includes the names of Dr. Frederick James Furnivall and Dr. William James Rolfe, two famous editors of Shakespeare. Besides Mark Twain and Joseph Gilder, American literature has lost Mrs. Julia Ward Howe, a survivor of a bygone period. She died at a very advanced age, and is known at present chiefly for her "Battle Hymn of the Republic," a popular war-song with sonorous and swinging cadences. Its falseness of sentiment, its artificial, highly colored and revivalistic cant, intelligible as a martial accompaniment at Marston Moor or Dunbar, but strangely anachronistic as a modern song in these United States, makes us seriously doubtful of its poetic merit or literary permanence. This year has not been so notable for anniversaries as its predecessor. Mrs. Gaskell, the author of "Cranford" and, what seems to us to be a better title to fame, the biographer of Charlotte Brontë, was honored by centenary celebrations, as was also the distinguished Irish poet and antiquary, Sir Samuel Ferguson.

Catholics have been represented more noticeably in what are known as the serious department of literature than in poetry and the higher and purely literary fields. We have had in translation Henry Sienkiewicz's "Whirlpools" and René Bazin's "The Barrier." John Ayscough has produced another of his fine Catholic novels, "Mezzo Giorno." It is quite up to his standard and will enhance his reputation as one of the best contemporary novelists. It is unfortunate and inexplicable to us that it received only English publication. Perhaps it will make a belated appearance this spring from some American publishing house.

Space forbids us giving a detailed list of the numerous Catholic books that have come out during the year. It is an encouraging sign that Catholic authorship is so active. Out of the strenuous striving there ought to emerge a conspicuous resultant of high Catholic art. There was never a time when a book could be so harmful or so beneficial as at present, when the power to read is an elementary accomplishment enforced by the laws. Illiteracy, which originally meant inability to read and write one's name, now means inability to read anything above a newspaper or a book of light fiction. And this kind of illiteracy includes by very far the majority of mankind. This illiteracy has its grades from the lowest, which hangs on the lips of the sporting editor and weeps over the machine-made love story, to the highest, which recognizes no intellectual appeal except that which comes through the medium of art. Within these grades the vast rank and file of mankind can be distributed. The "children of light" do not seem to have recognized their opportunity as quickly as others. Catholic colleges and schools and Catholic men and women, who have the talent and the leisure, should realize the situation and feel the call to sacrifice time and energy to meet its growing perils. Every encouragement should be afforded to the development and growth of a Catholic literature of a high class. Catholic truth and Catholic history and Catholic life afford inexhaustible sources of inspiration and artistic riches which can be found nowhere else and for which the multitude is ahungering.

JAMES J. DALY, S.J.

The Ecclesiastical Year

The watchfulness of the Chief Shepherd of the fold and his zeal for its spiritual welfare were strikingly exhibited during the year in the important encyclicals and letters which were issued from the Vatican. The following are of general interest:—

1) Encyclical letter in commemoration of the third centenary of St. Charles Borromeo, Cardinal and Archbishop of Milan.

2) An instruction to all bishops in communion with the Holy See regarding their periodical visits to the Tomb of Peter, and the reports they are to make of their dioceses.

3) A decree on the age of those to be admitted to receive first Holy Communion.

4) Letter of His Holiness to the Bishops of France on the Sillon and its partisans.

5) Decree imposing secrecy on all those who directly or indirectly have aught to do with the selection and forwarding of the names of candidates submitted to Rome for episcopal sees in the United States.

6) Decree giving causes and rules for the removal of parish priests from office and benefice.

7) *Motu Proprio* on the errors of Modernism.

The twenty-first annual celebration of the International Eucharistic Congress, which was held in the early part of September, in Montreal, was marked by scenes of religious splendor never before witnessed on the American continent. It may well be doubted if the splendor of this success was surpassed by any preceding congress in the concourse of illustrious men attending its sessions, in the variety and character of its deliberations, in its display of faith, and in the magnificence of its religious functions. His Eminence Cardinal Vincenzo Vannutelli was present as personal legate of His Holiness, as well as the venerable Cardinal Gibbons, and Cardinal Logue, Primate of all Ireland. The celebrations of the week left behind, not only in the hearts of Catholics of Montreal and in the new world, but wherever Catholic life flourishes, a feeling of exultation and of triumph and a keener preception of that untransitory glory that is the same yesterday, to-day, and forever.

According to the United States Census of Religious Bodies for 1906, as detailed in Part I of the Census Bureau's special report on the subject, the aggregate number of communicants of all religious bodies in the United States in that year was 32,936,445. Of this grand total the various Protestant bodies reported 20,287,742 and the Catholic Church 12,679,142.

As the census testifies, the country grows

apace, so does the Church. Her marvelous vitality is shown in the number of Bishops created either to fill vacancies or to preside over new sees. The list for 1910 is remarkable. Archbishop Ireland, of St. Paul, on May 19, was the consecrator of six bishops, an event unique in the history of the Church in the United States. The new prelates were the Right Rev. Timothy Corbett, Bishop of Crookston; the Right Rev. Vincent Wehrle, O.S.B., Bishop of Bismarck, N. D.; the Rt. Rev. J. F. Busch, Bishop of Lead, S. D.; the Rt. Rev. John J. Lawler, Auxiliary Bishop of St. Paul; the Right Rev. James O'Reilly, Bishop of Fargo, N. D., and the Right Rev. Patrick Heffron, Bishop of Winona, Minn. Others raised to the Episcopal rank were the Right Rev. John Joseph Nilan, D.D., Bishop of Hartford; the Right Rev. Joseph Chartrand, Coadjutor to Bishop Chatard, of Indianapolis; the Right Rev. John W. Shaw, Coadjutor to Bishop Forest, of San Antonio, Texas; the Right Rev. Edward Kelly, Auxiliary Bishop of Detroit; the Right Rev. J. J. Rice, Bishop of Burlington, Vt., and the Right Rev. John Ward, Bishop of Leavenworth, Kan. The appointment of Bishop Ward was in succession to the Right Rev. Thomas F. Lillis, who was transferred to Kansas City, as Coadjutor to the venerable Bishop Hogan. His Holiness, Pius X, transferred the Right Rev. Denis O'Donaghue, Auxiliary of Indianapolis, to the vacant See of Louisville, Ky. In one diocese the episcopal city was changed. The See of Natchitoches, established in 1853, was transferred to the city of Alexandria, Bishop Van de Ven, of Natchitoches, becoming the first incumbent of the new See.

One of the most impressive events of the year was the consecration of St. Patrick's Cathedral, New York, on October 5. Never before in the history of the metropolis were so many Cardinals, Archbishops, Bishops and Monsignors assembled to participate in a religious ceremony. The presence of Cardinal Vannutelli, Papal Legate to the Eucharistic Congress; Cardinal Logue, of Armagh, and Cardinal Gibbons, gave additional splendor to the services, which lasted several days. The Most Rev. John M. Farley, Archbishop of New York, was the chief consecrator. A special day was assigned for the children, and another for the religious of the archdiocese. Shortly before the date fixed for the consecration, the Archbishop announced that through the generosity of his flock he was enabled to pay a debt of \$800,000 resting on the cathedral. The sacred edifice cost nearly \$4,000,000.

On October 2 a striking illustration of the Catholicity of the Church was afforded in the dedication of the Greek Ruthenian Cathedral of the Immaculate Conception,

Philadelphia, by the Most Rev. Archbishop Szeptychi, Primate of Austrian Galicia. Also present were His Eminence Cardinal Vannutelli, His Excellency, the Apostolic Delegate, Mgr. Falconio, Archbishop Ryan, Bishop Ortynski, of the Greek Rite, and many other prominent ecclesiastics and an immense congregation of the laity. Another notable service was the dedication, on September 25, of the Cathedral of the Immaculate Conception, Syracuse. The Right Rev. Patrick A. Ludden, D.D., Bishop of the diocese, was the consecrating prelate; the Most Rev. John M. Farley, D.D., of New York, celebrant of the solemn Pontifical Mass, and the Right Rev. Thomas J. Conaty, D.D., of Los Angeles, the preacher of the consecration sermon.

Columbus Day, October 12, was observed in fourteen states as a legal holiday. Parades, pageants, banqueting and addresses to large gatherings of the people filled out the program in New York, Philadelphia, Chicago and elsewhere, while a solemn Pontifical Mass added a religious significance to the festivities in Boston. An army of 50,000 Roman Catholics, clean-faced, well-dressed, orderly, self-respecting men, marching over Beacon Hill could not have failed to provoke reflection among the Sons of the Puritans.

The year likewise merits distinction for the enduring memorials set up in honor of several distinguished Catholics whose life and deeds should not be given to oblivion. The bronze portrait of General James Shields, statesman and soldier, which was placed by Congress over his grave in St. Mary's Cemetery, Carrollton, Mo., was unveiled on November 12. On Thanksgiving day the Brownson memorial bust, the work of the late Samuel J. Kitson, the distinguished sculptor of Boston, was dedicated at Riverside Park, New York, the unveiling being performed by a granddaughter of Dr. Brownson. Under the auspices of the Catholic Alumni Sodality of Philadelphia, a memorial statue of Father William Corby, C.S.C., Chaplain of the Irish Brigade in the Civil War, was unveiled on the battlefield of Gettysburg on October 29. At Niagara Falls a memorial was dedicated in May to the Rev. Louis Hennepin, O.S.F., on the occasion of the state convention of the Knights of Columbus of New York.

In recognition of the missionary and educational apostolate of the Benedictines of Belmont Abbey, N. C., under the direction of the Right Rev. Abbot Leo Haid, O.S.B., His Holiness, Pius X, on the occasion of its silver jubilee, raised the Abbey to Cathedral rank, giving it full episcopal jurisdiction. Twenty-five years ago the splendid monastery

and college were founded in what was then a wilderness. Another distinguished Benedictine, the Right Rev. Ernest Helmstetter, was installed Abbot of St. Mary's Abbey, Newark, N. J., on April 5, the Right Rev. John J. O'Connor, D.D., Bishop of Newark, pontificating.

The laymen's retreat movement attracted no little attention. There was a large increase over the preceding year in the number of retreats given and of laymen who made them, and reports from several cities in the East, South and West showed that the movement had taken hold and was widespread throughout the country.

Several changes are to be chronicled affecting the hierarchy of Canada. First in importance was the recall of Mgr. Sbaretti, Apostolic Delegate, and his appointment as Secretary of the Congregation of Religious. His successor as Apostolic Delegate in Canada is Mgr. Stagni, Archbishop of Aquila. The Right Rev. Michael F. Fallon was elevated to the See of London, Ontario; the Right Rev. Neil McNeil, Bishop of St. George's, Newfoundland, became Archbishop of Vancouver, and the Right Rev. Charles Hugh Gauthier, Bishop of Kingston, was appointed Archbishop of Ottawa.

The Oblates of Mary Immaculate celebrated the fiftieth anniversary of their establishment on the mainland of British Columbia. The story of those fifty years is one of glorious achievement, especially among the Indian tribes of that extensive region.

The new Cathedral of Nicolet, in the province of Quebec, was opened with great solemnity on May 13.

In Great Britain an unexpected amount of opposition developed against the Government Bill for amending the Royal Declaration. Eventually good common sense prevailed over a bigoted minority, and one of the last and most offensive of the penal laws was removed from the statutes of the realm. In the absence of a religious census there are only rough estimates of the numbers of the Catholics of Great Britain. But the Church is the most solidly organized and fruitfully active body in the country; there is a continual flow of converts into it and an immense number of people are drawn towards Catholicity by the spectacle of its united force in the midst of the indifference and chaos of dissension that is rife in all other denominations. Westminster Cathedral, one of the most important of ecclesiastical structures, the foundation stone of which was laid by the late Cardinal Vaughan in 1895, was consecrated towards the close of June.

On the following day a magnificent ceremonial that brought together a large number of the representative Catholics of Great Britain and Ireland celebrated the event.

A great national convention was convened at Leeds on July 29 and lasted a whole week. Some two hundred priests from various parts of the country in addition to sixteen bishops and representatives of twenty-seven societies took part in the proceedings. It was a remarkable demonstration of the faith and work of Catholics on English soil.

Catholic and national affairs are so happily interwoven in Ireland that it is difficult to treat either exclusively. This is illustrated in the tribute to Archbishop Walsh on the occasion of his episcopal jubilee by Pope Pius X, who attributed to his Grace's influence much of the ameliorative measures, agrarian, social and educational, which the Irish party had had enacted and the successful defence they had made of Catholic rights in England and the Empire. A similar tribute was paid to another distinguished Irishman, Cardinal Moran, the recent jubilee of whose Cardinalate recalled the great work he has accomplished for Australian Catholicity. Archbishop Walsh was able to announce, as Chancellor, that the National University in its second year has, exclusive of Maynooth, 1,171 students, and otherwise, in spite of certain religious disabilities, is throbbing with prosperous life. "On the eve of great political changes which will put the destinies of Ireland in the hands of her own children—a prospect which sends a thrill through our whole being—it is fortunate," said Bishop O'Dwyer, "that we have a University which will direct our highest intellects towards scientific research that may have far-reaching effects in increasing the national wealth and making employment at home for the people who are now driven to emigrate; which will give us in public life representative men not only of natural ability but of education and culture, constructive statesmen who will know how to promote by legislation the highest interests of Ireland." Bishop O'Donnell considered the University as destined not only to revive the ancient learning, but drawing support from remotest regions, to hold by glad consent the intellectual leadership of the Irish race.

The Passion Play drew many American and English tourists to the little Bavarian town on the Ammer. There were in all fifty-six performances by the seven hundred participants in the

great drama, which during the season was witnessed by 260,000 persons. The reverent bearing of the Protestant visitors is worthy of record, as sensational stories to the contrary appeared in the American and English press.

SCIENCE

ASTRONOMY IN 1910.

The year 1910 has been a very active one in astronomy. The great event of the year was, of course, the near approach to the earth of Halley's comet. Much sensational stuff was published concerning our passage through the comet's tail, and the old slander of the bull against the comet was thoroughly aired. The earth's transit through the tail was, however, so extremely devoid of all observable effects that it is very questionable whether we passed through it at all. Although at the time that the comet's head was known to be projected upon the sun and was observed with the greatest care by several astronomers, absolutely nothing was seen of it, nor did it cause any noticeable absorption upon the sun's spectrum. In spite of the fact that the photographic camera and the spectroscope were applied to Halley's comet for the first time, the scientific results were practically nothing. The orbit, of course, was correctly computed and predicted. To the popular imagination the comet was a failure. It seemed then almost like a joke upon astronomers that a new and unheralded comet, called A 1910, or the daylight comet, should so suddenly and so briefly dart into prominence during January.

The canals of Mars and the water vapor in its spectrum were the subject of much controversy, as also the absorption of light in space. The subjective coloring of the stars and the sun's influence on the weather seem to have been definitely established. See has energetically propounded his capture theory, but failed to find adherents. In the instrumental line the giant 60-inch reflector on Mount Wilson has proved itself to be the world's best telescope.

There were two great congresses during the year. The first and more important was the solar conference on Mount Wilson, in California, August 29-September 3, which brought together astronomers from all parts of the world. The second was the meeting of the Astronomische Gesellschaft, in Breslau, September 13-16.

Death has taken away an unusually large number of prominent men. The greatest of the year was Sir William Huggins, who died on May 12, at the age of 86 years, the pioneer along with Father Secchi, and foremost worker in stellar spectroscopy. The next in importance was

Professor Schiaparelli, on July 4, at the age of 75 years, the first to study and map the canals of Mars and to compute meteor orbits. Dr. Galle the first to see the planet Neptune from Leverrier's computation, died on August 11, at the very advanced age of 98. C. W. Pritchett, of Glasgow, Missouri, one of our American pioneers, died at the age of 87, on March 19. J. E. Gore, the well-known writer, was run over by a horse-car on July 18, and M. Charlois, Director of the Nice Observatory, was shot for no known reason shortly after midnight on March 26.

In *Nature*, December 8, O. Krogness, of Kristiania, Norway, takes Dr. Bauer to task for asserting that magnetic storms do not begin at precisely the same instant all over the earth, but travel generally in an eastward direction at a speed of 7,000 miles a minute, thus completing the circuit of the earth in $3\frac{1}{2}$ or 4 minutes. He says the statement is in no small degree premature, and not borne out by his own researches.

WILLIAM F. RIGGE, S. J.

EDUCATION

The New England Society of New York enjoyed its 105th annual dinner December 22, at the Waldorf-Astoria. There was no lack of topics, facetious or solemn, to entertain the diners in the usual after dinner speech-making. One might express his curiosity, however, to learn just how some of the conservative members of the society were affected by the rather startling estimate set by individual speakers upon some of their pet institutions. It were scarcely well for one outside the fold to tell the unadorned truth concerning the Puritan fathers as one of the speakers told it. Another, a well-known educator, the Rev. John M. Thomas, President of Middleburg College in Vermont, drew a pretty long face when it came to his time to speak. His melancholy, it seems, was provoked by his knowledge that the little red school-house is in a bad way in New England.

* * *

We took occasion recently to speak of the extravagance which marks the growth of the common school system in this country. The patience of the people might possibly endure without fret the gigantic burden which this extravagance puts upon them could they be assured of results. Dr. Thomas, whose wide experience in New England educational work surely enables him to qualify as an expert witness, is decidedly sceptical regarding such results, at least in his own section.

"I could read you," he said in his after-dinner talk, "from a recent report of the State Superintendent of Connecticut good authority for the opinion, that a large part

of the money spent on rural education in Connecticut is worse than wasted; that many of the teachers are woefully incompetent; that they are without the books and supplies necessary for the good conduct of a school; that the buildings would not be tolerated as subsidiary structures for a school or a jail in a better conducted Commonwealth, and pictures of some of the buildings in use by these little children could not be sent through the United States mail."

* * *

"Regarding education," continued Dr. Thomas, "you may fancy that every little school house in the six New England States is taught by some master of the teaching art such as you in your childhood had; that the boys are eager for learning, and that they are furnished with instruction that was accorded with a thorough birching as it was in your early days. Let me read to you a few answers given by teachers now in actual service in New England:

"Four places of historical interest in the United States are Boston, Ticonderoga, Spain and New England;" 'the educational journals are *McClure's Magazine*, the *Youth's Companion* and the *Ladies' Home Journal*;' 'a disinfectant is something that does not agree with your system;' 'a deodorizer is a person who has a desire he does not know about.'

"Not so long ago a superintendent of a union district comprising a number of towns visited one of these little red school-houses up in a mountain valley. He found a schoolma'am to whom he said: 'You ought not to be teaching that boy percentage. He does not know how to add or subtract.' She said: 'Oh, I have got to. The front part of the arithmetic is torn out.'"

* * *

A year ago the head of the Department of Training in the Eastern Kentucky State Normal School was commissioned by the Governor of the Commonwealth to investigate and report upon the German School System to the State Superintendent of Education. The investigation ran over a period of two years and upon its completion the gentleman entrusted with the work handed a carefully prepared report of the results of his labor. The closing paragraph of the introduction to his report makes interesting reading in view of what Dr. Thomas affirms, in view, too, of many similar warnings entered by thoughtful students of the school system in vogue among us.

"I do not mean to paint the system in the German schools as ideal, but one must recognize it as infinitely better than our hap-hazard methods, and we must recognize that it is only because of our unlimited resources that we do continue this

disastrous waste of money, time and energy. The future must find more economical lines along which to develop our school system, and a careful study of the German schools will give us an insight into a system where the greatest results are obtained with the least expenditure.

The officers of the National Education Association are sending out copies of a Special Announcement concerning the next annual convention to be held by that body in San Francisco, July 8-11, 1911, and a preliminary program of the coming meeting of the Department of Superintendence to be held in Mobile, Ala., February 23-25, 1911. Accompanying the announcement is a booklet on California and the New San Francisco. The prompt issue of this latter indicates the loyalty and vigor with which the California teachers are taking up the work of preparation for holding in New San Francisco next July the abandoned convention of 1906. The information contained in the booklet concerning details of local tours, excursions, expenses and places of residence during the teachers' vacation, will be exceedingly helpful to those who desire to make timely preparation for spending the next summer in California.

SOCIOLOGY

A Mr. William E. Carson says, according to the *New York Times*, that Canada, Australasia and South Africa are getting the cream of European emigration, and he implies that the United States receives only the skim-milk. It may be so; though statistics show, we think, that emigration to South Africa and Australasia has been for some time insignificant compared with that across the Atlantic. Only within the last year have the States of the Commonwealth of Australasia renewed the systematic encouragement of immigration. However, as, in discussing the reasons of the alleged fact, Mr. Carson confines himself to comparing Canadian methods with those of the United States, we may presume that, though he is "an American author and traveller," his experiences of the British Colonies have been gathered no farther abroad than across our northern frontier, and that he threw in Australasia and South Africa, forgetting New Zealand, just to round off his assertion.

According, then, to Mr. Carson, it is Canada that is getting the better of the United States in the matter of the immigrants. He assigns these reasons: 1. 'Canada advertises; the United States does not. 2. Canada welcomes the desirable immigrant and shuts out efficaciously the undesirable; the United States does not. 3. Canada takes charge of the immigrant from his arrival until he is settled safely on his

farm or in his destination, protecting him from swindlers and providing for his wants; the United States does not. 4. Canada takes every means to impress upon the newcomer the happiness of life north of the 49th parallel of latitude and the misery of life south of that imaginary line. 5. Every failure of a large American firm is told by the European newspapers in half a column or a column under the headings, "Another Yankee Swindle," "Public Robbed of Millions," while Canadians seem to manage to conceal their delinquencies.

There is a persuasive verisimilitude about these reasons: whether there is anything else is a question. Canada advertises its western country because hitherto this has been unknown or, still worse, misrepresented. No one would call the American West unknown. Canadian immigration laws are modelled on those of the United States. If these are not as successful as those in shutting out undesirable immigrants, if such crowd New York and other great cities, the great cities themselves give the reason. The so-called undesirable wants to live in the city. Montreal, Toronto, Winnipeg and Vancouver can accommodate only a limited number: there is no counting the host New York, Philadelphia, Boston, Chicago can absorb. The Canadian immigrant can be chaperoned because he goes west immediately: the American lingers in the port of his disembarkation with his fellow-countrymen, then settles down, or else drifts to some city near by or to the coal fields of the Alleghanies. How can such be chaperoned?

After one of his terrific combats Baron Munchausen was watering his horse at a trough. The animal's drinking astonished its master. It had nearly emptied the trough and seemed as thirsty as ever, when the Baron, glancing over his shoulder (he was still in the saddle), saw that it had been cut in two during the battle, its hind-quarters were nowhere to be seen, and the water going in at its mouth was flowing away in a stream behind. Once upon a time, not so long ago as the Baron's day, Americans used to look upon Canada as a sort of Munchausen's horse. A stream of immigrants might go in through its mouth, the St. Lawrence, but there was nothing in the western country to retain them. The promoting of Canadian immigration was as useless as the setting of that horse to drink, for the newcomers inevitably must flow away to the United States. In years past the Canadian Government itself grew discouraged at this loss of immigrants, while even within the last few months "boosters" of the American Southwest have been proclaiming the return by thousands of those who had crossed the border into Canada, and the flight of Europeans from that inhospitable region into a coun-

try where one can live. Wherefore something more than mere persuasion is keeping the immigrants in Canada.

Mr. Carson falls into exaggeration in asserting that every large failure in the United States is reported by the European press under sensational headlines as another example of American swindling. There are swindlers in America as elsewhere; and, as America is a great country, its swindles will be on a large scale sometimes. But as a rule no more fuss is made over them than over English frauds, or German, or French. The day of the Emma Mine, the Arizona Diamond Field, the land companies satirized by Dickens in the Eden Corporation, has gone by; and they in Europe are so far from insinuating the danger of American investments that they hold them in high esteem. Canadian frauds, necessarily on a smaller scale than American, are more easily overlooked, but there has never been any disposition to conceal them, as the history of Whittaker Wright and others proves sufficiently. When about a year ago interested parties sent out sensational reports of gold discoveries in British Columbia the Government sent immediately an agent of the Department of Mines to investigate them, and on receiving his report of their baselessness, published the truth to the whole world. The same Government puts on the first page of its pamphlet, "New British Columbia," the following: "Many new townsites are being put on the market, and the Government owns a one-quarter interest in them, but that fact should not be accepted as proof of their value. Ordinary business sense should suggest the advisability of personal examination, or guarantee by a trustworthy agent, before purchasing town lots. This advice applies with equal force to the purchase of agricultural lands offered for sale by individuals or companies who, through cunningly worded advertisements, strive to convey the impression that they are operating under authority or with the approval of the Government. The Government does not employ or authorize agents to sell lands." With regard to Northern British Columbia this pamphlet says: "People are warned against casting their lot in a region about which so little is known . . . and so isolated that until the coming of the railway settlers must be prepared to bear with all the privations of pioneer life."

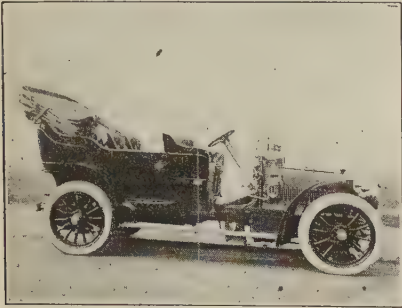
Such plain speaking as this shows a firm will on the part of Canadian authorities neither to tolerate nor to conceal any fraud. If one ask the real reason of the present influx of the best class, we should be inclined to say that it is because the moment for opening up the country has come. The Western United States had its day, which even now is still far from its close: the day of Western Canada is dawning.

OBITUARY

Chicago never paid more heartfelt homage to one of her sons than was freely given to James Horan, the city's Chief of the Fire Department, who met his death at the post of duty. Personal sacrifices of friends, acquaintances, and even a multitude of men who knew him only by reputation, eloquent eulogy of his personal character and of his honorable loyalty in public life, the stately ceremonial of his faith carried out by an archbishop, bishops, and over a hundred priests went to make up the tribute of the city for which he died.

On December 26 the deceased official, who bravely met his end at the head of two companies of fire-fighters within ten minutes after he had reached the scene of the recent disastrous Stock Yards fire, was borne to his grave through a spectacular demonstration extending from the Horan residence on the far West Side across the city to the Cathedral on North State street. Mounted policemen led the funeral procession. They were followed by Chief Steward, Assistant Chief Schuettler, and all the inspectors on the police force and several platoons of policemen. Five hundred members of the Fourth Degree Assembly of the Knights of Columbus were next in line, and after them walked 2,000 members of the various councils of the order in Chicago. Then came a hosecart bearing the body of the dead chief. On the casket, glittering among the black draperies of the conveyance, was his white helmet. The honorary pallbearers, one man from each of the 117 engine companies and 34 truck companies in the city, surrounded all that was left of their loved leader. Captains, lieutenants, pipemen, drivers, truckmen, engineers, marshals, they marched together, an encircling blue-clad escort of fellow firemen. An imposing line of citizens, city officials, the members of the City Council, representatives of the fire departments of other cities and friends of all classes made up the rest of the singularly impressive parade that did honor to the dead hero. Archbishop Quigley celebrated the solemn Mass of requiem. Perosi's Mass was sung by a choir of eighty male voices, made up of the priests' choir of the Cathedral and the surpliced choir of seminarians from the Cathedral College. The eulogy was delivered by Rev. Peter J. O'Callaghan, C.S.P., and the final absolution was given by Bishop Edmund M. Dunne, of Peoria, former Chancellor of the Chicago archdiocese and a devoted friend of Chief Horan. Catholics everywhere will find reason for pardonable pride in the fact that of the twenty-four devoted fire laddies who went to their death with their Chief, eighteen were practical Catholics.

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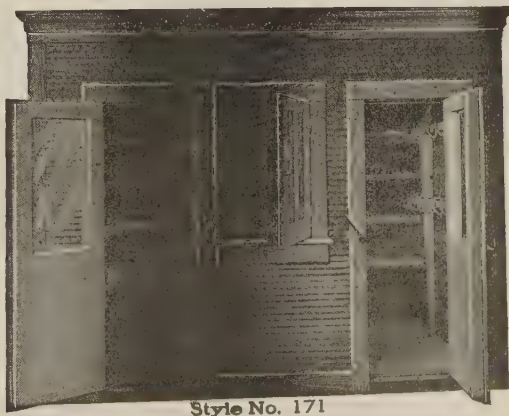
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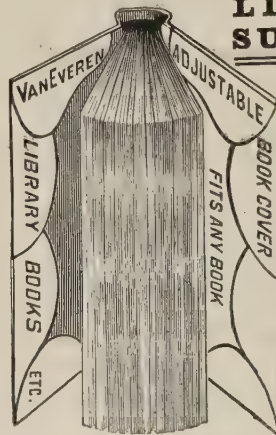
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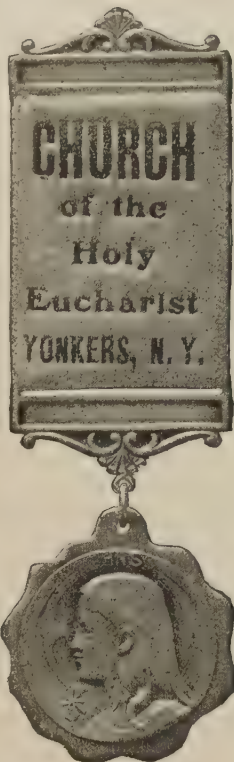


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CHRONICLE

Policies.—The proposals which the President is to make for the coming year are said to have been outlined for some of the visitors at the White House on New Year's Day. Among them are the appointment of a Tariff Commission; the leasing of coal and oil lands, and the special supervision of the latter. There are also provisions to be made for appeals to the courts over the decisions of the Land Commission. The development of the Alaska coal fields he regards not only as a commercial, but a military measure. He declares himself also in favor of postal subvention, which he declared to be unlike a ship subsidy. The postal subvention merely authorizes the Postmaster-General to pay to steamships running to points south of the equator, the same rate for second-class service as they do elsewhere for first-class service; the intention being that as soon as there is a sufficiency of mail matter to warrant it, first-class rates will be charged. He still adheres to the necessity of fortifying the canal.

The Canal.—On January 1, when the Panama engineers were congratulating themselves on having finished the work of clearing up the earth after the big slide at Cucharracha, more than half a million cubic yards of new earth slipped from the side of the overhanging mountain, and closed up the pioneer draining ditch. The officials announce that there is no way of preventing these slides except by continuing to dig until nothing is left on the mountain to tumble into the canal.

The Law of Libel.—The Panama Libel Suit was decided against the Government on January 3, by the unanimous decision of the Supreme Court, which declared that the federal court had no jurisdiction over the alleged offense, which would "make every government reservation a propagating garden for useless prosecutions."

A New Year's Greeting.—The recognition of Estrada as President of Nicaragua is supposed to be implied in the New Year's greeting sent to him by President Taft. There is little doubt indeed that the influence of the United States Government materially contributed to Estrada's success, and the diplomatic relations which had been broken off thirteen months ago when Zelaya was President have now been resumed. Certain reforms have been announced by Estrada, such as the reduction of import and the abolition of export duties. The reform of the currency, the development of agricultural enterprises, the building of a railroad to the Atlantic, the negotiation of a loan, and economy in government are among the plans which are under contemplation.

Canada.—The Liberal candidate, Mr. Robert, carried the Provisional by-election in St. John, P. Q., by a majority of 663, more than double the majority at the general election. He was opposed by a Nationalist. Liberals see in this an offset for the Drummond-Arthabaska defeat, and a vindication of the naval policy. Others see in it rather a fear of Nationalism beyond the mere naval question, which led many Conservatives to vote for Mr. Robert.—The duties collected at Montreal amounted during the year to \$17,729,000, exceeding the

collections of last year by 2 millions.—The Dominion Railway Commission has declared that the Railway Express Companies are mere agencies of the Railway Companies, that are greatly overcapitalized and that the Railway Companies' profits from them are excessive. It orders a reduction of rates within three months.—St. Joseph's College of the Marist Brothers, at Granby, P. Q., has been burned. Brother Lienten perished in the flames; Brother Daniels leaped from a window and sustained fatal injuries. Both were martyrs to duty, having remained in the burning building to ensure the safety of the pupils. Among these there were no casualties. Fortunately the greater part of them were absent on their Christmas vacation.—Messrs. Fielding and Paterson, Ministers of Finance and Customs, have gone to Washington to resume the Reciprocity negotiations. Sir Alan Aylesworth and Mr. Brodeur, Ministers of Justice and Marine and Fisheries, will meet the representatives of Newfoundland there to agree with the United States authorities on regulations for the Fisheries, according to the Hague award.

Great Britain.—Towards the end of December the police learned that a gang in a Houndsditch house was piercing the wall of a jeweler's shop. A sergeant and two men demanding admittance were shot. The criminals who were clearly Russian Anarchists, some of them Jews, were traced to a house in Stepney, from which another sergeant was shot a few days later. A call for aid brought 1,500 police, a strong detachment of Scots Guards with machine guns, a battery of Field Artillery and a company of Mounted Infantry, with the Home Secretary to use his military training in the direction of operations. The criminals kept up a constant fire; the police and the soldiers did the same and the "Battle of Stepney" lasted six hours, nearly as long as Waterloo. Finally straw was kindled to smoke the men out. It set fire to the house and this brought the Fire Brigade to protect adjoining property. All in the house perished. Some say they were only two. The police claim to have found remains of seven. One is reminded of Pelissier and the Cave of Dahra. Two firemen were killed, a sergeant and two men of the Guards, and two onlookers were wounded. The body of a French Jew, said to have been an informer, has been found on Clapham Common, the cheeks slashed with the letter S. He is thought to have been murdered in revenge. The press and the public clamor for the arming of the police and the expulsion of dangerous aliens. The *Times* dilated on the difference between the foreign criminals who shoot the police, and his British brother who feels as kindly toward them as did Sir Philip Sidney towards his "Fair enemy, France." The words were hardly printed when Charles Fowler, a British burglar, fired four shots at a policeman pursuing him, and when caught put his pistol to his capturer's head. The policeman's life was saved only by the jamming of the revolver. The policemen first killed had a

public funeral, what will be done for those slain at Stepney, is not settled. The public has had a bad attack of hysteria, and is beginning to be ashamed of it, since, notwithstanding the Boer War, it still believed itself immune from "The blind hysteric of the Celt." Meanwhile the world asks: Why a people which boasted of tolerating all kinds of revolutionists so long as they plotted only against continental states and the lives of mere foreign princes, has so suddenly discovered such to be intolerable and to be destroyed with fire and guns—big, little and machine?—Lloyd George answers the Unionists contention that the Nationalists should be ignored in the settlement of the House of Lords question, by saying that on the same principle the 20 Unionists from Ireland should also be ignored, which would give the Liberals from Great Britain a clear majority of 20, independent of the Labor Party.—The plague infection of rats is more serious than was supposed. It has been in Suffolk for at least three years, and the investigation of several human deaths, going back as far as 1906, makes it pretty certain that they were plague cases. Rats caught to-day near Ipswich show an infection of 5 per cent., much above the danger point. The *Times* points out the possibility of London being declared an infected port. This it was that brought San Francisco to its senses.—The London editor of the Paris *Liberator*, Edward Mylius, has been arrested for sedition in publishing an article proclaiming the necessity of revolution.—The Midland Railway Scotch Express was wrecked early in the morning of Christmas Eve near Hawes Junction, in Yorkshire. It caught fire from the ignition of the Pintsch gas escaping from broken reservoirs, and at least 10 persons lost their lives. Some of them certainly were burned to death. It seems that the train carried no tools for such emergencies. Things are managed better in the United States. In such trains axes and other implements are in every carriage in view of the passengers, the lighting is usually electric, and the old wooden carriages are being replaced very quickly by steel ones.—The Bishop of Southwark confirmed, Dec. 22, some 70 converts, lately parishioners of St. Bartholomew's, and of the Annunciation, Brighton.

Ireland.—Mr. John Redmond, M. P., has issued an authoritative pronouncement. Mr. Asquith, he says, has an unequivocal mandate to enact the Parliament Bill, and as soon as possible thereafter a bill granting full self-government to Ireland. A majority of 126 was elected to support these measures, and a majority of 382,000 votes were cast for them. England, "the predominant partner," gave a majority of 127,000 for Home Rule and against the Veto. Even in Ulster, Home Rule had a majority both in votes and in members. Hence there is "no Ulster question"; Ulster has settled it. The charge of religious intolerance was untrue of Irish Catholics now or at any time. Lord Pirrie and other Protestants have said that the only people in Ireland who practise it are Protestant Unionists, where they have the power.

Mr. Redmond appeals to the British democracy for continued support in the completion of Ireland's pacification, urging that her quarrel is not with them, but with an oligarchy of peers, plutocrats and landlords, who, fearing to lose their monopoly of wealth and power, are inciting absurd threats of armed resistance in Ulster as a political device to frighten the British people from granting the settlement, which not only the majority in Ireland, but the majority in Ulster want. Ulster does not monopolize Ireland's wealth, the average income tax assessment being higher per capita in Leinster, and the director and chief owner of the greatest industry in Ulster and the greatest shipbuilding plant in the world, Lord Pirrie, is a pronounced Home Ruler.—A number of letters have appeared in London papers from prominent Irish Protestants, some of them clergymen, protesting against the charge of intolerance against the Catholics of Ireland. It was shown that of offices in the hands of the people Protestants get much more than their share where Catholics control, Catholics much less where Protestants predominate.—A petition has been lodged in the Dublin Four Courts against the return of Mr. Hazelton, M. P., who defeated Mr. Healy in North Louth, on the ground of illegal practices during the election.—The religious celebration of Christmas and New Year's Day in Ireland was observed with more than usual solemnity, and an extraordinary number received Holy Communion. Charitable institutions were visited by the public representatives, as well as by the clergy, and in Dublin Christmas dinner was served to the inmates by priests and prominent laymen, among them the Lord Mayor, Aldermen and members of Parliament. In spite of the numerous charities that are supported by voluntary contributions and collections taken up, especially at Christmas time, in the Dublin churches, a fund which has been opened by the Lord Mayor for the families of the victims in the English colliery disasters, has received generous support.

France.—The school question is still to the fore. Instead of pacification, the worst kind of warfare is being carried on against Catholic education. By a rider inserted in the Budget it is proposed to make not only any withdrawal of children from the schools when objectionable books are used an offense to be punished with fines and imprisonment, but also any influence brought to bear on parents for that purpose. So that besides the heads of families, priests and journalists may have the chance of practically appreciating the freedom that France gives to her citizens. It is noticeable that the author of this Bill, Steeg, is the son of a Protestant minister, and his associates, Doumergue, Faure and Buisson are all Huguenots. Even the radical papers are scandalized and are asking if France has already been turned into a Russian Poland.

The strike which was supposed to be ended has begun in another and more intangible fashion. Instead of rioting the men on the Government roads of the West of

France merely change the tickets on the freight cars with the result that the merchandise of the entire country is irretrievably mixed up, perishable freight like the rest. This method is called a *grève perlé* (a pearl of a strike), or, as we would say here, a peach of a strike. The ominous feature of it all is that the strikers are all government employees. How long will it take for the army to be similarly organized?

While persecuting Catholics in France, Briand's Government is slaughtering Mohammedans in the deserts of Africa. The world would not have known much about it, had not the French troops met a serious reverse. They forced back the natives but lost one of their ablest officers, Lieutenant Colonel Moll. The scene of war is the Soudan, which is so far away from civilization that though the engagement took place on November 9, Paris heard of it only on December 6. The details came later. The news gave fresh impetus to the anti-expansionists, especially when more troops were demanded. But the recently appointed Minister of the Colonies, Morel, is an eloquent man, and he had only to make a speech to have the bill passed. This war has been going on for six years. Its purpose is to give peace and security to that part of Africa. Meantime France itself is in a turmoil.

Belgium.—The cry for the abolition of the House of Lords in England is beginning to be heard in Belgium with regard to the Senate. Thus the *Etoile*, which heretofore prided itself on its constitutional correctness and moderation, has lately declared that "the Senate is merely a decorative body, charged with the duty of rubber-stamping the laws which are rushed through (*bâclées*) by the deputies. The day is not far distant," it adds, "when the Senate will be in our parliamentary organism what the appendix is in the human digestive apparatus. It will not even be exposed to inflammation." The illustration is as coarse as it is full of menace. Commenting on the utterance of the *Etoile*, the *Bien Public* remarks that if there is any reason to complain it is not of the Senate but of the House of Deputies.—It is somewhat of a curious coincidence that just now when Spain is supposed to be breaking with the Pope, that its Minister Plenipotentiary at Brussels according to *La Croix* is to be no less a personage than M. Merry del Val, the brother of the Papal Secretary of State.

Portugal.—The *Official Gazette*, of Lisbon, has published a decree of the Provisional Government by which the three judges who tried and acquitted ex-Premier João Franco are transferred to Goa, Portuguese India. The Minister of Marine, Azevedo Gomez, has ordered the warships at Oporto to proceed to the colonies, ostensibly to preserve order in them. The troops have been reminded of their promise of obedience to the existing government, and have been placed at strategic points. But the greatest peril to the Braga régime seems to be in the

wholesale avowal of allegiance to it by the greatest rogues among the monarchists. Men who plundered the country under Manoel are anxious to continue the process under the aegis of republicanism. "Your's for offis," is their patriotic watchword, as in the days of P. V. Nasby. A proposal that finds favor among the respectable Portuguese is to exclude from office under the new constitution all that held office at any time during the last three years of the monarchy.—The Braga Government has confiscated one whole edition of the *Revista Catholica*, of Vizeu, Portugal, because it contained some extracts from Father Cabral's vindication of his Jesuit colleagues; it has seized all copies that have reached Portugal and has forbidden the circulation of the letter in the Portuguese republic.

Argentina.—The action of the masonic municipal council of Márcos Juárez in levying a tax of two hundred pesos on every corpse taken into a church for religious rites, has been tested before Judge Jorge R. Güell. Tomas Punte, who had been forced to pay the tax for the funeral service over his deceased son, brought suit to recover from the council. The decision was given in his favor, the reasons being that the action of the municipality was in contravention of the constitution of the province and against a decision of the supreme court of La Plata.

Meeting of the German Cabinet.—An important meeting of the responsible Ministry of Prussia took place during the holidays, in which the members of the cabinet discussed freely the topics to be touched upon in the speech from the throne to open the Landtag's next session. This body has been called to meet January 10. Rumors have had it that another effort would be made during the session to push through the Landtag an electoral reform measure. Apparently the rumors are without foundation, since Chancellor von Bethmann-Hollweg affirmed his purpose to introduce no reform bill until the elections of next fall will have determined the complexion of the next Reichstag. He explained that in the probability of no change of party sentiment regarding electoral reform since the futile effort of last summer to pass a satisfactory measure, another attempt in that direction would be but a reawakening of the old prejudices and passions.

Germany as Viewed by German Press.—In the customary review of the year's chronicle published by the newspapers of the Empire there is a common note of congratulation because of the excellent condition of Germany's relations with foreign states. Almost universally there is noted in the review the signal success the government has achieved in preserving international peace and in strengthening the influence of the empire among the nations. General satisfaction is expressed, as well, with the developments of the year 1910 in industrial and trade

relations. A like spirit of content is not shown in reference to domestic politics. Men's minds, it is affirmed, have not yet attained a tranquil poise in the difficult situation induced by the Finance reform act of last year, and the open strife that prevails among the different parties of the commonwealth ever since the fall of the Bülow block, is a source of constant worry to national leaders. For the year 1911 the press forecasts clearly prophesy a time of feverish unrest in domestic politics resulting from the spirited campaign already begun by the various parties in preparing for the elections. As is known a new Reichstag will be chosen late in autumn.

Austrian Emperor's Illness.—On New Year's day a slight attack of the prevailing grip caused the physicians of Emperor Francis Joseph to advise him to absent himself from the customary New Year's festivities in Schönbrunn. The report speedily spread among the people that their beloved monarch was seriously if not dangerously ill, and unwonted excitement ruled in Vienna until later reports quieted their fears. The Emperor was able to follow his usual daily routine in a day or two, and it is said that a few days rest will entirely restore him. The excitement among the people is readily understood as the venerable age of their ruler renders even slight illness dangerous.

Emperor's Heir in Budapest.—The opening sessions of the delegations began in Hungary's capital December 29. For the first time in forty years Emperor Francis Joseph did not personally make the speech from the throne, his physicians fearing that the long journey in winter from Vienna might affect his health. Archduke Francis Ferdinand, heir presumptive, made the speech, this being his first appearance in parliamentary affairs. Although the Archduke's relations with Hungary have been very cool for many years, he had a most cordial reception, even the Hungarian members being delighted at his command of their language. The speech contained nothing of special interest, beyond announcing the necessity of an increase in the Austro-Hungarian fleet, to keep pace with the other powers.

Austria's Ministry.—The inevitable has occurred, but strange to say Bienerth's ministry has resigned not because of the long drawn out troubles due to German-Czech misunderstandings, but because of a suddenly developed difficulty with the Polish members of the Reichsrath. The Premier, Freiherr von Bienerth, was entrusted by the Emperor with the formation of a new cabinet, and all during the holidays he was in conference with the different party leaders. It is expected that the new cabinet will be announced shortly. Mindful of the Emperor's counsel that party spirit and national bickerings be checked, and that the pressing financial needs of Austria be met at once, the leaders are seeking to harmonize their followers in the interests of parliamentary peace.

QUESTIONS OF THE DAY

The White Slave Traffic

The Fourth International Congress for the Prevention of White Slave Traffic, which met in Madrid from October 25 to 30, was in every way an eminent success. The king and queen of Spain took a lively interest in its proceedings. The Infante Don Carlos welcomed the delegates and opened the congress "in the name of His Catholic Majesty." The Infantas Maria Isabella and Maria Delapaz were present at all the sessions. A solemn reception in the royal palace brought the congress to a close. The returning delegates were, without exception, loud in their praises of the cordial hospitality of the Spanish people.

The International Society for the Prevention of the White Slave Traffic was founded in London in 1899. It is composed of the members of the various national committees. The national committees hold conventions annually; International Congresses are held from time to time. The International Conference of Paris (1902), at which representatives of most of the Governments of the world were present, discussed the question of uniform international legislation against the White Slave Traffic, and, although the law suggested at the time has remained nothing but a draught, it has not been without material influence on the penal legislation of a number of States.

The first question discussed by the Madrid Congress related to the proper definition of the term White Slave Traffic. The definition current since the Paris Conference was found to be inadequate, as it laid too much stress on the word international, and covered only the sellers but not the buyers of human wares. The German Committee proposed the following definition: "Whoever enlists, abducts or exports a girl or woman for the gratification of the lusts of others, or delivers her up to professional impurity, shall be punished, etc." A committee appointed to examine this question decided on the addition of the words "for the sake of gain"—"*en but de lucre*,"—and in this form the definition was adopted by the Congress.

The first question naturally led up to the second: What provision do the laws of the various countries make for the punishment of the white slave trafficker? The answer to this question was furnished by the Spanish National Committee. To simplify matters they had collected all the existing laws pertaining to the question and published them in a neat brochure. Although no penal code makes use of the term White Slave Traffic, the fundamental ideas of the Paris Convention are embodied in all the existing penal laws. Still the legislation is far from being uniformly severe or extensive. In almost every country, girls under age are amply protected against the trafficker. The same cannot by any

means be said of adults. In most cases the law espouses their cause only when they have been carried off by force or enlisted by fraud.

Thus the French and the Spanish penal codes draw a sharp line between persons under and over twenty-one; the Italian affords adequate protection only to girls under twelve. The severest laws have, undoubtedly, been enacted in Norway and Denmark (1906). Not only White Slave Traffic properly so called, but pandering of every description is absolutely proscribed. The English (1885), American, German, Austrian and Swiss laws are also more effective than the Spanish and French ones, as they make no distinction between adults and minors. In Switzerland a law is about to be enacted providing for the punishment of all catering for the lusts of others, and trading in persons of the female sex, irrespective of the age of the victims or their consent.

The third question regarded the administrative measures adopted by the various States since the Congress of Paris (1906). The Governments had been requested to adopt measures for the sending home of the exported victims and the strict superintendence and inspection of the employment agencies and the railway and steamship service. The reports presented by the national committees showed that enough had not been done in this respect. Hence the Congress voted a resolution renewing the demand for uniformity in emigration legislation: girls under age should not be allowed to emigrate without the consent of their parents or guardians.

It was furthermore suggested that the registry offices and employment bureaus be placed in the hands of philanthropical organizations, especially when there is question of providing situations for young girls at home or abroad. The dangers of the "Restaurant," the "Café," the "Café Chantant," the "Variété," and places of a like nature, which, under these apparently harmless disguises, are nothing but dens of vice, were also pointed out. Why should not such localities, in which thousands of girls are ruined, and tens of thousands of young men lose their health, and not a few their means of subsistence and their honor, be simply prohibited by law as public nuisances? the *Berliner Tageblatt* asks very pertinently. The suggestion certainly merits consideration. If acted upon an important market for the sale of his goods would be closed to the White Slave trafficker.

As its predecessors of London, Frankfort and Paris, the Madrid Congress insisted on the necessity of active cooperation between the national committees of the International Society for the Prevention of White Slave Traffic and the various Girls' Protection Societies, Catholic, Protestant and Jewish.

The question of founding national committees in those countries which are still without them was next discussed. Facts and figures showed that the countries in which the nefarious traffic flourished most—Hungary, Galicia, Bosnia, Bulgaria, Servia and Roumania—were still without organizations for its prevention. Social and

economic conditions in these countries make it comparatively easy for the trafficker to do a thriving business. The Austrian Committee was able to show that a change for the better was setting in, but a great deal still remains to be remedied, especially in regard to the education of girls.

In this connection it will no doubt be of interest to hear what a prominent Jewish journal has to say about the rôle of the Israelite in the White Slave Traffic. In the course of an article on the Madrid Congress the *Allgem. Zeitung des Judentums* (Nov. 11) remarks:

"In several trials, which caused a very unpleasant sensation, Jews appeared in the prisoner's dock as traffickers in girls. They were in every case Russian or Austrian subjects. What is sadder still is the fact that the number of Jewish names mentioned in connection with recent trials in Austria and Germany is remarkably large. Unfortunately there are no statistics of the number of girls daily or annually bought and sold. The number, however, is appallingly large, for all the houses appropriated to the purposes of prostitution recruit, replenish and exchange their inmates with the aid of the White Slave Traffic. But there are statistics of the traffickers in girls, and they are largely made up of Jewish names, and these statistics are considered correct not only by those to whom the facts they reveal are matter for rejoicing.

"The Jews are especially active in South America and the East; and very many of the girls bartered are Jewesses. The names of about a hundred notorious traffickers are known; from sixty to seventy per cent. of these are Jews, for the most part Galician or Russian Jews. Of the thousands of houses of ill-fame in every corner of the globe the majority of those in South America, Poland, the East, are in the hands of Jews. . ."

But to return to the Congress. The sixth question: Which are the sources of the White Slave Traffic? called forth long and earnest discussion. All agreed that the public houses of ill-fame were the chief cause of the barbarous traffic, and that, if there were no brothels, there would be no White Slave Traffic worth speaking of. There is a constant demand in these quarters which must be met, and is met by the trade. "Therefore," says a resolution adopted by the Congress, "these houses must be suppressed."

History informs us that St. Louis of France and Maria Theresa of Austria were "abolitionists," but that their success in stamping out vice did not correspond to their efforts. It seems the means they used were inadequate. At any rate, health statistics show to evidence that never before were the ravages of the foul disease contracted in the dens of shame so widespread as they are to-day, and that social, if not moral, considerations will force our legislators to interfere. Napoleon I inaugurated the system of police control (*réglementation*). But even where it is strictly carried out this system has diminished neither the number of prostitutes nor the spread of disease, for the simple reason that only a very small percentage of those carrying on the filthy business can be "controlled."

At the next international congress, which is to meet in

London, the question of abolition versus police control will be thoroughly discussed. For this purpose the National Committees and the Girls' Protection Societies have been requested to collect all the data possible.

GEORGE METLAKE.

The American Commonwealth*

Not to speak of American writers who have brought to the work a personal and patriotic interest and have therefore found it, if not well-nigh impossible, at least very difficult to eliminate feeling and to study the United States and its evolution from a view-point free from bias, not a few foreigners have given much thought to the phenomenon of the mighty republic which has risen in so brief a span in the forest where the savage trailed his foe and the wild beast lay in wait for his prey. A ready pen, a lively imagination, and a less than meagre acquaintance with the principles that underlie our national existence are the only requisites if the writer's great object be to exalt our country above the stars of heaven; they are the only requisites if his object be to condemn our country to universal obloquy, if not contempt. But he who would impartially and dispassionately sit in judgment on the American Commonwealth must unite to the judge's capacity for comparing, weighing and sifting, a knowledge of the principles of government, a more than superficial acquaintance with the concrete facts that affect the application of those general laws, and a mind unwarped by personal interest.

In thus outlining the qualities with which the judge of great civil or political questions should be endowed we have endeavored to sketch the ideal, an ideal which, possibly, may be difficult of attainment, yet the more closely it is kept in view the sounder will be the judge's conclusions. It is now over twenty years since Professor Bryce published the first edition of his "American Commonwealth." That edition, which deserved and received a warm welcome from political economists in particular and from the learned world in general, was repeatedly revised and enlarged by the author as the years passed by and the demand for the work continued. Unfortunately for him, as well as for the reading public, certain individuals, profiting by our loose copyright laws which could not then be invoked for the protection of foreign authors, pounced upon Professor Bryce's monumental work and, using their shears as fancy or expediency suggested, produced mutilated editions which were palmed off on the unsuspecting purchasers. Thus both the distinguished author and the purchasers were defrauded.

Professor Bryce's qualifications for his difficult and delicate undertaking are too well known to call for de-

* "The American Commonwealth." By James Bryce, Author of "The Holy Roman Empire." In Two Volumes. New Edition, Completely Revised Throughout with Additional Chapters. New York: The Macmillan Company.

tailed mention in connection with this latest edition, if indeed, it may with propriety be so styled; for this final revision, the result of further study and more intimate acquaintance, deserves to rank as a new work containing the mature fruit of the author's personal investigations. As Regius Professor of History at Oxford, Professor Bryce devoted himself to the study of the theory of government, thus mastering what the ancients and the moderns had said on the subject. Practical experience he found in the diplomatic service of Great Britain. Perhaps his latest honor is the degree of doctor of laws, which was conferred upon him a few weeks since by the University of Buenos Aires, Argentina. His knowledge of the United States Constitution in action was obtained by extensive journeys on which he visited the greater part of our country. It follows, therefore, that his ultimate conclusions on our civil and political life merit the respectful attention of thoughtful Americans.

The four hundred pages of Part I are concerned with a study of the National Government as presented in the Constitution and as seen in its practical working. It is an old story that the method there laid down for the election of a President is neither copied nor adapted, but is a near approach to originality; yet, as the author remarks, though the framers viewed it with much complacency, it was never reduced to practice, and is now as much a dead letter as if it had never been devised. Our choice of electors who, in their wisdom, are to select a President and a Vice-President, has become simply a choice of men pledged to select certain individuals, whereas the intention of the framers was that the electors should be free and untrammelled in their action. In other words, the President is now chosen by a costly, cumbersome and roundabout popular vote. If we have the reality, why not do away with the clumsy machinery of the electoral college and hold a straightforward popular election? In discussing the qualifications of electors (pp. 41 ff) it might have been mentioned that in the election of 1892, though the three votes of North Dakota were distributed among three candidates, Cleveland, Harrison and Weaver, it was from sentimental reasons that one of the two successful Cleveland electors cast his vote for Harrison. This could hardly be called a betrayal of trust, for Cleveland stood in no need of the vote.

We should have been pleased with a fuller treatment of the disputed election of 1876; for, whatever may be our views of the decision of the High Joint Electoral Commission, it remains true that State officers on the same ticket with the excluded electors were permitted to take their seats.

As Professor Bryce sees the Senate, it is not exactly an assemblage of crownless kings, as the ancient Roman Senate was once styled, nor yet does it wear the air of "listless vacuity and superannuated indolence which the House of Lords presents on all but a few nights;" but

it is "modern, severe, practical, the faces are keen and forcible, as of men who have learned to know the world, and have much to do with it." His estimate of the House of Representatives is not quite so flattering: "In respect of width of view, of capacity for penetrating thought on political problems, representatives are scarcely above the class from which they came, that of second-rate lawyers or farmers, less often merchants or manufacturers."

The Federal courts receive that commendation which their nature and history demand. That their jurisdiction is not so extensive as it ought to be he admits with President Taft, who sees that they should intervene in the case of foreigners with whose countries this Government may have special treaty obligations. He instances the case of the Italians put to death in New Orleans nearly twenty years ago, and he might have mentioned that Scotch braggart, Sandy McLeod, who, away back in 1837, was tried for his life in the State court at Lockport, New York, for his supposed share in destroying the *Caroline*, while the British Government insisted with the Federal authorities for his release and threatened dreadful things if he were not given up forthwith.

Either because he knows little about them or because he is somewhat accustomed to them, the accidental modifications which distinguish the various State Governments from one another do not strongly impress an American; yet this variety in unity receives ample treatment in Part II. Nor is it hard to understand why a foreigner marvels when he sees that what in one State of the Union is unlawful, and even unconstitutional, is permissible or even praiseworthy in another. An appendix to the first volume gives the Articles of Confederation, the Constitution, the Constitution of the Confederate States, the Constitution of Canada, extracts from the Constitution of Oklahoma, and other information on the Lobby, private bills, and so forth.

We frankly confess our preference for Volume II, for it touches upon a large number of what may well be called "burning questions," and gives us the result of the learned professor's study and investigations. It was the fond dream of President James Monroe that political parties owe their existence to inherent defects in the Organic Law of a country, defects which happily were not found in the Constitution of the United States. It was pleasant but only a dream. The Party System claims all of two hundred and forty pages. Beginning with a rather brief sketch of the political parties which have come into existence and flourished or faded away, the author treats of Politicians, Rings and Bosses, Spoils, Corruption, Conventions and Campaigns, and like factors in our political life. That mighty force, Public Opinion, with its influence on our public men, is very thoughtfully considered in the varied phases of its activity and power.

The number of Americans who have no pronounced view on the Negro as a political and social factor, is so

small that it may be ignored. The term "view" is used advisedly, for a temperate discussion of the question for the sake of reaching a safe and sane conclusion is almost sure to precipitate a war of words in which truth is lost to sight in the smoke of battle. Rant and cant are effective deadeners of the sound of strong argument. After a judicious survey of the whole vexed question, Professor Bryce sums up the case of the Negro in three propositions: He will stay in North America; he will stay locally intermixed with the white population; he will stay socially distinct, as an alien element, unabsorbed and unabsorbable. We consider the chapter on the Negro the most important and thought-provoking in the whole work.

Second only to his study of the Negro problem is the author's treatment of Immigration. With sober statement and temperate judgment, well fortified with statistics, he surveys the course of immigration from the earliest days to the present and, peering into the future, strives to picture the United States in 1950, yet he is not sure enough of his ground to formulate a definite forecast. As in the individual, so in the body politic, there is a limit to the power of assimilation. The indications, therefore, are that the influx of Italian and Slavonic millions will in the course of the next half-century effect a modification of the national temper and thought such as the country has not yet known; for they are absorbable into the white population and will not remain an alien element.

In his remarks on Woman Suffrage, Professor Bryce discreetly states the arguments for and against, but avoids any show of zeal for either side of the controversy. In fact, he seems to say of each, "Much may be said in its favor and not a little against it." We gather, however, that he sees no weighty reason for increasing the number of voters.

Thus we would gladly follow him, learning as we go, but rigid limitations permit us to state only the gist of his opinion on our Government: Americans realize that the sovereignty rests in the people; their tendency to restrict the exercise of power by their elected representatives is a good indication that the sovereign people do not fully trust their servants, a conclusion which, we opine, the distinguished jurist would find no occasion to modify, should he, after the lapse of another twenty years, favor the public with another carefully rewritten study of the "American Commonwealth."

H. J. SWIFT, S.J.

The Primary Schools of France

The school question in France is still giving rise to very acrimonious controversies, and we have not yet heard the last of them. The subject has been before the public for thirty-five years, and has called every passion into action.

The Government controls forty thousand primary

schools, commonly known as public schools. The teachers in these institutions are laymen, all appointed by the State and following the official program. Their teaching was hitherto called neutral; that is to say, they avoided all religious doctrines. This neutrality, however, was not inaugurated out of respect or indifference for religion, but from intense hostility to it. For a long time back this hostility has observed some semblance of restraint, but little by little irreligious hatred began to show itself, and many of the teachers habitually treat Catholicity with contempt. Moreover, these public schools make use of manuals written by freethinkers and approved of by the Government, and in this connection, an incident occurred last year in the month of August, whose consequences are just beginning to make themselves felt in their influence on public opinion. In a joint letter, all the bishops of France pointed out to their people some of the fallacies and blasphemies contained in these books, and reminded fathers of families of their duty to protect their children from these assaults on their Faith. The method insisted upon by the bishops was, to withdraw the children from the schools where these condemned books were in use.

This episcopal letter produced three results: It aroused the zeal and courage of Catholics; it angered the Free-thinkers, and it embarrassed the Government. In a large number of communes, the fathers of families protested in a very vigorous fashion against the teachers and the teachings of these objectionable manuals. In some instances the protests were successful; where they failed, the children were withdrawn from the schools.

In retaliation, the teachers brought the matter to court. In different parts of France teachers' associations entered suit against the bishop of the place, with results that were different in different localities. Some bishops were condemned; others were acquitted. Just now the suit against Cardinal Luçon, the Archbishop of Reims, is awaiting decision. It is an appeal from the first sentence in which he was condemned to a fine of five hundred francs. His lawyer in defending the episcopal position explained the purpose of the interference of the bishops. The prelates who signed the pastoral letter simply exercised their rights as citizens and fulfilled the duty of their office. After having re-affirmed the condemnation, which the Church has always pronounced against the principle of neutral schools, they merely discussed the manner in which this neutrality is observed in accordance with existing legislation. Necessarily it was impossible to make such an examination of the question without leaving the domain of the abstract and treating it in the concrete, so as to show its danger. They did not attack any individual, but merely showed in what way many teachers performed their duties. There is not a single word of the letter which can be seriously regarded as an open or veiled attack against the individual morality of the teachers. In a very short time, perhaps before this letter reaches AMERICA, we shall know of the decision of

the Court of Appeals with regard to Cardinal Luçon. Even if the first condemnation is reaffirmed, it is certain that there will be very few cases of this kind brought to court. The Government does not regard them with favor, although, generally speaking, it makes common cause with the teachers.

If in this particular instance it did not sustain them, it was for a very peculiar and altogether political reason. It does not like to see teachers of public schools act in groups, or to take any initiative, especially a collective initiative. Why so? Because these teachers have formed a world of their own, from which the authority of the State is being eliminated. There are 100,000 of these teachers, but it is not so much their number that is giving the Government cause for anxiety, as their revolutionary tendency. The irreligion with which they are permeated and which they have been ordered to inculcate in the children, has had its bad political effect. Not only have they carried their irreligious zeal beyond the limit fixed for them by the Government, but they have gone further, and have got into the habit of setting the example of rebellion against all discipline. So as not to be obliged to reprimand them again and again, their leaders have adopted the course of not appearing to be aware of this condition of mind, but the craze has now reached such a stage, that the teachers are actually setting on foot an anti-militarist and anti-patriotic propaganda. All the flattery and all the promises which have been lavished on them have only resulted in disillusionments and discontent. In brief, the Government is in terror lest these teachers emancipate themselves completely; not only in the matter of teaching, but also politically and socially.

Another complication has supervened, in this matter of the public schools. In certain places, associations of fathers of families have been formed, with the object of watching the character of the teaching imparted by the official instructor. Some of these associations are exclusively Catholic; others admit both Catholics and who-soever desire to have religion respected. This surveillance is causing a great deal of annoyance, both to the teachers and the Government. A great number of complaints have been received, and some attention, at least in appearance, had to be paid to them. The Freethinkers are in favor of suppressing these associations of fathers of families, and are addressing themselves to the task in the following fashion.

According to the laws passed during the long war of secularization, the attendance at schools is obligatory. All children from six to thirteen years are obliged to go to some public or private school. But at the present time you cannot find private schools everywhere. So that when a public school teacher has scandalized his pupils their parents, at least sometimes, keeps them home. Hence the law about obligatory attendance is violated, and the parents are liable to be summoned to court. This is where the Freethinkers think they have a chance

to intimidate effectively both the fathers of families and the clergy.

During the past year there has been an attempt in parliament and elsewhere to frame two laws for the punishment of fathers and mothers of families, ecclesiastics and journalists who, by their example or advice, have contributed to such withdrawals from public schools. Even if passed, however, these measures will have but a very slight effect. They will help the lay schools very little and may produce new complications. For that reason those who are back of the Government movement are working indirectly against what is left of private schools. They have drawn up a scheme to establish a second compulsory education period, viz.: up to the age of eighteen years, and hence propose to have obligatory official teaching in various institutions, but especially in the Patronages and in professional schools. They thus hope that the Catholics will be discouraged from maintaining private schools and will, one day or another, fall under the control of the teaching of the State. Thus while letting liberty of teaching remain in theory, they will in the end do away with it altogether. They hope thus to avoid the odium of sustaining a monopoly, but in this derisive fashion to render liberty of action more and more difficult. They are, however, forgetting that in the first place it is Catholics who have invented and founded these Patronages as well as many of the other enterprises intended for the children after they leave school.

French Catholics know how to fight and the bishops will set the example.

EUGÈNE TAVERNIER,
of the Staff of the *Univers*.

The Great Social Problem

In his excellent chapters of advice to young priests and seminary students the Rev. Michael J. Phelan, S.J., exhorts his readers not to ignore the fact that the two great forces they shall have to reckon with in the immediate future are Agnosticism and Socialism. These two together are even now engaged, under our very eyes, in digging what they confidently assure us is to be the grave of Christianity. "The teaching of the so-called Christian churches," he writes, "has evaporated into a mere theism. Both the Socialist and the Agnostic frankly confess that the demolition of the sects is but a preliminary skirmish: the real battle lies farther afield. The lines of conflict between us and them are daily drawing closer, and it is a question of brief time till we are locked in deadly grip. How are we preparing for this struggle which may yet convulse the world?" ("The Young Priest's Keepsake.") Monism, Modernism, Pragmatism are all but various names for the same religious unbelief; while this in turn is, for the laboring classes, only a stepping-stone laid ready in their way to Socialism; "that problem," as the chief executive of our land has said, "than which we have no greater in the history of the country."

Many of our readers may remember the articles contributed to current literature several years ago by a Princeton professor, Walter A. Wyckoff, who for a long period of months tramped the country as a penniless wage-seeker, engaged in all varieties of occupation, for the purpose of studying more closely the great social and economic question from its best and most obvious vantage ground. After the first eighteen months of experience he thus summed up the religious situation among the army of labor: "We may accept it as indisputably true that the body of wage-workers are outside the Church and completely indifferent to it. In contrast with this fact is the interesting one that the Roman Church has retained its hold upon those of the workers who have come under its influence."

Lord Rosebery's prediction that the politics of the future are the politics of the poor was applied by Professor Wyckoff, as an even less hazardous prophecy, to religion: "The church of the future is the church of the poor." Wisely he warned the members of his own denomination that the atmosphere of social distinction and worldly opulence which so often surrounds the fashionable Protestant churches along the boulevards and avenues of our large cities, is too forbidding to their less fortunate brethren. And certainly, whatever efforts Protestantism may put forth in the interest of the poor, the Catholic Church alone is ever open to receive them as distinctively her own, her walls are built with the pennies of their earnings, her shrines are the monuments of their devotion, her children by the millions are found among their ranks. Indeed so clear is this very claim to divine institution that we often hear it mentioned as a by-word of reproach against her. It is Socialism alone which would dispute with her this inalienable, God-given right of ministration to His poor.

Socialism, too, has its gospel and religion, and they are all of this earth. It has its prophets and apostles and its long martyr-roll whereof it boasts, with Ferrer as its latest saint. But above all it has its promise of a heaven here below, with no fear of any hell in the hereafter. Hell, too, exists; but it is purely of capitalist creation, and it shall pass away together with the Church and State which alone have made it possible. The same spirit who once appeared in the wilderness to Our Lord and unrolled before Him the kingdoms of the world and the glory of them, again repeats his lying promise: "All this will I give to thee, if falling down thou wilt adore me." How hard even for the Catholic to make resistance; but what of those without the fold? On highway and by-way, in shop and home, from countless rostrums and numberless presses is going on a constant and effective apostolate of evil. In a Socialist meeting recently held and presided over by men like Berger, Spargo and Hillquitt, there was passed the resolution of putting forth during the coming year ninety million copies of Socialist literature. Even as we write there lies before us an advertisement that tells more simply than many

words could do the method of their work. It is an offer of fifty Socialist books, thirty-two pages each, and no two alike; fifty Socialist post cards, each with a picture and propaganda matter; a hundred Socialist stickers, to be posted "where some wage-slave may see them to get a new idea into his head"; five hundred Socialist leaflets, assorted, four pages each, "just the thing to scatter"; ten late numbers of the *International Socialist Review*—this entire "Gatling Gun Combination—ammunition enough to rout a whole regiment of capitalist editors and spellbinders" to be sent in return for just *one dollar*. This is but one of many projects put on foot by a little "co-operative publishing house, owned by 2,200 workers." Need we wonder at their success?

It is clear then where the battle must be fought and what its nature is to be. The leaders of Socialism, the high-priests of the new religion of labor, are almost to a man avowedly agnostic or infidel and all most bitterly antagonistic to the Church. Can we hope that the party shall rise above its guides and teachers. The means proposed are in direct opposition to the teachings of the Church and the Gospel, while the consummation promised is an absolute denial of the infallible words of Christ Himself, that the poor we shall always have with us. The Church indeed does not debar the laborer from bettering his conditions to the utmost extent of all the means that lie within the power of man and the law of God. So far she can give her help and blessing, but to do more would be no less ruinous than impious, however tempting the immediate success may appear. Some there always must be who voluntarily or perforce shall bear in their person the closer likeness of Him who was known as the Son of the Carpenter, Himself "the carpenter, the son of Mary," who, "whereas He was rich, for our sake became poor." It is these above all who are dear to the Church of Christ, whom she takes to her heart with the tenderest care, whose interests she guards as her own, for she alone is the mother of the poor.

What gives to Socialism its prestige at the present day is that it has begun to grow respectable. It is no longer the haggard spectre that once it was to frighten children with. The long-haired, wild-eyed agitator, with bombs in all his pockets, as we find him described, has given place to the smooth-faced scholarly author who can perform artistically with far more dangerous explosives. Socialism now numbers in its ranks men of distinction in the most various walks of life, in literature, in art, in science. It is daily taken more and more seriously and rated at its own valuation. The world even wonders whether the last fulfillment of the Christmas promise may not rest with it; for men's hearts have grown carnal and they can not understand the things of the spirit. Yet good and sincere men too are often drawn into its vortex, and these at least may be saved. The great central figure of our German Catholic literature of to-day is a convert from Socialism, as likewise, at an earlier period, was the grand patriarch of our

own Catholic world of letters, Orestes A. Brownson. It may be interesting to recall at the present hour what he held upon this question more than half a century ago.

"No man," he wrote in January, 1849, "who has studied the age can, if he have any tolerable powers of generalization, doubt that the socialistic principles are those now all but universally adopted. They are at the bottom of nearly all hearts, and at work in nearly all minds; and just in proportion as men acquire courage enough to say not only two and two, two and two, but that two and two *make four*, the age rushes to their practical realization—accepts their logical developments, however horrible, however impious. There is an invincible logic in society which pushes it to the realization of the last consequences of its principles." ("Socialism and the Church.") Read in the light of what the world has witnessed since the day that these lines were penned, we feel that there is in them something of prophetic wisdom. It rests with us to see that the full burden of what they imply may not be verified.

Protestantism is helpless and inadequate in the present crisis. Agnosticism and Socialism alike find her yielding or unprepared. Of her pastors some have struck their colors and passed over to the enemy, some are dumb with fear and vaguely look into the future to read the writing on the wall, others with greater courage are waging a brave but undisciplined warfare against powers with which they are not armed to cope. Not so, however, the Catholic Church. It is not with fear and trembling, but with a deep pity that should move to deeds of heroism and self-sacrifice, that we scan the field before us. Thanks under God to the Pontiff who rules over us, we stand united in a solid phalanx which no earthly power shall break. It is true that in their "Evolution of Religion" Agnostic and Socialist vauntingly call upon us to look with them into the yawning depths of the grave they are preparing. We behold them daily at their work, casting up into the light of day, one after another, the remnants of the past religions, and jolting them together upon a common heap, only to make room for the newest tenant. It is the familiar scene from Hamlet without its saving humor; but the sight has no power to strike us with terror, for we know that so the grave of Christianity had been prepared as early as the days of Pilate, and that ever since the world has worked at it anew. Pagan Rome believed the days were numbered when the task should be completed, and Arianism was no less deceived. Meanwhile we can but labor and pray, and for the rest wait patiently to see what measure of success Providence may still allow them until they too, by the divine irony of God's justice, shall be laid away in the grave which they have dug. What still may happen before that time we cannot know. We can be certain of only one thing, that the evils of the future, like those of the past, will react in spite of themselves in ultimate good.

JOSEPH HUSSLEIN, S.J

CORRESPONDENCE

The Religious Problem in Japan

III.

WHAT IS THE OUTLOOK FOR CHRISTIAN MISSIONS?

Still another proof of the religious character of the Japanese people is brought home to one, who examines the literary output of this strange land—its newspapers, its reviews and magazines and its published books. The *Daily Mail*, published in Yokohama, presents to its readers every month a summary of the articles and discussions touching religion appearing in that interval in the chief magazines and most important newspapers of Japan. The excellent review, *Mélanges japonais*, published by the Catholic missionaries, offers a similar instructive abstract. One who is a constant and regular reader of these reviews will discover little reason to doubt the existence of a religious problem in Japan. Every page will afford evidence of it, every discussion shows how friend and foe alike find interest in the question. The unceasing work of the missionaries; the regular intercourse with America and Europe; the disappearance of the *bushido*, of the old chivalric spirit, that is, that used to be the strongest support of the Japanese State; the decadent morality of the people—all these and kindred facts have caused the religious question to become a burning topic of the day among us. Paganism, be it understood, is still strong in Japan. It realizes, too, the threatening danger which faces it. It has awakened from a long-enduring lethargy and to-day it is busy fortifying its outposts. In this it can and does command valiant aids and helps, since it is an institution deep rooted in the life of the nation, private and public. Because of national pride and impelled by motives springing out of their patriotism, the scholars and great national leaders of Japan are even now seeking to establish safeguards about the old heathen life of the people. There is an outpouring of Buddhistic writings to warn these leaders of the weaknesses of the old religion, to point out the means to be used to set aside the dangers and thus to ward off the destruction that seems impending. Monasteries are rapidly working out reforms. I am personally in touch with a celebrated Buddhistic convent in which a flourishing seminary has been established for the training of future bonzes. You will be surprised, no doubt, to learn that the "Abbot" of this house travelled through France some years ago to make a special study of the life and manner of training followed in Catholic seminaries. Upon his return hither he imposed the Sulpician "Order of the Day" upon his own seminarists. Yes, believe me, the forces of heathendom are carefully looking over their equipment for the gigantic struggle that will soon be on. And let us not be unmindful of the fact that Paganism here possesses a marked advantage; it is the national religion, whilst everywhere in the land Christianity will be and is proclaimed to be anti-national. Who will triumph in the conflict? We cannot yet say, but we are consoled in the assurance we possess, that the Christian faith has as an inherent quality, the all-conquering strength of truth.

What we missionaries must do is clear. With unremitting energy of labor, through the preaching of the living word of the Gospel, above all, through the use of the mighty and far-reaching power of the press, we must strive to bring home to the Japanese people the truth, the beauty, the reasonableness of the Catholic Faith. In our

efforts to achieve all this we shall toil at a decided disadvantage, that, namely, which arises from the mountain high prejudice prevailing concerning our faith. As I have said above, Catholicity is commonly regarded as anti-national, and its enemies add that its spirit is opposed to progress and to culture. Thank God, the Gospel messengers will find a foil to this prejudice in the sound sense of the people and in the eagerness with which they seek and embrace the truth. Rest assured the doom of Paganism will be sealed once we shall have convinced the people that it has ceased to be a bulwark of the commonwealth as it exists to-day; once we shall have made clear its inability to defend the principles of authority against the inrush of modern free-thought fallacies, and to safeguard morality and love of country as vital elements in the life of the nation. The incomparably greater influence wielded by the Christian religion than that exercised by heathendom in this direction is, I believe, becoming every day clearer to the leaders of the kingdom. One cannot but recognize this when one observes the earnestness with which they have been busying themselves of late attempting to graft Christian ideals into their old pagan system and thus to build up a national religion. The attempt will of course prove fruitless, and its failure will be another help to us in our struggle to win the crown of victory for Christianity.

Our friends in Europe and we missionaries here in the field must, then, be patient; we must give the Japanese time; we must unostentatiously but with an even greater intensity and ardor continue the work of instruction we have begun. I am confident that the harvest will be an unexpectedly full one. When the better instructed among our island people will have once come to recognize the incapacity of the heathen system; when they shall have been taught the reasonableness and truth of the Christian Faith, and its helpfulness in warding off the advancing tide of immorality; when they will have been led to fling away the unfounded prejudices mentioned above, there will surely dawn a day of marvelous success for those who labor to spread the Christian religion. This assurance I draw from the characteristic disposition everywhere evinced in the development of Japan. Once the Japanese accept a thing as necessary, once they have made up their minds to achieve a certain purpose, they tarry not in using the means to attain it, but with speed and thoroughness they execute the plans they have formed. Looking at the work thus far accomplished in the country by the Christian missionaries from this perspective, there is certainly no reason to question the excellence of their efforts. And, I may add, this is the only fair perspective from which to study their labors.

The question is asked: With which of the Christian Churches do the Japanese show greater inclination to ally themselves? Will Japan become eventually a Catholic or a Protestant nation? A categorical answer can scarcely be given now. Final results, naturally, will depend upon the character of the work done in the transition years, and upon the conditions existing when the favorable turn to Christianity shall have come to the people. Naturally, again, that religious body will be readiest to prosecute its mission efforts successfully which has built up strongest auxiliaries among the natives. And looking at present conditions from this angle, the Protestant missions to-day unquestionably have the advantage over our Catholic missions. Protestants, more especially the Protestant mission societies of America, have long appreciated the immense importance of this field of labor. And recognizing existing relations, they have not squandered

their energies in striving for the conversion of individuals. They have sought rather to influence public opinion, to bring Christian ideals home to the people. To this end they have distributed bibles and religious books and tracts; they have utilized the mighty aid of a well-established religious press; they have opened schools, orphanages, charitable institutions of various kinds, and last, but not least, they have organized a strong body of itinerant teachers. Already they have succeeded in training a large force of cultivated and scholarly native catechists and preachers, whose labors in every line of missionary zeal, but especially in that of the press and book publication, are notably effective. All this has been possible, of course, because of the splendid material support they have received from their coreligionists.

JOHANN WEIG, S.V.D.

Belgian Immigration to Canada

GHENT, DEC. 20, 1910.

An important fact in the economic development of Canada, is the tide of immigration which has set into that country, and which, for the last ten years and more shows a constant increase. The total number of immigrants to arrive in Canada from all countries of the world from the 23d of January, 1907, to the 31st of March, 1909, is 1,566,651. This is one of the explanations of the rapid increase of the population of the Dominion.

The Government encourages immigration by a very successful and scientific system of advertising. The share that the Dominion took in our National World's Fair is another instance of the efforts which it has been making in the same direction. As it has done in France, the Canadian Government has established in Belgium an official immigration agency. It is, therefore, not astonishing that Belgium should have taken an important part in the general movement. Consulting the statistics we find that 1,214 Belgians landed in the Dominion during the fiscal year of 1907-1908, as against 1,216 of the previous year.

Should Belgians emigrate to Canada and what are the conditions necessary for success are questions which we propose to examine here. A serious and impartial investigation will not be without some advantage if we recall what exaggerations have been indulged in, both for and against emigration. Some of our compatriots who are too credulous, have permitted themselves to be misled by dithyrambic advertisements, and, instead of money which they thought they could gather in hand-fuls, found on their arrival only misery and want. All their dreams were dispelled. On the other hand many who found themselves in conditions which were calculated to make them succeed, have been halted by the failures which have become notorious, and on that account refused to leave their native country.

When we ask should Belgians emigrate, we propose a question which gives its own answer. No country possesses a population as congested as ours, and we are undoubtedly suffering from it. We must find some outlets for our products and our population.

But, where should they go? This is a great question in which very many considerations enter. Besides the choice of a favorable climate, there is also the choice of a country whose customs are not very different from those of the Fatherland, and where the language and the faith are, as much as possible, identical; for moral

and religious considerations are of primary importance. "When we examine conscientiously these grave questions," says the *Journal de Bruxelles*, "we naturally turn our gaze towards Canada, where, at the present moment, there are some Belgian colonists. Thus, in Manitoba we find them scattered here and there in the neighborhood of Winnipeg; and on the banks of the Red River, notably at Saint Leon, Oakland, Grand Clairière and Saint Alphonsus. Many of our compatriots also are to be found in the region northwest of Edmonton, chiefly at Saint Albert, Ray, Villeneuve, Saint Emile and Morinville. They are the oldest of the immigrants, some having arrived ten or fifteen years ago. The new immigrants mostly direct their steps towards the northeast in the district of Saint Pol de Metis. The Belgians who inhabit this district number about nine hundred. However, in default of official statistics this number is only approximate. In the City of Edmonton there are about 150, so that Belgians who emigrate can find in the plains of the west, over and above certain elements of material success, a healthy climate, a virginal and marvelously fertile soil, and two precious links with those around them—their own race and their own faith.

The Belgian colonists are mostly farmers, and naturally devote themselves to the cultivation of the soil near the great industrial centres. All generally succeed in entering into possession of favorable situations, and being particularly noted for their ability in agriculture and the care which they bring to their work, they have secured a sort of monopoly in this respect. The chief difficulty was, that they had not in the beginning sufficient financial backing. On this account it is proper that some advice should be given to our compatriots who are looking forward to possible emigration. We cannot do better than reproduce an extract of the report of M. Kettles, our Consul-General to Ottawa.

"Immigrants," he says, "ought to understand that they cannot come to a foreign country without possessing some money to provide against accidents which might meet them at the start. They ought to know that Canada-west, more than Canada-east and some parts of Manitoba (where the French language still prevails), is an English-speaking country, and it is, therefore, necessary to have at least some elementary notions of the English language, though of course it would be better to be able to use it currently in conversation. We cannot insist too much that immigrants should consist of two classes—farmers for the country, and mechanics for the cities. Moreover, the farmers should never establish themselves immediately on the land without having, as a preparation, studied the customs of the country, the method of cultivation, etc. The best way to do that is to hire out with a farmer. Thus, they will have the three-fold advantage of being sure of their support, of saving and increasing their little capital, and of learning a great deal without emptying their purse. If the immigrant is a farmer and has not enough capital either to rent a little farm or to establish himself on a homestead, he ought to endeavor immediately to get work as a farm laborer. If he succeeds in saving a little money, he can put in a claim for a homestead and work on his own account. By the word homestead is understood, a concession of one hundred and sixty acres of arable land, granted in the territories of Manitoba, Saskatchewan, Alberta and British Columbia. It is obtained by a payment of ten dollars or about fifty francs. A citizen of any country can obtain one of these homesteads, but he does not acquire full proprietorship until he has been

naturalized as a British subject. He can take out his papers after three years of residence."

From personal information given by a Belgian immigrant who returned to this country we find that, in order to acquire a homestead it is necessary to have cultivated in the space of three years, twenty hectares enclosed with stakes or roots, and to have thirty head of cattle. The number of homesteads taken by Belgians during the nine months previous to the 31st of March, 1907, amounted in all to fifty-seven. We may end this account by quoting the words of Mr. Emile Tibbaut, a member of the House of Representatives, who spoke at the International Congress of Mons, which was held for the purpose of studying the subject of economical expansion. He said: "Canada, whose agricultural territory the nations of the world are now hastening to occupy, is going to double its amount of arable territory and pasturage by the establishment of a new trans-Canadian railway. Belgium has not sufficiently put itself in contact with this powerful movement for the development of the country. In its great industries and in the matter of transportation, Belgium has boldly gone beyond its own frontiers and has decided to compete wherever it finds an opportunity. She should also decide to act in the matter of agricultural industries."

B. P. G.

The results of the first year of free trade with the Philippines indicate that the opening of our market to Philippine sugar and tobacco has been no menace to home industries. In the fiscal year 1909-'10, imports from America doubled in value, and exports to America increased 80 per cent. During the same twelve months the Church extended her organization by the erection of four new dioceses and an apostolic prefecture. The new dioceses are those of Zamboanga, Tuguegaro, Lipa and the Islands of Samar and Leyte. The apostolic prefecture was established for the island of Pelawan. The Right Rev. John B. MacGinley, D.D., became Bishop of Nueva Caceres; the Right Rev. Juan Gororda, D.D., Bishop of Cebu, successor to the lamented Bishop Hendrick; the Right Rev. Mgr. Pablo Singzon, Bishop of Samar and Leyte; the Right Rev. Mgr. Petrelli, D.D., Bishop of Lipa; the Right Rev. Maurice P. Foley, D.D., Bishop of Tuguegarao. The Rev. Charles Warren Currier, of Baltimore, was named Bishop of Lamboauga, but declined the appointment. Men and means are sadly needed to provide for the spiritual needs of the millions of Catholics in our new possessions. In the diocese of Jaro sixty parishes are without any priest whatsoever. Entire districts with a population of hundreds of thousands have been without a single priest since the revolution in 1898.

The fortification of Flushing and of the western Scheldt which is now being considered in the Dutch Parliament, is causing comment, as its purpose is not yet divined. If only the sea coast is fortified it looks, according to the *Times*, as if the movement were against England and in favor of Germany; especially as such forts will close up the Scheldt and thus prevent the English from helping Belgium which it is bound by treaty to protect. The view of the *Times* is accepted by several Belgian papers. On the other hand it is rumored that the project will be dropped. On December 23 a deputy spoke in that sense, and the Government made no protest. Against this is the declaration that the project will be discussed by the Dutch Parliament in January.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Newspaper History

Nobody acquainted with the *New York Times* could have expected it to refrain from a fling at the Catholic Church and the religious orders while discussing Spanish and Portuguese affairs in a review of the past year. One of our readers, however, is amazed at a reviewer who states as imperturbably as if he were enunciating an axiom, that the policies and wars of Emperor Charles V and of Philip II of Spain were "dictated by Church interest and Church influence." Such amazement is the sign of a simplicity always ready to ask, where liberal journalists read history, and to remark that even Macaulay's school boy could correct their assertions. Experience refrains from expostulation, knowing the method of the war on religion. Against the Church the world is inclined to accept anything, no matter how false. If an untrue statement be repeated again and again, it will come to pass current as history. Charles and Philip were Catholics. They could not in conscience ignore the Church. But the chief determinant of their policies and their wars was, as any one who cares to know could find out, the rivalry of France.

"Monks and friars and other religious have been the ruin of the Peninsula." This is another fact in the commonplace book of antichristian history; and, of course, the *New York Times* used it. It has been printed so often, that one who dared to deny it must meet the pitying smiles of the superior beings who spend their time in complimenting one another as historians, and are seldom mentioned in the newspapers and periodicals without the title, scholar, or the epithet, scholarly. Yet it is utterly false. The decay of Spain and Portugal began when absolutism, the invention of Protestantism, was introduced there and corrupted the old Christian society. The Kingdoms of the Peninsula once were great. Their sovereigns were not the puppets of England or France, nor the creatures of godless secret societies.

They stood erect and had to be reckoned with by Europe; and their greatness was founded on religion, and its agents were the religious orders. The American people cannot have forgotten utterly the great Columbian year when the names of La Rabida and its friar who opened for Columbus his way to the new world, were in every mouth. The great colonial empires of the two nations took their form from the monks and the friars who protected, converted and civilized the native population. Central and South America have their own distinctive culture and civilization which the secret societies have labored long to corrupt, and they owe it to the monk and the friar. One who gets his history from the public press or from "scholarly writers," must believe the Portuguese to have been moral, political and social barbarians before Pombal, and the Spaniards before Aranda.

Not unrelated to this matter of newspaper history is the episode of Prince Max of Saxony of which we have heard a great deal lately. He got into serious difficulties to the great delight of the Press: he got out of them honorably to its great chagrin. When he was working in the London slums and all were praising him, no newspaper writer ever hinted that he was connected in any way with the Society of Jesus. When it seemed for a moment that he might possibly be going astray, the Press assured us that he was a Jesuit. The Prince is not a Jesuit, and this fact is easy of verification. Why did the newspapers neglect to do so? An answer would throw a good deal of light on newspaper methods in history.

"Ulster Will Fight"

We read this in certain English papers. It is not an absolute assertion and its complement is, "rather than submit to the Irish parliament Nationalists demand and the British Cabinet seems prepared to grant." And the aforesaid papers give at least a tacit approval to Ulster's threat or rather to the threat of a certain party in Ulster which presumes to identify itself with the province in which Nationalists hold half the parliamentary representation. It appears then that what has always been held a high crime if committed in Leinster, Munster and Connaught becomes, when transferred to Ulster, a virtue in the eyes of such newspapers and those Englishmen whose views they represent. They will answer, of course, that should any or all of the other three provinces fight, it would be for a bad cause, the disruption of the Empire: the men of Ulster will fight for a good cause, its preservation. This is, however, a mere subterfuge. There is nothing intrinsically wrong in the union of the kingdoms, neither is there anything intrinsically wrong in home rule. One man may object to the former, another to the latter; and each may use lawful means to promote what he prefers. But to take up arms against the constituted government is rarely lawful. Authority must be clearly in the wrong before it can be disobeyed or resisted. If parliament passes a Home Rule Bill and the

King signs it, then what was before neither right nor wrong in itself, will become right because legitimately ordered, and every good subject in Ulster or elsewhere, will be obliged to submit.

No one believes that Ulster will really fight. Threatened men live long, and Ulster has often threatened. But it is good to take occasion, even from vaporings, to present sound ethics.

Forty Years of Service

Forty years ago the great Centre Party was organized in Germany. On December 13, 1870, the representatives chosen by the Catholic people to represent them in the Prussian House of Parliament came together and agreed upon a plan of action to be followed to meet the dangers facing their church in the stormy stress then threatening. The capabilities of the new organization for helpful efficiency in the wider sphere of imperial politics practically made this meeting the initial step in the building of the splendid body which, since those days, has proved a magnificent tower of defence in the Reichstag to safeguard those rights whenever endangered. It is a pity that the Catholics of Germany failed to mark the day by worthy commemorative exercises. What a splendid history might have been rehearsed during its celebration! If reports be accurate the Centre party will be called upon to show its best strength in the elections next year, in order to wrest victory from the strong combinations of Socialists and Liberals now eagerly making ready to meet it in the battle of ballots. The story of the forty years' enduring successes of the party could not be recounted without renewing the recollection of the grievous dangers that now and then threaten its life-principle, its unshakable unity. And what better incentive can its followers look for to-day to assure new triumphs in next year's gigantic struggle, than the memory of what they have achieved in other days when they faced the enemy with unswerving and unbroken front? Speaking to this same purpose the *Kölnische Volkszeitung* recalls the warning of Windhorst, the Grand Old Man of the party: "If defeat ever comes to our party, it will be because we have been abandoned by our friends, not because we have been overcome by our enemies." The thought underlying the words should be reason sufficient to call for a nation-wide memorial of the birthday of the Centre party in Germany.

Darius Green

Some tasks are not as easy as they seem. Flying through the air will serve as an example. How simple the flight of the bird and how easy apparently to imitate. Yet the fate of Darius Green and his flying machine has, in a few months, befallen thirty of the most accomplished bird-men. So too a wonderful plan was proposed in Brooklyn the other day for establishing a Catholic daily

newspaper—with all the real news of the daily press. According to the statement given currency it will publish general news, cable news, marine, financial, political and social news, the same as other papers, with proper views of morals, religion, education, the Catholic Church, right reading, plays, etc.—the same to be printed in German, Italian, Polish, etc. How magnificent! Every one who read the announcement felt instinctively that the last word had been said. And it was so transcendently simple! Why hadn't somebody thought of that before? The next day we took up the weekly publication *Rome* and in its issue of December 17 read the following, which we commend to the persual of our Brooklyn enthusiasts:—

"Rome has a population of 600,000; its Catholic population, as described by the people themselves, is ninety-five per cent. of that figure; its only two morning papers (most of the papers are issued in the evening in Italy) are rampantly and virulently anti-clerical. It was determined a few months ago to start a popular paper free from this poisonous influence; only 8,000 guaranteed subscribers for the first year were necessary to put the plan into effect; the parochial committees made an attempt to realize this aim; and the plan has been abandoned for lack of support. Such," adds *Rome*, "is the brief but painful story of the latest effort to galvanize something like life into a city which is happily free from cholera but which is literally full of 'sleeping sickness.'"

"The Wrong Road"

"The march of events creates apprehensions among the most optimistic and gives a chill to those who, under any form of government, desire the salvation of the country. . . . The men at the head of the government live in an exclusive dependence upon the secret societies of the capital, and by these societies or for them has the action of the government been directed. . . . Thus a small minority at Lisbon tyrannically imposes its will upon the softness and cowardliness of the country which thus becomes the victim of the worst of all dictatorships, the irresponsible dictatorship of the masonic lodges. Speaking a few days ago of these bulwarks of disorder and dechristianization, the Socialist Guesde said: 'The Socialist Party lost twenty years in combating the black Jesuits, [thereby abandoning to the advantage of the Judeo-masonic fraternity, the struggle against capital; the red Jesuits [the Freemasons] are still more dangerous than the black ones; they must be unmasked and expelled from the Socialist Party unless we wish to commit political suicide.' The Provisional Government should have tried to approach the national conscience and obtain its support, not by favors, which would be an indignity, but by deeds that could command its approval and sympathy. Nothing like it has been done. . . . If the Government does not change its attitude and orientation, does not get on the right road, it will

jeopard the Republican rule and, what is incomparably worse, the country itself."

Thus *A Palavra* of Oporto, Portugal, comments editorially on the feats and follies of the Braga administration. On the same page, under the glaring headline, *Que faz o governo para manter a ordem?* (What does the Government do to keep order?) it describes an attack by a mob on the seminary of Guarda for the purpose of "liberating the imprisoned seminarians." The attack took place on Sunday, 11th of December last, at mid-day. A crowd composed of some students from the public lyceum and an assorted lot of street loungers and idlers hammered on the doors of the seminary and demanded admittance, saying they had been called by the seminarians to release them from their involuntary confinement. The door opened and the crowd entered the courtyard where all the seminarians assembled. These affirmed that they had made no request to be rescued from the seminary, that they were there of their own free will, and that the crowd should respect the rights of liberty and leave them in peace. The knights errant then withdrew, after scribbling on walls, "Down with the Seminarians," an odd phrase indeed, considering the alleged reason for their unceremonious visit. As soon as the house was cleared, the seminarians organized an impromptu *musicale* in honor of their superiors and professors; but the sounds of melody, instead of producing on the Guarda mob the effect that they had in the olden time on Saul, brought it back with a fresh demand for the liberation of the seminarians, which was emphasized by breaking windows and destroying other property.

It may be remarked that the central offices of the city government were in a building next to the seminary, but no policeman or other official of any kind had been visibly present during the first visit of the mob. At last, the civil governor (mayor) appeared and entreated the crowd to disperse, which they invited him to do, and stood their ground. He then turned to the vice-rector of the seminary, Father Mendes Santos and said: "Since the crowd insists, the seminarians must come out or I shall have recourse to force and put them out." And the red and green flag of the republic wilted in the shadow of Portuguese might. Again the eighty-five seminarians heard from the vice-rector that each and all were free to go. Then two dozen of them, "for the sake," they said, "of clearing the seminary of the mob," went out into the street, where they were surrounded by a noisy and hilarious throng that escorted them to the lyceum. A grand meeting was organized at once and ardent eulogies of liberty (of the Portuguese variety) hurtled through the air. One of the most uproariously applauded speakers was the civil governor! Manifestly, he knows which side of his bread has quince preserves on it.

After the tempestuous meeting, the new-found friends of the seminarians tried to prevail upon them to spend the afternoon and evening in their company; but to the

disgust of the "liberators," they all returned straight to the seminary.

Well does Dr. Leite d'Amorim call such actions of the officials of the Provisional Government the road to anarchy; well does he urge them to take counsel with themselves and prevent scenes which discredit the country abroad.

NEW YEAR'S AT THE WHITE HOUSE

These holidays spoil one. Here was the New Year, 1911, the legal holiday, January 2, finding me asleep at nine in the morning after all the good resolutions of the day before. With such a bad start, a late breakfast and the newspaper announcement of the President's willingness to shake hands with his fellow-citizens, my orthodox plans for the day were obliterated entirely.

Six years in Washington and I had not yet attended one New Year's reception at the White House. In fact the only occasion on which I had received a presidential handshake was 'way back in Detroit, when Mr. Cleveland did the honors in the Cadillac Hotel, then just newly opened. That was a rainy, muddy, autumn night. To-day was a rainy, muddy, winter day. Then I lost my overshoes in the mud; to-day I did not, for the good reason that I wore none.

By car to the Treasury Building, thence by foot to its next door neighbor, the Executive Mansion, just as white from its frequent coats of paint as when officially called the White House in Col. Roosevelt's time. Spectators were already peering through the open iron fence at the carriages and automobiles conveying the Supreme Court Justices, the diplomats and the prominent officials; but more satisfactory to the onlooker was the sight of the brilliantly uniformed Army and Navy officers, plainly seen as they went back to the State, War and Navy Building to the west of the White House. Passing around that immense structure I enjoyed a view of the White Lot, the Washington Monument, the Potomac Flats, the Corcoran Art Gallery, all softened in outline by a heavy fog. The new Pan-American building, that marvel of Spanish classic taste, all white marble without and tropical verdure within, was entirely hidden by the mist. How restful to the eye was this group of historic structures, new and old, in their misty robe! Too often they are seen by visitors only in the glare of a torrid summer sun. To-day was no time for such reflections—the line of citizens was forming, the plain everyday citizens whose votes place one of their number as Monarch for four years of that White House, for there at least he is Monarch, as is every man of his own household. There he can invite all or none at his pleasure. To-day he invites all. Those who are within reach of Washington can partake of the invitation each New Year's Day. This is a part of White House custom, and may it ever remain so.

Falling in line, we soon are admitted within the White House grounds, there to wait while tardy Senators and Representatives rush in ahead, and while members of the devoted Grand Army file by, slowly, but with their true military step, even though shoulders are bent and disease is racing with time to call them to a halt. Then the younger Spanish War Veterans pass in to hail their Chief. Another move forward, the citizens, the everyday citizens, are within the Mansion. Then comes in the gate another batch of time-worn and war-scarred veterans, with here and there a brave wife keeping step, perhaps her first trip to Washington since she went there to see her husband mustered out in '65.

Onward again the citizens, men and women of all sorts, races and colors, all ages, inside the White House at last, stared at by policemen, stirred up by music, for a moment con-

fused. Here is need for watchful guards, for we remember the sad handshake given by the good and great McKinley to his assassin, and are glad that loyal police are unwinking in their duty now. At the door is a friend, a handsome son of Erin, whose eyes twinkle with ready wit and whose friendly spirit is contagious. But to-day, looking straight at me, the clear eye is unmoved to all but duty to the people's President. His is the first pair of eyes to silently search from head to foot all who enter.

The Marine Band fills both sides of the vestibule, amid palms, and in their scarlet coats enliven the eye as well as the ear. The well-known leader, Santelmann, is a familiar figure gracing this as he graces many another festive occasion in Washington.

Two short sized officials stare at our hands. I unconsciously hold out for inspection a gold-headed umbrella, a week old and not yet lost. Another room, and a rich voice calls out, "Hello, Senator, I'm glad to see you! I'm interested in the doings in your part of the country." A Senator of sturdy dimensions and strong profile was in line with the plain folk, a tardy arrival, and while I was speculating as to just what part of the country he was from, I found myself in the hands of the President and being hailed with a fervent "Happy New Year!" Just a moment to admire the well-built form and the clear, beaming, benignant, firm face of President Taft, and then a sweet smile, graciousness itself, and a kindly hand-clasp from a dear little woman, who was bravely extending the same Happy New Year greetings to her husband's guests—and then into another room to realize that my knees were trembling. It so happened that Mr. and Mrs. Taft had been the first ones to extend me verbally those greetings, and I was very happy accordingly. May the year which will usher in their silver wedding be indeed a happy one for them!

M. PELLEN.

MEMORIAL TO FATHER JOGUES

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Mrs. H. W. Watrous, who is so well known in New York art circles, is one of the most enthusiastic advocates of the memorial, which it is proposed shall be erected on some island in Lake George. Several plans are to be suggested for the consideration of the committee, and the one that seems to meet with the most favor is that of a bronze tablet or bust set in some rocky niche on one of the islands. Roger's Rock, an island near Baldwin, and Waltonia Island are two of the suggested sites. There is a small island in the lake now called Jogues Island, but this is not considered an acceptable site. The committee will consider all the favorable aspects of each loca-

tion, and the most practical application to it of the means at their disposal. Already several generous subscriptions to the fund for the erection of the memorial have been received.

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A movement, therefore, to honor the memory of the Martyr Father Jogues, under the auspices of such a representative organization, must surely result in a most satisfactory outcome.

LITERATURE

Lord Chatham: His Early Life and Connections. By LORD ROSEBERY. New York: Harper & Brothers. Net, \$3.00.

Let it not be imagined that Lord Rosebery's most recent volume is a complete life-story of the greatest War Minister that ever guarded the destinies of England. As the secondary title, "His Early Life and Connections," suggests, the narrative carries us no further than the first assumption of the Seals as Secretary of State under the Duke of Devonshire in 1756. Despite, therefore, the fact that his earldom had not by that time been conferred, the advantage of a fixed designation for one whose career was so far-reaching will hardly be questioned. Octavian and Augustus, Pelham and Newcastle, Wellesley and Wellington, Chatham and Pitt, are often confusing synonyms for the unwary reader of history. Besides, we need to differentiate him from his hardly less famous son, whose biography Lord Rosebery has recently added to our shelves.

In addition to being the vehicle for the publication of much new historical matter, hitherto inaccessible but having a very direct bearing on Chatham and his time, the book presents us with the matured reflections of a statesman writing of a statesman. Both are sprung from that fine race of governing families who have so zealously guarded the traditions of national policy and family prestige; both have held the same high confidence of their respective sovereigns, and both have fought the long-drawn battle of political opposition with the full force of their great oratorical gifts. But the task has been no easy one; how many a would-be biographer has floundered on the delicate adjustment of praise and blame to be bestowed upon his subject. The judgment of a man's contemporaries has to be viewed in the perspective of history. Party feeling, exceptionally high and well balanced in the eighteenth century, must be sifted with an expert's hand before we can hope to arrive at the elements of truth:

Dextrum Scylla latus, lævum implacata Charybdis.

But Lord Rosebery has steered his course with skill. Side by side with Pitt's youthful failings and political blunders, is the

jeopard the Republican rule and, what is incomparably worse, the country itself."

Thus *A Palavra* of Oporto, Portugal, comments editorially on the feats and follies of the Braga administration. On the same page, under the glaring headline, *Que faz o governo para manter a ordem?* (What does the Government do to keep order?) it describes an attack by a mob on the seminary of Guarda for the purpose of "liberating the imprisoned seminarians." The attack took place on Sunday, 11th of December last, at mid-day. A crowd composed of some students from the public lyceum and an assorted lot of street loungers and idlers hammered on the doors of the seminary and demanded admittance, saying they had been called by the seminarians to release them from their involuntary confinement. The door opened and the crowd entered the courtyard where all the seminarians assembled. These affirmed that they had made no request to be rescued from the seminary, that they were there of their own free will, and that the crowd should respect the rights of liberty and leave them in peace. The knights errant then withdrew, after scribbling on walls, "Down with the Seminarians," an odd phrase indeed, considering the alleged reason for their unceremonious visit. As soon as the house was cleared, the seminarians organized an impromptu *musical* in honor of their superiors and professors; but the sounds of melody, instead of producing on the Guarda mob the effect that they had in the olden time on Saul, brought it back with a fresh demand for the liberation of the seminarians, which was emphasized by breaking windows and destroying other property.

It may be remarked that the central offices of the city government were in a building next to the seminary, but no policeman or other official of any kind had been visibly present during the first visit of the mob. At last, the civil governor (mayor) appeared and entreated the crowd to disperse, which they invited him to do, and stood their ground. He then turned to the vice-rector of the seminary, Father Mendes Santos and said: "Since the crowd insists, the seminarians must come out or I shall have recourse to force and put them out." And the red and green flag of the republic wilted in the shadow of Portuguese might. Again the eighty-five seminarians heard from the vice-rector that each and all were free to go. Then two dozen of them, "for the sake," they said, "of clearing the seminary of the mob," went out into the street, where they were surrounded by a noisy and hilarious throng that escorted them to the lyceum. A grand meeting was organized at once and ardent eulogies of liberty (of the Portuguese variety) hurtled through the air. One of the most uproariously applauded speakers was the civil governor! Manifestly, he knows which side of his bread has quince preserves on it.

After the tempestuous meeting, the new-found friends of the seminarians tried to prevail upon them to spend the afternoon and evening in their company; but to the

disgust of the "liberators," they all returned straight to the seminary.

Well does Dr. Leite d'Amorim call such actions of the officials of the Provisional Government the road to anarchy; well does he urge them to take counsel with themselves and prevent scenes which discredit the country abroad.

NEW YEAR'S AT THE WHITE HOUSE

These holidays spoil one. Here was the New Year, 1911, the legal holiday, January 2, finding me asleep at nine in the morning after all the good resolutions of the day before. With such a bad start, a late breakfast and the newspaper announcement of the President's willingness to shake hands with his fellow-citizens, my orthodox plans for the day were obliterated entirely.

Six years in Washington and I had not yet attended one New Year's reception at the White House. In fact the only occasion on which I had received a presidential handshake was 'way back in Detroit, when Mr. Cleveland did the honors in the Cadillac Hotel, then just newly opened. That was a rainy, muddy, autumn night. To-day was a rainy, muddy, winter day. Then I lost my overshoes in the mud; to-day I did not, for the good reason that I wore none.

By car to the Treasury Building, thence by foot to its next door neighbor, the Executive Mansion, just as white from its frequent coats of paint as when officially called the White House in Col. Roosevelt's time. Spectators were already peering through the open iron fence at the carriages and automobiles conveying the Supreme Court Justices, the diplomats and the prominent officials; but more satisfactory to the onlooker was the sight of the brilliantly uniformed Army and Navy officers, plainly seen as they went back to the State, War and Navy Building to the west of the White House. Passing around that immense structure I enjoyed a view of the White Lot, the Washington Monument, the Potomac Flats, the Corcoran Art Gallery, all softened in outline by a heavy fog. The new Pan-American building, that marvel of Spanish classic taste, all white marble without and tropical verdure within, was entirely hidden by the mist. How restful to the eye was this group of historic structures, new and old, in their misty robe! Too often they are seen by visitors only in the glare of a torrid summer sun. To-day was no time for such reflections—the line of citizens was forming, the plain everyday citizens whose votes place one of their number as Monarch for four years of that White House, for there at least he is Monarch, as is every man of his own household. There he can invite all or none at his pleasure. To-day he invites all. Those who are within reach of Washington can partake of the invitation each New Year's Day. This is a part of White House custom, and may it ever remain so.

Falling in line, we soon are admitted within the White House grounds, there to wait while tardy Senators and Representatives rush in ahead, and while members of the devoted Grand Army file by, slowly, but with their true military step, even though shoulders are bent and disease is racing with time to call them to a halt. Then the younger Spanish War Veterans pass in to hail their Chief. Another move forward, the citizens, the everyday citizens, are within the Mansion. Then comes in the gate another batch of time-worn and war-scarred veterans, with here and there a brave wife keeping step, perhaps her first trip to Washington since she went there to see her husband mustered out in '65.

Onward again the citizens, men and women of all sorts, races and colors, all ages, inside the White House at last, stared at by policemen, stirred up by music, for a moment con-

fused. Here is need for watchful guards, for we remember the sad handshake given by the good and great McKinley to his assassin, and are glad that loyal police are unwinking in their duty now. At the door is a friend, a handsome son of Erin, whose eyes twinkle with ready wit and whose friendly spirit is contagious. But to-day, looking straight at me, the clear eye is unmoved to all but duty to the people's President. His is the first pair of eyes to silently search from head to foot all who enter.

The Mariæ Band fills both sides of the vestibule, amid palms, and in their scarlet coats enliven the eye as well as the ear. The well-known leader, Santelmann, is a familiar figure gracing this as he graces many another festive occasion in Washington.

Two short sized officials stare at our hands. I unconsciously hold out for inspection a gold-headed umbrella, a week old and not yet lost. Another room, and a rich voice calls out, "Hello, Senator, I'm glad to see you! I'm interested in the doings in your part of the country." A Senator of sturdy dimensions and strong profile was in line with the plain folk, a tardy arrival, and while I was speculating as to just what part of the country he was from, I found myself in the hands of the President and being hailed with a fervent "Happy New Year!" Just a moment to admire the well-built form and the clear, beaming, benignant, firm face of President Taft, and then a sweet smile, graciousness itself, and a kindly hand-clasp from a dear little woman, who was bravely extending the same Happy New Year greetings to her husband's guests—and then into another room to realize that my knees were trembling. It so happened that Mr. and Mrs. Taft had been the first ones to extend me verbally those greetings, and I was very happy accordingly. May the year which will usher in their silver wedding be indeed a happy one for them!

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evident appreciation of the difficulties which beset him in the period of his parliamentary apprenticeship.

To many the most interesting and illuminating part of the material now before us will be the series of letters written by Pitt to his favorite sister Ann. From underneath the courtliness and pomp, which rings so strangely in the modern ear, there is a flow of impassioned warmth of feeling quite refreshing to one who knows him only in his later letters. Of course the explanation is obvious. A closed letter in those days often became an open secret in the course of its transmission through the Post Office; and Pitt knew only too well that though he might speak with freedom to his sister as to his travels and his gout, he could not deal with men and matters in writing to the Grenvilles without his communications being overhauled by the myrmidons of the ever-watchful Newcastle.

But for any student of political history the book has a far higher interest. The jobbery, which in those days did duty for party politics, is stamped indelibly on the mind by the first reading. This man—very often this woman—demands a peerage as the price of intrigue, and then seeks for a lucrative corner in the Payoffice; a third will vacate the Cabinet for a trifle of £7,000 a year. And yet this was the governing body of the Empire, presumably engaged in directing the country through the intricacies of the Austrian Succession wars, the Jacobite intrigues with France and the tornado which was about to burst on the New England Colonies. No wonder that Pitt could rise in his place in the House of Commons and denounce in fiery rhetoric such strangling of the nation for the greed of their rulers. We read with awe of his plain-spoken criticism of George II's Hanoverian propensities, of the royal pockets stuffed with treaties and promises of subsidy, which an obedient House was asked to ratify every time the King returned from a sojourn on the Continent.

Still, when all is said, King George is an object of pity rather than of reproach. With little taste for England and its ways, its language foreign to him, its political life an unravelled mystery, small wonder that, as one Ambassador at St. James remarked, "his Majesty rather considers England as a temporary possession, to be made the most of while it lasts, than as a perpetual inheritance." Hanover was all in all to him, and he regarded the English national funds as a heaven-sent means of averting invasion which hourly threatened to overwhelm his beloved electorate.

With such sketches of Pitt's "connections" Lord Rosebery's volume is replete. The portrait of the idle and dissolute Frederick, Prince of Wales, defying his father from his influential court at Leicester House is equally well drawn. There was no love lost in that family at least. The father refused to speak to his son, and regarded all as his personal enemies who consorted with him, Pitt, therefore, amongst the number. The Queen, his mother, openly declared that she longed for them to come and tell her that he was dead!

Newcastle—the obsequious, power-grabbing, shuffling brother of Henry Pelham—seems to live again in these fascinating pages. On the death of his brother, when the King reluctantly made him Prime Minister, we feel both ashamed and amused at the jobbery by which he sought to secure his position. The House of Commons could be trusted to vote according to his bidding, for did not two-thirds of them owe their seats to his favor? Still the House needed a leader, or, as it was then more truthfully called, a "manager." Fox would not take the place without the right of patronage, and at last Sir Thomas Robinson was selected, a compliant, dull, inexperienced man as ever spoke in St. Stephen's. Newcastle has performed the seemingly impossible; he had found a Secretary of State with abilities inferior to his own. Equally lucid is the treatment of Cartaret, Bubb Doddington and Sir Robert Walpole. Of the last named the author finely says, after mentioning his unrecorded grave in Houghton Church:

"For a century and a half unconscious hobnails have ground the nameless stones above him, while mediocrities in marble throng our public haunts. His monument, unvoted, unsubscribed, but supreme, was the void left by his death, the helpless bewilderment of king and government, and the unwilling homage and retraction offered by his foes, the twenty years of peace and plenty represented by his name."

But amid all this we must not lose sight of the one central figure, tall, thin and delicate, wasted by gout—that gout which it may be said without fear of extravagance was part of English history, so often had Parliamentary and Imperial affairs to bide their time in the temporary disablement of the great administrator. Still, it would seem to us that in his final verdict Lord Rosebery had omitted a not-unimportant factor in the making of his hero's greatness. The final chapter is a *résumé* of Pitt's achievements at the moment when he was stepping into the place of supreme command in England. Rightly, we think, the author condones political tergiversations and unwarranted attacks on Walpole and Cartaret as the indiscretions of youth; but he also seems to attribute the position he attained to "the barren gift of eloquence." It is therefore with all deference to the judgment of the statesman-author that we venture to think that the secret lies somewhat deeper. Indeed it is difficult to believe that debating skill, even his unequalled eloquence, could have drawn the eyes of England upon him as the only man to save the country from defeat and dishonor. "I am sure that I can save my country," said Pitt in a letter to a friend, "and no one else can." We would gladly have heard more from Lord Rosebery of his industry and rigid self-control whereby he learned the art of government as well as of eloquence, and still more that of commanding himself. Pitt had in truth mastered with extraordinary ease the constitutional and administrative problems of the day, and as Charles Butler says of him:

"Every hearer was impressed with the conviction that there was something in him even finer than his words, and that the man was infinitely greater than the orator."

In spite of Lord Rosebery's declaration that the second period of Chatham's life can never be written, we trust that the author will reconsider his verdict and that in due course "Chatham, His Later Life and Political Greatness" will be put before the literary world.

EDWARD KING, S.J.

A Minister's Marriage. By AUSTIN ROCK. New York: Benziger Bros.

The author takes the Non-Conformists for his target, and draws a mighty bow. The story is well written, and by no means dull. The Reverend Mr. Bagnall, the old Non-Conformist minister, is sympathetically and skilfully drawn, but the heroine is a goose. She is a good woman; but a good woman, if she be without common sense, is more dangerous than a bad woman with common sense. Lucy is her name. She marries Royston Brooker, the young minister, not because she loves him, but because she is not strong enough to refuse. After her wedding it occurs to her that she ought to explain how it all happened to a former lover to whom she had never been in any sense pledged. Nothing but a clandestine interview will do her. This silly interview is the beginning of all her woes. She drives her husband to desperation by her sighings and gloom; then, to make matters worse, begins a secret correspondence with her former lover. She can never have done with explaining. To carry on this correspondence, she confides the entire matter to her married sister, who kindly consents to act as her post-mistress. All this she does with perfect purity of intention. If she were really trying to regain her former lover, there would be method in her folly; but she was not. She simply had to keep on explaining and writing till something was bound to occur. A greater fool than she then steps into the limelight—Mrs. Plummer, Lucy's sister. To her had Lucy confided her

secret troubles. Mrs. Plummer was her only confidante. After a number of these letters have been exchanged, Mrs. Plummer feels qualms of conscience. She settles the matter in a manner as simple as it is silly. She tells her husband, and orders him, good easy man, to warn Lucy's husband. And warn him he does in the worst possible way. The result is that the minister dies in a fit of jealous rage, and the foolish Lucy marries her former lover. Also, she becomes a Catholic; so does Mrs. Plummer, and silliness is justified of her children. Besides Lucy, Amelia Selby is a veritable Minerva.

John Winterbourne's Family. By ALICE BROWN. Boston and New York: Houghton, Mifflin & Co.

"Yes! in the sea of life enisled,
With echoing straits between us thrown,
Dotting the shoreless watery wild,
We mortal millions live alone."

Impregnated with the spirit and sense of this quatrain must the author have been when she wrote "John Winterbourne's Family." It is an interesting character study—all the characters, or nearly all, being alike in this that there seems to be no end of echoing straits between each. They can't understand one another. John Winterbourne can't understand his wife; nor can she understand him. The nearer they get, the farther they are from each other. Their adopted child, Celia, can't understand even herself. She is so veneered with convention, that she doesn't know herself personally almost to the end of the chapter. Her sister Bess can't be understood by Mrs. Winterbourne or Celia. Celia's lover and, in the last chapters, husband has not the least idea of the true Celia. Seldom in fiction or in real life have so many mortals at such close range been so effectually "enisled." They are all at cross purposes. Nevertheless the character study is far beyond the average—Bess being a particularly lovable creation. How they all came to understand one another at last and to talk intelligently across the echoing straits is delightfully if not convincingly set forth. The style for the most part is good; although Miss Brown, without laboring to be brief, permits her sentences an occasional dash into obscurity.

FRANCIS J. FINN, S.J.

Within the Soul: Helps in the Spiritual Life. A book of little essays. By the Rev. MICHAEL J. WATSON, S.J. Melbourne: William P. Linehan.

This volume from the Southern Seas is a collection of some four score papers by the editor of the *Australian Messenger*. Though the author treats in a conventional way of well-worn themes, his brevity and earnestness will often hold his readers and make them better. "Every man and His Castle," the opening essay, gives the keynote of the book, which is a plea for the life of the spirit. The "modern worship of material success" and the age's "censure of spiritual ideas unless they can justify their existence by tangible results," call forth from Father Watson zealous protests. He laments with Crawford that "men shrink from suffering now as their fathers shrank from dishonor," and warns us that just as we must work with the hands and gain sustenance, or we die physically, and we must work with the mind or we die intellectually, we must likewise work to cultivate the soul, or else we shall incur the penalty of spiritual death. Many of the author's observations, however, are commonplace and his quotations jejune. Then, too, when we read in an essay on "Anniversaries," that if a man were discovered on the Fourth of July "in New York or Boston, taking advantage of that time of pleasant leisure to mend his roof, he would find a few revolver bullets hopping playfully about the tiles to remind him that the day should not be desecrated by work," we cannot help suspecting that the essayist's knowledge of Americans' habits is a little inaccurate. For we have of late become so tolerant here of many things, that even in Boston, to say

nothing of New York and other towns further west, unpatriotic citizens, provided they do so quietly, may repair a leaking roof, even on Independence Day, without provoking from their mild-mannered neighbors, so much as a single pistol shot, let alone a fusillade.

W. D., S.J.

A Reader's Guide to Irish Fiction. By STEPHEN J. BROWN, S.J. London, New York: Longmans, Green and Co.

This is a book which really "fills a long felt want." Ireland at various periods, but especially of late, figures largely in fiction, which in spirit and trend, as well as in quality, is more than ordinarily variant. Irish, Anglo-Irish, English and Americans, pro-Irish and anti-Irish, have all tried their hand at making the Irishman the vehicle of their animus, with the result that the selecting of a truly Irish story is no easy matter. Even Catholic publishers and booksellers often put on their lists books which, had they an inkling of their contents, they would never had accepted; and they exclude others of real value, thus frequently misleading librarians, pastors, heads of educational institutions and individuals when selecting books for libraries, gifts, prizes or personal use. A book called "Donovan" was sent last Christmas to a gentleman of that name, and "Myself," by an authoress whose husband has an Irish name, was presented to a lady of the same cognomen. When donors and donees ascertained the unsuitableness of the volumes the situation was awkward.

"A Reader's Guide" removes such difficulties in regard to Irish fiction. Professor Krans' "Irish Life in Irish Fiction," though very useful, embraces only 1782-1850, and his "History in Fiction" gives but twelve pages to Ireland. "The Cabinet of Irish Literature," edited by T. P. O'Connor and Katherine Tynan, and "Irish literature," edited by Justin McCarthy, aim rather at giving selections from the best, an object they do not always attain, than at exhausting the subject. Father Brown's purpose is to give an estimate of every book of fiction that deals with Ireland, no matter what the nationality of the author or the value or animus of his work, so that the intending purchaser will be able to select what he wants and reject what he deems objectionable.

Terseness, thoroughness and just discrimination characterize the volume. Only those who have ventured into literary criticism can rightly appraise the achievement of setting down in 212 pages the gist of over 500 books with an adequate appreciation of each. Pro-Irish and anti-Irish, Catholic and anti-Catholic, partisan and impartial, good, bad and indifferent, are all set down as such, with size, price, pages, publisher, the class and period dealt with, the number and date of editions and the kind of reader appealed to. Historical and semi-historical novels are divided according to period, the rest according to matter, e. g.: Gaelic Epic and Romance, folk and fairy tales and legends, stories of children, schools, peasantry, middle classes, gentry, town, country, Irish-Americans, humor, satire, political and social problems, clerical life, etc. Appended are biographical and literary notes on the principal authors, a summary of collections of Irish Literature and a full alphabetical index. The only error we noticed is ascribing "Mr. Dooley's" Archey Road to New York; whereat Chicagoans and perhaps New Yorkers might take umbrage. Among the omissions is Rosa Mulholland's masterpiece, "The Wild Birds of Killeevy."

The long list contains a surprisingly large number of high-class stories, but many also unreal and defective by writers who knew nothing of the language and traditions of their characters. We hope with the author that his Guide will stimulate future writers of Irish fiction to steep themselves in the language of the Gael, so that they may know his mind at any period, and write from his outlook. We also hope the author or other competent students will prepare a Guide to Catholic fiction and to every department of Catholic literature on a similar plan. This would prove a great help and stimulus to the Catholic public.

M. K.

BOOKS RECEIVED

- The Book of Knowledge, The Children's Encyclopedia. Editors-in-Chief: Arthur Mee, Holland Thompson, Ph.D. Introduction by John H. Finley, LL.D. Vols. 5, 6, 7, 8. New York: The Grolier Society.
- History of Dogmas. By J. Tixeront. Translated from the Fifth Edition by H. L. B. Vol 1: The Anticene Theology. St. Louis: B. Herder. Net \$1.50.
- The Groundwork of Christian Perfection. By the Rev. Patrick Ryan. New York: Benziger Bros. Net 70 cents.
- Character Glimpses of the Most Reverend William Henry Elder, D.D., Second Archbishop of Cincinnati. With Epigraph of His Eminence James Cardinal Gibbons. Preface by Most Reverend Henry Moeller, D.D. New York: Frederick Pustet & Co.
- Saint Francis and Poverty. By Father Cuthbert, O.S.F.C. New York: Benziger Brothers. Net 49 cents.
- Mementoes of the English Martyrs and Confessors for Every Day in the Year. By Henry Sebastian Bowden. New York: Benziger Brothers. Net 45 cents.
- A Priest and His Boys. From the French. By Alice Dease. New York: Benziger Brothers. Net 75 cents.
- A Brief History of the Catholic Church in the United States. Compiled for Use in Catholic Schools. By the Sisters of Notre Dame, Namur. New York: Schwartz, Kerwin & Fauss. Price 36 cents.
- The Narrative of the Eucharistic Congress, Montreal, from September 7th to 11th, 1910. Montreal: The Tribune Press. Net 75 cents.

Verse:

- The Unfading Light. By Caroline Davenport Swan. Boston: Sherman, French & Co. Net \$1.25.
- Little Rhymes for Little Folks. By P. J. Coleman. Somerset, O.: The Rosary Press. Net 50 cents.

Pamphlets:

- Vain Repetitions. By Cardinal Newman. From the Rambler, Vol. IV, No. XXI: September, 1855. St. Louis: B. Herder. Net 10 cents.
- The St. Louis University Bulletin for December, 1910. The Mechanical Theory of Electromagnetism. By Henry J. De Laak, S.J. St. Louis: St. Louis University.

PULPIT, PRESS AND PLATFORM

In his sermon on New Year's Day in St. Patrick's Cathedral, New York, Archbishop Farley, reviewing the events of the past year, dwelt specially on the great accomplishment of the paying off of the \$850,000 debt on the Cathedral, and the unprecedented gathering of representative churchmen at its consecration. Continuing, he said in part:

"Who but God can measure or weigh or count the influence for His greater glory of such an event in the future? . . . From every part of the civilized world have come to us warm congratulations and fervent prayers for the continued prosperity of the Church in America. Men who through weakness and wavering faith had drifted away were made to look up to the old Church of their childhood again, and be proud where they were prone to be ashamed of that glorious faith. Even those not of the fold joined and were amongst the most kind in their sympathy. Verily that celebration told of the unfading vitality of the grand old Church 'oft doomed to death but fated ne'er to die.' It was an answer that rung round the world in the ears of the enemies of the Church elsewhere, in the midst of their

attempts on her very existence, and gave a response with no uncertain voice to the question so often put by her enemies, 'Is Christianity a failure?'

"Coming immediately after the great Eucharistic Congress, where the God of the Altar was glorified in open day by a million adoring hearts, our celebration was an acceptable crown placed on the brow of the Spouse of Christ. And here, Beloved Brethren, let us bear in mind for our comfort that the work to which we refer and have dwelt upon this morning has brought much needed consolation to the heart of our beloved Holy Father, bowed down, as he is, by years and sorely pressed by the sorrows which his Divine Master foretold would ever be the portion of His Church. . . . But when it pleases God to permit the enemies of the Church to prevail in one place, she is sure to gain, not only in numbers, but especially in intensity and loyalty of faith in another country. Thus in this continent she has won back and is winning back to the fold more than she has lost in the old world—a fact admitted by those least disposed to favor her. . . .

"Thanks be to God, dearly Beloved Brethren, that the spread of the faith just referred to is perhaps most marked in our own diocese. Year after year, and especially during the year just ended, new evidences of the active faith of our people arise on every side. Our population is growing rapidly and the growth is largely Catholic. It is a growth from without through immigration and numerous conversions, and from within by natural increase untainted by modern vice. This constant increase calls for a corresponding provision for the spread of religion, education and charity. Hence the demand grows every year more urgent for priests, churches, schools, hospitals and other homes of Christian charity, and during the past year the progress along these lines has been as remarkable as it is consoling.

"Although we have during the year 1910 lost only nine diocesan priests by death, while in other years our list of deaths among the clergy has gone up to fifteen, we have found it necessary to ordain and call upon the services of some thirty additional clergy, while nine new churches and eight new schools have been erected. As all know, this growth depends for its nourishment on a zealous, learned and pious priesthood. We have in this diocese nearly one thousand priests, all engaged in founding and fostering these works of religion, education and charity, and it is the joy of our life to feel that no more efficient or zealous body of clergy may be found in the Church. But all this vast service

depends upon one other and most important institution of the diocese—the seminary.

"The ecclesiastical seminary is the nursery, the garden where the seeds of all that is good and useful in the souls of the young levites are sown. St. Joseph's Seminary at Dunwoodie, that glorious monument of my illustrious predecessor, and no more fitting memorial of a bishop, has one hundred and seventy students of philosophy and theology, which, year after year, sends forth some twenty-five young priests, to take the place of those who have been called to their reward, and to reenforce the hands of those who are still at the Altar. As I have already said, the demands are increasing, so that I hope ere long to be able to ordain forty priests each year, for the service of the Church in our midst.

"In order to accomplish this we have, besides this greater seminary at Dunwoodie, our Preparatory Seminary where boys of tender years and tender piety are trained in a six years' course for entrance into Dunwoodie. This Preparatory Seminary, opened during the first year of our administration and known as Cathedral College, now numbers two hundred and thirty-six students, an increase of eighty over the preceding year. Is not this increase much to be thankful for to-day?

"These two institutions are the great hope of the future of religion; they are the greatest consolation we have, for vocations to the sacred priesthood are the fairest fruits of the faith of Jesus Christ. They are a proof that in the families of these youths the influence of religion, of goodness and godliness reigns supreme. . . . Brethren, let it be your greatest joy and happiness to feel that you have done something during your lives to fill the ranks of the sacred priesthood, by your holy example in your homes, not given to worldliness, not teaching your young children that the world and wealth and society are everything, but that there is something else to live and to die for; that the figure of this world passes away, and that nothing availeth a man if he suffer the loss of his own soul. Pray earnestly to the Lord of the harvest to send laborers into the vineyard, and when you perceive in any of your children a leaning towards the service of the Altar, foster and cherish that vital spark tenderly, that it may become a consuming fire for the glory of God.

"Of the Religious, Brothers and Sisters, our great aids in all this work, it is needless to say that their work, done silently and successfully and almost gratuitously, is a great part of the blessings for which we are deeply grateful to-day. Only on the books of God can a true record be found of their saving influence

on the souls of the seventy-five thousand children committed to their care in our Catholic schools, besides the twenty-five thousand "in orphanages, foundling homes, institutions for other neglected little ones; in our hospitals for the care and cure of all the ills of human nature, in our homes for the aged and for incurable sufferers from consumption and cancer, all of which show a marked increase during the past year."

EDUCATION

The Catholics of France are awake to the duties laid upon them because of the anti-religious trend of educational legislation in their country, and they are loyally gathering their forces to meet the situation. The difficulties which face the Catholic bishops in their efforts to secure trained teachers for the free religious schools being opened by them all over the country have been freely discussed in the synods and Catholic congresses held during the past year. Notably helpful were suggestions made in the diocesan assembly of Paris. In the Gironde a numerous body, headed by Deputy Ballande, have begun a practical work to assist in overcoming the deficiency. They have established a society in Bordeaux, whose purpose it is to collect funds to pay the expenses of young Catholics desirous of consecrating themselves to the teaching profession in religious schools while they are pursuing the academic courses necessary to obtain required teaching certificates and literary degrees. A patronage committee has been formed as well, to forward advanced training for Catholic teachers under the supervision of the Church authorities.

Catholic students, who mean to follow a technical course after the completion of their preliminary work, will have another school ready to satisfy their wishes at the beginning of the next fall term. Loyola University, of Chicago, will open its Engineering Department in September, 1911, with courses in civil, electrical, chemical and mechanical engineering. The system to be followed in the new school is one that has proved its worth in successful schools in Cincinnati, Pittsburgh and Milwaukee. A student matriculating in the Loyola School of Engineering will devote his entire time during nine months to theoretical work, which will, however, include field and laboratory exercises. He will spend the remaining three months of the year as an employee in some shop, or with some surveying or construction party, where he will be able to observe the application of the theories mastered in the class-

room. Leading practicing engineers of the country have come to recognize the fact that more can be gained in a real shop than in one conducted by a university. This combination of school and factory, of theory and practice, has given in late years most satisfactory results. No institution, even with the most ample resources, can hope to equip, maintain and operate a shop that will take the place of a manufacturing plant conducted on business principles.

The Loyola school will be under the direction of men who have had the advantages of thorough technical training and wide experience, and who will devote their entire time to teaching and supervising the work of the students. In point of completeness and equipment the new engineering building, which is a gift of the late Michael Cudahy to the University, will possess all the best features of the latest engineering schools. The Catholics of Chicago are to be congratulated on the acquisition of this new department of the Jesuit foundation in their city, in which their sons will find, in a school conducted under Christian influences, the same advantages that are offered in the old and well-endowed technical colleges.

Lack of religious training in the high schools of this country is declared by the Rev. F. G. Hall, a prominent Protestant minister of Chicago, to explain the serious falling off in the number of candidates for the ministry remarked in recent years. His contention is based on the old argument that religious instruction cannot be safely overlooked during the years of youthful development. The Rev. Mr. Hall says: "The pupil passes through the adolescent stage without any Christian influence in school, which must result in a drop in moral stamina and interest in religion. In former times we had the academy where the pastor continued in personal touch with the young man. Now we have the high school, where there is a lack of personal guidance at a time when there is apt to be especially a slump in the moral qualities of the youth."

The Illinois State Teachers' Association, whilst in session during the Christmas holidays, voted to call upon the State Legislature for the enactment of a law restoring the two-mill tax for State support of public schools provided for in the general school law of 1855, which would yield annually about \$4,400,000. In lieu of this amount the General Assembly since 1873 has provided an annual lump sum of \$1,000,000. This legislation, if passed, will add a tidy sum to the already immense sums controlled by

public school authorities from other sources. Of course the petition of the Teachers' Association will be heeded by the legislature; nine-tenths of the newspapers of the State will favor the measure, because it will fill their columns and it will be money in the pockets of their editors to have their columns filled with stuff which caters to an apparently popular demand. Meantime what have we Catholics, what have all of those among us who recognize the need of religious instruction as an essential feature of school training to say to this plea in the matter urged by a leading Chicago newspaper? "It is on the public school we must depend to give the mass of the people that modicum of useful knowledge without which sane, honest, popular government would be impossible. Our domestic institutions rest on the assumption that there will be an intelligent electorate. The common school system was founded that we might be assured of it."

* * *

What preparations are we making against the day when the whole question of the common school system—of its unparalleled expense, of the seeming injustice its tax burden imposes upon those who from reasons of conscience refuse to share its advantages, shall have come to be a burning topic among us? That day's advent is dreaded by many thoughtful men, because our countrymen are not prepared to deal with it wisely and dispassionately, nor to do justice to our arguments and motives. Are we preparing to defend our position in the school controversy? Intelligent preparation for a worthy exposition of our position implies a knowledge of its merits as viewed by the parent, citizen, Christian, taxpayer, lawyer, judge, legislator; the bibliography of the school question must be opened up, facts and figures must be furnished, lines of argument outlined, sources of information given. This cannot be done all at once and perfectly, but it can and should be done gradually, that we may be fully ready when need shall call for its presentation.

Mother Eutopia of the Sisters of Charity of Nazareth, Kentucky, announces that the Holy See has granted these Sisters the approval of the Constitutions of their congregation. This branch of the Sisters of Charity was founded at Nazareth in 1812 and now numbers more than 800 members, who have 14,000 children under their care in the schools and institutions they conduct in the Dioceses of Baltimore, Boston, Columbus, Covington, Little Rock, Louisville, Nashville, Natchez and Richmond.

SOCIOLOGY

The *Survey* advertises a book entitled "Wider Use of the School Plant," by Clarence Arthur Perry, of which the prospectus lays down these two undeniable propositions: "Public money pays for the schoolhouse," and "The community owns the schoolhouse." One might suppose that this conclusion would be drawn: "No private association, however worthy, may usurp the rights of the community and public authority by attempting to use the schoolhouses for its own purposes or by dictating the way in which they should be used." But nothing is further from the author's mind. He puts forward another proposition, undeniable also but purely abstract: "The schoolhouse can be used for a surprising number and variety of gatherings. It can . . . bring back to the taxpayers a rich return in recreation, education and good citizenship," and goes on to tell us that he has been commissioned by "The Department of Child Hygiene of the Russell Sage Foundation" to bring the capabilities of the schoolhouse out of the region of abstract possibility into that of concrete fact.

What right has a Department of the Russell Sage Foundation to meddle with the affair? Suppose Mr. Smith should proclaim that he had been commissioned by a Free Trade society to do the same; and Mr. Jones, that he was sent by a Tariff League; and Miss Brown, that the Woman's Suffrage Society had authorized her to take a hand; and Mrs. Robinson, that she had been accredited by the W. C. T. U., and Mr. Murphy, that the Church Extension Society had ordered him to see that schoolhouse potentialities were developed to the utmost. Howells says something to this effect, that in America one has only to put on a peaked cap and a badge to be able to knock people about to his heart's content, and the people will submit as a matter of course. These great "Foundations" are putting on the cap and badge with a vengeance; and the knocking about is beginning, which may become an intolerable tyranny.

While we admire the zeal of Mr. Carnegie and others for peace, we must, as Christians, recognize that universal peace is at present as great a fad as the elixir of life or the philosopher's stone. The world is not to-day in the condition for it. The abolition of war is to be the result of the submission of the world to Christ, as Isaiah tells us, and of the coming of all nations to His Church with one consent to learn His ways and walk in His paths, something they are very

far from just at present. As, on account of our sins, war is inevitable, we must bear in mind that it is not an unmixed evil. It has the effect of strengthening authority; and society, growing more and more lawless every day, can afford to buy this good at a heavy price. It tends to extinguish civil discord; and an honest war in defence of country or the nation's right, is infinitely preferable to revolutions destructive of the rights of the individual and of society, and to the almost ceaseless internecine warfare between class and class. But most of all must one remember that war is one of God's chastisements. He permits it in order to bring the nations from their pride back to Him.

BENEFACTIONS OF 1910.

The year 1910, like its immediate predecessor, was one of extraordinary beneficence, the total donations and bequests by Americans for public purposes exceeding \$142,000,000. Of this amount \$98,000,000 represents gifts and \$44,000,000 bequests. These sums were distributed as follows: To charities of various kinds, \$56,000,000; to educational institutions, over \$61,000,000; to religious institutions, nearly \$13,000,000, and to art museums and public improvements, about \$10,000,000. The amount given to libraries shows a notable decrease. Among the distributors of these benefactions women hold a conspicuous place. During the year they gave nearly \$9,000,000 to charities; \$6,500,000 to schools and colleges; \$3,000,000 to museums, and \$2,500,000 to religious institutions. The largest amounts were donated, of course, by Mr. Andrew Carnegie and Mr. John D. Rockefeller.

The New York *Tribune's* list gives the following bequests and donations by Catholics: (1) Various donors to Santa Clara College, \$200,000; (2) Michael Cudahy, Chicago, to Loyola University, \$130,000; (3) Various donors to St. Patrick's Cathedral, New York, \$500,000; (4) Michael Corr, Philadelphia, will to charity, \$100,000; (5) Emily Lusby, Baltimore, will to Catholic University of America, \$100,000; (6) Rev. J. M. Healy, Gloucester, Mass., will to charity, \$250,000; (7) James L. Kernan, Baltimore, Md., gift for Home for Crippled Children, \$100,000; (8) Various donors to St. Thomas' College, \$175,000. No record is made of gifts amounting to less than \$100,000.

Under the terms of the will of the late Michael Cudahy, founder of the Cudahy firm of meat packers in Chicago, the following bequests were made to charitable institutions of Chicago: St. Joseph's Orphan Asylum, \$5,000; St. Vincent's Orphan Asylum, \$2,500; St. Elizabeth's Hospital, \$2,500; St. Joseph's Hospital, \$2,500;

Little Sisters of the Poor, \$5,000, and \$5,000 to the Convent of the Good Shepherd, Milwaukee.

By the will of the late Mgr. Griffin, of Worcester, Mass., his estate, valued at \$41,000, was left entirely to charity. The chief beneficiaries under the will are the following: St. John's schools, Worcester, \$20,000; St. Vincent's Hospital, Worcester, \$10,000, and St. Joseph's Industrial School, Millbury, \$5,000.

Mr. Joseph Friedenwald, a member of the Jewish faith, who died in Baltimore on December 24, bequeathed to His Eminence Cardinal Gibbons, as a mark of esteem, the sum of \$2,000. Among charitable bequests to institutions he also left \$200 to the Little Sisters of the Poor, Baltimore.

ECONOMICS

The rapid increase of land values in certain districts of New York is revealed in the application of the Ancient Order of Hibernians to Supreme Court Justice Amend for permission to sell its property at 116th street and Fifth avenue, New York City. The land was bought in 1902 for \$80,000. The Order has now received an offer of \$180,000 for it.

The great floods of Paris last winter convinced the Government of the need of improving the Seine, and the course which necessarily suggested itself was the deepening and straightening out of its channel so that whatever be the condition of its waters they may be carried off quickly to the sea. This brought up the idea, proposed many times, of making the river navigable for vessels of 600 tons, thus to convert Paris into a seaport. At present vessels ascend the Seine no higher than Rouen, and between this city and Paris the river has a winding course, inclined to shoals and sandbanks. Plans for its improvement were considered as early as the reign of Henry IV, and a canal which would admit steamers of 200 tons was designed under Charles X. The Freycinet ministry in 1878 began the improvement of the river bed, giving it a minimum depth of over ten feet, by which at certain seasons vessels drawing over nineteen feet can reach Paris. In 1885 it was proposed to deepen the river still further and straighten out its curves sufficiently to allow vessels of eighteen feet draught to reach Paris at all times. The straightening of the river supposed connecting canals and four locks between Paris and Rouen. The cost of the work was estimated at 150 million francs; it would cost at least 320 million francs to-day. Considering the project from merely a commercial point of view, one sees

that the cost makes it impracticable, as the tolls to be paid by ships coming to Paris would make the goods they might carry much more expensive than if they were brought over existing routes. On the other hand, the need of protecting Paris from floods, which threatened it again this winter, brings the scheme within the bounds of possibility.

Few realize how wasteful are the industries of which they boast. Sometimes the waste can be repaired. Thus the wasted forest can be replaced, the impoverished soil can be enriched. The metals are not consumed utterly in their use. Something perishes in each working of them, but the mass of iron or of copper can be used again and again. Other things can be used but once and then are lost forever. Such are sulphur, nitrates, phosphates, as a rule; but chief amongst them are mineral oil and coal. Of these there is a fixed supply that never can be replaced, and yet no natural wealth is wasted more extravagantly. A Westphalian colliery manager, Herr Förster, tells us that the coke ovens of his province alone pour into the air every year 70 billion cubic feet of illuminating gas, in other words, a supply for a city of 500,000 houses, allowing twenty four-foot burners to each house, or else all the lighting and not a little of the heating of a city of the first rank. The waste throughout the world, occasioned by coking only, can be conjectured from this example.

Several plans have been made to avoid this waste. Some propose to use the gas for the generation of electricity; others, to carry it at considerable distance in large pipes, supplying the villages and towns round about. The latter plan finds more favor in Germany, and arrangements are being made in Westphalia, especially in the Krupp's Collieries, to put it into practice on a large scale.

ECCLESIASTICAL ITEMS

In his report for 1910 the Rev. Wm. H. Ketcham, Director of the Bureau of Catholic Indian Missions states that the returns from the Society for the Preservation of the Faith among Indian Children for 1910 show a gain over the receipts of the preceding year. The returns have been as follows: From membership fees, \$10,268.62; special appeal of the Bureau, \$11,040.96; the Marquette League: Masses, chapels, etc., \$2,507.00; the Society for the Propagation of the Faith, \$3,840.73; total, \$27,657.31

"In the gross receipts for 1910 there has been a gain of \$6,174.68 over the preceding year," says Father Ketcham, but so far as membership fees are concerned those of 1909 were in excess; hence while the gross receipts for 1910 are

very encouraging, the falling off in membership fees causes some disquiet, since, it would seem, it is to this source of revenue that the Catholic Indian Schools must look chiefly for sustenance in the future. We urge all who may read this statement to take to heart the work of propagating the Preservation Society and to aid in making it known, to the end that, year by year, the little rivulet of material aid to the schools of which it is now the source, may steadily increase into a swelling tide that will meet the full demands of Catholic Indian educational work."

As a number of sensational reports have been printed in the secular press concerning the health of Archbishop Ryan of Philadelphia. Mgr. Turner, the Chancellor, denied them officially on January 4.

"His Grace," he said, "is in excellent health and has been since he recovered from the severe cold which he contracted by exposure to the inclement weather that we experienced during the holiday season of 1909. These rumors of his illness are without foundation, and the Archbishop is busily engaged in the discharge of his regular duties. The solemn high Mass of New Year's morning was celebrated in his presence, and this afternoon at four o'clock in the Cathedral chapel he presided over a conference of the diocesan clergy."

In his official paper, the *Toronto Catholic Register*, of Dec. 22, Archbishop McEvay makes the following announcement concerning the condition of his health:

"Notwithstanding the devotion to his service of the best possible medical assistance, and the outpouring of the pious prayers of his faithful priests, religious and and people, he has not so far experienced any appreciable gain in strength; and, whilst assured of no immediate danger, he is nevertheless fully cognizant of the gravity of his condition and fully resigned to the will of God in his regard."

Bishop Heylen of Namur, President of the Permanent Committee of Eucharistic Congresses, has recently been in Spain perfecting the arrangements for the twenty-second Congress, which will be held in Madrid, June 25, 26, 27, 28 and 29, under the presidency of the Cardinal Primate, the Archbishop of Toledo, and the Bishop of Madrid. On June 29 there will be a solemn open-air Pontifical Mass, and in the afternoon the usual grand procession of the Blessed Sacrament to the altar of repose, which will be set up in the Square of the Almeida of the royal palace. The King and the royal family will assist. The next day Mass in the Mozarabic rite will be cele-

brated at Toledo, followed by a night of adoration of the Blessed Sacrament at the famous shrine in the Escorial.

According to the English Catholic Directory for 1911 there are 12,155,000 Catholics in the British Empire, divided into the jurisdictions of 190 Sees. Of these 44 are in British America, with a Catholic population of 2,890,000; 41 in British Asia, population, 2,150,000; Australasia, 31, population 1,000,000; British Africa, 22, population 357,000. In Great Britain the priests now number 4,302 (regulars, 1,544), an increase of 30 regulars and 34 seculars during the year. The increase of churches, chapels and stations in Great Britain during the year was 17.

PERSONAL

His Eminence Cardinal Gibbons was the guest of honor on January 8, at the annual Cardinal's Day celebration at St. Patrick's Church, Washington, D. C. The solemn high Mass, at which the Cardinal occupied the throne in the sanctuary, was celebrated in the presence of a number of foreign diplomats, Cabinet members, Government officials and several hundred specially invited guests.

Following the Mass a luncheon was given in Cardinal Gibbons' honor at the rectory by Rev. Dr. William T. Russell, Pastor of St. Patrick's. About one hundred of the special guests were present at the luncheon. The place of second honor was occupied by Baron Hengelmüller, the Austrian Ambassador, who is dean of the diplomatic corps. The other diplomats present were Jonkheer Loudon, the Netherlands Minister; Chang Yin Tang, the Chinese Minister, and Señor Don Juan Riano, the Spanish Minister. Other guests at the Mass and luncheon were Attorney-General Wickersham, Secretary of the Interior Ballinger, Secretary Nagel, of the Department of Commerce and Labor; Chief Justice White and Associate Justice McKenna, of the United States Supreme Court; Senators Beveridge, Scott, Bacon, Aldrich, Carter, Purcell and Taylor; Speaker Cannon, Representatives Champ Clark, J. E. Ramsdell, Olcott, C. V. Fornes, J. A. Gouldon, T. E. Ansberry, J. F. O'Connell, J. J. Fitzgerald, J. M. Graham, J. H. Keliher, M. E. Driscoll, H. J. Dupre and F. J. Mondell. There were also Surgeon-General Torney, of the army; former Surgeon-General O'Reilly and General John M. Wilson, Rear-Admirals Rand and Sands, of the navy; Major Sylvester, Chief of Police; Dr. Hannis Taylor, former Minister to Spain; Commissioner of Labor Neill, District Commissioner Rudolph, former District Commissioner West, Major W. A. McCathran, Judge De Lacy, Judge Mullowny, Justice Stafford, General George H. Harries, Thos.

C. Noyes, Rt. Rev. Mgr. T. J. Shahan, President of the Catholic University; Rev. J. L. Himmel, President of Georgetown University.

High tributes of esteem were paid to the Cardinal by Baron Von Hengelmüller, the Austrian Ambassador; Chief Justice White, of the United States Supreme Court; Attorney-General Wickersham, Speaker Joseph G. Cannon, Senator Beveridge and Representative Champ Clark in scintillating speeches of an informal character.

Cardinal Gibbons was given an ovation when he rose. He spoke of the high character of American statesmen and of the patriotism of the people, their devotion to their country and to the Higher Power.

Chief Justice White spoke of his affection for Cardinal Gibbons and paid a splendid tribute to his character and service. Attorney-General Wickersham spoke of the Cardinal as a "citizen of world-wide importance."

SCIENCE

The successful application of the principle of the machine gun to rapid-firing artillery has just been announced in German army circles. The main difficulty that had to be overcome was the cooling of the guns, and this has been effected by utilizing part of the force of each recoil to inject a stream of water into the barrel. The rapidity of firing has been increased threefold over the ordinary rapid-fire gun. The invention has a wider range of practicability in stationary than in field artillery.

* * *

Signor Agostino Ravelli, an Italian engineer, lays claim to a definite solution of the problem of utilizing the energy of ocean waves, and has patented his invention in twenty-two countries. The machine consists of an inclined plane on a two-wheeled support which is run into the sea. A mechanical contrivance transfers the wave energy to a rotary wheel and thence to the source of work. The machine measures nineteen feet over all and develops power more economically than any machine that has ever been invented.

* * *

It has recently been found that peat, containing not more than sixty per cent. of water and in a moderately fine state of subdivision, can be handled most successfully on a large commercial scale. As much as 900 H. P. hours in the form of power gas can now be obtained from 1,000 kilograms (2,204.6 lbs.) of the dry material, while eighty-five per cent. of the nitrogen is obtained as ammonium sulphates. At Dammer Moor, Hanover, there is a 4,000 H. P. plant which fur-

nishes all the power for the town of Osnabrück. With this use of peat, morlands which have long lain waste have now been rendered fertile. With the renewal of the peat there is a possibility of supplying a 4,000 H. P. plant which will work continuously for an indefinite period on an area of 790 acres, by removing the peat to a depth of three meters (9.8 ft.) over an area of 39½ acres, and allowing twenty years for its renewal.

* * *

In an attempt to rival daylight and at the same time to avoid the present unsightly fixtures, a new method of illumination is fast becoming popular. Overhead skylights play the most important rôle in the new process, with 60-watt tungsten lamps as the light source. Lamps of this type are used because of the close semblance of the spectrum of tungsten to that of the sun. The lamps, equipped with special deflecting mirrors, are concealed two feet above sheets of sand-blasted glass. Thus the light, softened on penetrating the frosted glass and concentrated by the mirrors, is focussed mainly on the walls rather than scattered on the floor. This method has a special significance in art galleries.

* * *

In the *Astronomische Nachrichten* No. 4458 A. Wedemeyer, of Schlachtensee, concludes an article on the determination of geographical position in the polar regions with these words: "I believe, therefore, that I am justified in maintaining that the note books of polar explorers, inasmuch as they contain only observations of altitudes of the sun, cannot be taken by astronomers as establishing a proof of their having reached the pole."

F. TONDORF, S.J.

OBITUARY

Cardinal Francesco Segna, Prefect of the Congregation of the Index Expurgatorius since January 18, 1908, died in Rome on January 5, of heart disease. He was born on August 31, 1830, and created a Cardinal May 18, 1891. He had held many important offices in the Roman Curia.

The Rev. Hubert J. Peters, S.J., who died in St. Ignatius' College, Chicago, on January 3, was best known in recent years for his work among the poor, as moderator of a St. Vincent de Paul conference. Until his last sickness he was, in spite of years, a man of youthful enthusiasm and tireless energy. He was born in Belgium, August 22, 1832, and entered the Society of Jesus in Missouri, after his ordination to the priesthood. His work was done principally in St. Louis, Omaha, St. Mary's, Cincinnati and Chicago, and was mainly of a parochial

kind, with the exception of some years spent as a college official in Omaha and in St. Mary's, Kansas. Omaha friends of Father Peters will recall that he was one of the little band sent to their city to found the school which has developed into the Creighton University.

Mother Mary Alphonsus Atkinson, Superior of the Maryland Sisters of Mercy, died at Mount St. Agnes Convent, January 4, aged eighty years. Mother Alphonsus was born in Liverpool, England, in 1831, and educated in Belgium. At twenty-four she came to this country and two years later entered the novitiate of the Pittsburg Foundation of the Sisters of Mercy, which about that time had opened a house in St. Peter's Parish, Baltimore. In 1861 she became Superior of the community, an office she held till her death. At the outbreak of the Civil War the Sisters under her direction offered their services to the Government, which were accepted and the Douglas Hospital, in Washington, remained under their charge until the close of the war. A similar offer was made by Mother Alphonsus at the outbreak of the Spanish War, and the Sisters did noble work as nurses at Chickamauga and other Southern camps.

Under the direction of Mother Alphonsus the central building of the present St. Agnes College was purchased in 1867, and the boarding school was established two years later. This flourishing institution now stands as a monument to her faithful work. The funeral of this distinguished nun was attended by many of the clergy of Baltimore and elsewhere. His Eminence Cardinal Gibbons was present in the sanctuary during the Mass of requiem and gave the final absolution.

Sister Isidore died at St. Joseph's Convent, New Orleans, La., on January 6, aged eighty-five years, sixty-four of which she had spent in religious life. She was born at Havre, France. During several epidemics in New Orleans she nursed the sick, and in some instances helped to bury the dead. Once she herself was near death from yellow fever, but recovered. During the Civil War she nursed the soldiers of both armies.

Rev. Dr. John D. Kennedy, Rector of St. Joseph's Church, Danbury, Conn., died on January 7. He was born in New Haven, January 27, 1864, and was ordained June 22, 1889. He was known throughout Connecticut for his zeal for Catholic education and social improvement. During the great hatters' strike in Danbury he acted as arbitrator and effected an amicable solution of the trouble between the employers and their men.

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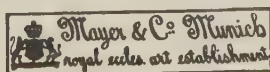
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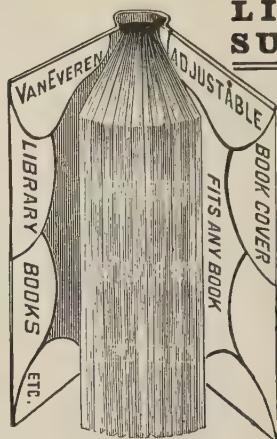
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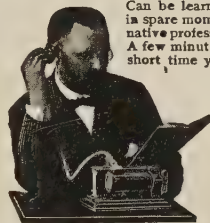
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CHRONICLE

Reciprocity with Canada.—Events of the current week in Washington indicate that Canada, already a nation in everything but name, has taken another step toward actual sovereignty. Six distinguished ministers of the Canadian government have assembled in our national capital to negotiate a treaty of reciprocity with the United States. The gathering is unique as well as significant. While of course acting with the approval of the British imperial government, these Canadian statesmen have the status of representatives of an independent nation. Through their action, says the *New York Evening Mail*, the Dominion virtually exercises the diplomatic authority of a sovereign power, and it is a gratifying circumstance that the negotiations begun under such significant conditions give abundant promise of a satisfactory conclusion.

Our Greatest Warship.—The most powerful fighting ship in the American navy was launched on January 14 at the yards of the New York Shipbuilding Company, Camden, N. J. The principal dimensions of the great battleship are: length over all, 562 feet; beam over armor, 93 feet 2½ inches; draft, 28 feet 6 inches; displacement 26,000 tons. The contract calls for a speed of 20½ knots. When completed the Arkansas will have greater broadside gun power than any ship now afloat. She will mount twelve 12-inch guns in six protected turrets. A battery of twenty-one 5-inch rapid fire guns has been provided to meet torpedo boat attacks. It will take 1,030

men and 85 officers to man the new battleship when she takes to the seas. Each turret will be covered by twelve inches of armor, and the entire working of the guns will be done by electric motors. Electric ammunition hoists will supply the turrets, and there will be a complete telegraphic system throughout the ship. She will carry four hundred tons of fuel oil. The Arkansas will be fitted out for a flagship, and will probably cost \$10,000,000 when completed. The keel was laid in January, 1910, and she is now about 60 per cent. completed.

Commander Sims Reprimanded.—President Taft ordered that Commander W. S. Sims, who at a recent dinner given by the Lord Mayor of London to the American battleship fleet pledged American support to Great Britain, should be publicly reprimanded. The offending utterance in the naval officer's speech was this: "If the time ever comes when the British Empire is seriously menaced by an external enemy, it is my opinion that you may count upon every man, every dollar, every drop of blood of your kindred across the sea."

"His offense has been so conspicuous," said the President in his letter to Secretary Meyer directing the reprimand, "that the action of the department in reproving it should be equally so." Naval officers while abroad, the President declares, are under obligations not to do or say anything that will embarrass the United States.

The publication of the President's letter reprimanding Commander Sims will mark the extent of his punishment as such publication if the usual course is followed will meet the requirements of proper publicity.

New Head of Steel Trust.—James A. Farrell, who has been president of the United States Steel Products Company since its organization in 1903, has been named successor to William E. Corey as head of the United States Steel Corporation. The selection was made by the finance committee of the corporation and as it was unanimous the election of Mr. Farrell by the board of directors at its next regular meeting on January 24 will, it is said, be merely a formality. The new president has been connected with the manufacturing and commercial departments of the iron and steel industry for more than twenty-five years and has shown great business capacity as president of the Steel Products Company which has control of the export trade in steel.

Canada.—The Washington correspondent of the Montreal *Star* declares that the chief promoters of Reciprocity are the American newspapers who seek to get hold of the Canadian pulpwood forests, and that other matters are introduced merely as a blind. Many Chambers of Commerce from the Atlantic to the Pacific have protested against the making of any treaty before their views have been heard. Sir Wilfrid Laurier and the Cabinet received a deputation of manufacturers representing all parts of the Dominion which urged the dangers of reciprocity. It said, 1, The customs regulations of the two countries make it easier for American goods to enter Canada than for Canadian goods to enter the United States. Goods can be entered in Canada in almost every town of any importance: in the United States they can be entered at points, comparatively few, along the frontier. 2, It would turn back to the United States American capital invested in Canadian factories. 3, It would necessitate the increase in English preference proposed by the Farmers' deputation. 4, It would check development of trade within the Empire, the surest foundation of property since it cannot be destroyed in a moment by foreign legislation. 5, The farmers have no real grievance. They are getting 5 per cent. more for grain, 48 per cent. more for cattle and 35 per cent. more for dairy products than ten years ago. Sir Wilfrid promised to do nothing to disturb Canadian manufacturers, but expressed his hope that some measure of reciprocity could be found that would benefit everybody. The lumber men have protested against the removal of export duties. Mr. Borden fears that an unsatisfactory treaty may be pushed through by a party vote.—William Stewart, member of the firm contracting to build the Grand Trunk Pacific in British Columbia, not being allowed to import labor from Asia, has gone to Scotland for it. He hopes to get 5,000 men who will afterwards settle in the country.

Great Britain.—The colliery strikes in Wales are practically over, and work is also about to be resumed in the shipyards on the Clyde and the Tyne.—Wilfrid Hardy has been committed for trial at Chesterfield for shooting at the police.—Another German spy has been arrested. He was seen examining the works at Dover

with field-glasses and making sketches or notes. He turned out to be an ornithologist studying bird life, and Major Finch—an appropriate name—discharged him. But why was he studying birds on the Dover fortifications?—Arnold H. Mathew, famous as the Old Catholic Bishop of Great Britain, Ireland, the Isle of Man, the Channel Islands and Berwick-on-Tweed, etc., is being deserted by his followers. He had been using as his cathedral the chapel of a Congregationalist minister named Lambert whom he ordained, until Lambert transferred his chapel and his allegiance to the Established Church. The Dutch Jansenists, from whom Bishop Mathew received consecration, rebuked him for his irregular conduct in consecrating some time ago two discontented priests who wanted the episcopal character but did not want to leave the Catholic Church. The Bishop replied by declaring the "Western Orthodox Catholic Church in Great Britain and Ireland," apparently himself, autonomous. He renounces the Jansenist Archbishop of Utrecht because he finds "the small remnant of the ancient English Church still surviving in the Netherlands" i. e., the Dutch Jansenists, is in error on the following points: 1, It rejects the Council of Jerusalem of 1672, and consequently the Seven Sacraments. 2, It rejects the Invocation of Saints. 3, It uses a new and unauthorized liturgy. 4, It omits the Pope's name in that liturgy. 5, It has abandoned the daily Mass. 6, It has given up holy images, relics, etc. 7, It admits Protestants to communion, and allows Anglican ministers to celebrate their communion-service on its altars. "Quos Deus vult perdere dementat prius." But we trust Bishop Mathews' case is not hopeless. He has done well in cutting adrift from the Jansenists, and we pray that he may now return penitent to the Catholic Church.—Birmingham gun-makers complain of loss of trade due to the confiscation of their goods by British cruisers in the Persian Gulf. Nevertheless an official statement of the import of arms into Muscat, the distributing point for the Persian Gulf, values it for last year at £103,000. Belgium contributed 34 per cent. of the total; England 23 per cent., and 21 per cent came from Germany. Hence a good many Birmingham guns must still be reaching the Afghan tribesmen to be used against British soldiers.—It seems certain that only two men were engaged against the police and soldiers in the "Battle of Stepney." The police deny that they attempted to smoke the men out, and give various explanations, more or less probable, of how the house caught fire.—Captain Weigall, Unionist candidate in the Horncastle (Lincolnshire) by-election, puts Tariff Reform in the background and proposes to make his contest on the constitutional question only. Tariff Reformers threaten to oppose him.—Ten election petitions have been filed, nearly all against Unionists.—Lloyds quotes 20 per cent. to insure against failure of the coronation to take place by June 20, the appointed day, and is doing considerable business. It quotes the same rate against another general election before January

1, 1912, and 5 per cent. against Lloyd George becoming prime minister within the same period.

Ireland.—A lecture delivered by Rev. Dr. Butler, O.C.C., for the benefit of the Dublin Conferences of St. Vincent de Paul, drew a significant statement from Mr. J. Redmond, M. P., who presided. The lecturer having described the Government's attempt to impose, as a condition to Emancipation, its Veto on the appointment of Bishops and other Catholic dignitaries and to make the priesthood its pensioners, show how priests and people rejected the proposals, insisted on Emancipation untrammelled by degrading conditions, and finally won it. Mr. Redmond pointed out that the wisdom of rejecting half measures, manifest in the struggle for religious freedom, was equally applicable to this present struggle for national freedom. The fact that O'Connell and the Catholic masses on that occasion took their politics not from Rome but from Ireland should assure their Protestant countrymen of the groundlessness of the "Rome Rule" bogey. Now as then the Irish people are absolutely devoted to the Holy See, more so perhaps than any race since Christianity was established, and will so remain; but the Parliament of Ireland will not accept political dictation from any place outside of it. The only revenge that Irish Catholics will take on Protestants for the wrongs of the past is to extend to them equally with themselves the rights and privileges of free men. —Sir Peter Bam, the South African statesman, who took a leading part in settling the Boer question and completing the South African Union, having taken up residence in Ulster with his Irish wife, is trying to arrange a conference between leading Irishmen of all parties similar to that which brought about autonomy in his own country. His assumption is that Home Rule is certain, and therefore that the most competent and influential Irishmen should get together to make it as useful and workable as possible. —The Government has instituted inquiries in the Irish Boards and the British Treasury as to Ireland's financial standing, its expenditure and revenues, past and present, its future needs and probable resources, so as to have ample material for framing the financial clauses of the Home Rule Bill. Ministers, as well as Irish members, recognize that the crux of the problem is finance. —Mr. Boland, M. P., shows in *The Irish Industrial Journal*, that Ireland's exports to the United States have risen from sixty thousand dollars in 1865, to two millions in 1880, and seventeen millions in 1909. Meanwhile the imports from the United States rose from six millions in 1865, to sixty-eight millions in 1880, but declined to twelve millions in 1909. Ireland now holds sixteenth place among the countries exporting goods to the United States.

France.—There is a shock for the promoters of Feminism in the fact that supposedly progressive France has rejected the claim of Mme. Curie to a seat in the

Institut de France. The five Academies which compose the Institut met in joint session and after an animated debate decided by a vote of 86 to 52 that the election of women was against the immutable tradition of the Institut, but it was declared at the same time that such action did not interfere with the individual action of the Academies themselves. The *Correspondant* alleges as a reason that Mme. Curie was a foreigner by birth, and became French by marrying M. Curie. She is now a widow. If she marries a foreigner she loses her nationality. Shall we make her sign a paper not to marry again or not to marry a foreigner? For she must remain French to keep her seat in the Institut. Moreover, M. Branly, who had something to do with the invention of wireless telegraphy antedates her; and although a gentleman always gives precedence to a lady, yet the Institut recognizes not the inventors but the inventions, and they are sexless. Now the only possible objection to Branly would be that he is a professor in the *Institut Catholique*, but no scientific man would object to him on that score.

According to the *Matin* one-fourth of the patients in the maternity hospitals of Paris are there in consequence of criminal operations. Thus the total of puerperal maladies is continually on the increase. In 1903 it was 1959; in 1908 it had leaped to 4142. This is independent of household cases, which are probably five times as great. According to G. Bertillon the minimum of criminal cases in Paris amounts to 50,000. This figure appears too small to the writer who reckons the number of births prevented at 70,000 a year. For the whole of France he rates it at 450,000 to 500,000 a year. One physician writes: "I don't care about the morality of it at all, but I know this that they are murdering the women, and physicians are guilty in not using plainer language to their patients, so as to let them know the danger."

The superstition about the wonderfully well-kept streets of Paris is on the point of being dissipated. Although \$3,000,000 are annually expended on them and 5,000 men are employed to keep them in order they have fallen into a chronic state of deplorable neglect. It is astonishing to hear one of the chief officials speaking of the "filthiness" of Paris; and yet the general budget of the city has gone up to what the Reporter of the Estimates regards as the limit, namely, \$77,250,000.

Demonstration in Metz.—An order of the police authorities in Metz forbidding a French Chauvinistic club to hold a meeting, the program of which had been judged ill-advised, led to a noisy demonstration against those officials. When, as if by prearrangement, a tumultuous mob gathered in the public square before the statue of Marshal Ney and began to sing treasonable songs and to indulge in anti-German outcries, the assistance of the military was invoked to quell the disorder. In the charge ordered to clear the square many persons were more or less seriously wounded and a large number of arrests

were made. The disturbance was sharply handled, as the authorities suspected an intimate connection between this outbreak and the Social-Democratic meeting of a day before. During this latter unlooked for bitter criticism had been directed against the proposed constitution now being prepared for the Reichsland, and strong pro-French sentiment had been manifested.

German Cable to Brazil.—The steamer *Stephen* sailed from Bremen to lay from Monrovia, Liberia, to Pernambuco, the remaining stretch of the new cable line connecting Germany with Brazil. It is expected that communication will be opened at the end of March. The enterprise belongs to the German South American Cable Company, which has been subsidized by the German government. The line is the first to connect Germany directly with South America and will extend from Cologne to the Canary islands and thence to Liberia and thence to Pernambuco, Brazil. z

The Moabit Riots.—Final pleas were presented in the trials arising out of the September rioting of the Moabit mine workers. The case, which, because of references made to the troubles by prominent speakers in the Reichstag became a *cause célèbre*, has been occupying the attention of the chief judge in the criminal section of the provincial court since early in November. The State prosecutor had asked for imprisonment in terms varying from six to eighteen months in the case of thirty-eight of the rioters brought to the bar. The accused stood charged with sedition, riotous assembly, injurious acts, threats and the like. The sentences imposed were more severe than had been looked for. Twenty-nine of the accused were sentenced to terms in prison ranging from one month to three years and a half. Three others were fined and the rest were acquitted. The actual trials lasted forty-four days. Eighteen other rioters, alleged ringleaders, are now on trial.

Belgium.—A disruption of the Catholic party is no longer a possibility. At a banquet which took place on December 19, in Alost, at what was very appropriately called l'Harmonie Royale, the venerable statesman, M. Woeste, said: "The division in our ranks lasted only a few minutes. Every difference is long since forgotten. There is something that primes over personal opinion; and when I saw there was danger ahead I gave my hand to the Prime Minister. Fight for your religion," he added. "Fight for your schools. The victory is ours, if we keep up the fight. Let us cling to our Catholic faith, and pray for those who have lost that priceless treasure." There was no end to the applause.

Austria's New Cabinet.—Minister-President von Bienerth was successful in his efforts to select a cabinet which would prove unobjectionable to the many groups making up Austria's parliament. The new ministry which with three exceptions is made up of those who held portfolios in the cabinet that recently resigned, re-

ceived the Emperor's approval last week. The criticism of the press regarding the body is generally favorable, although reading between the lines one can see a common sentiment that the cabinet is a makeshift, and that it will not have a long life. The organs of the German party express dissatisfaction over the marked consideration shown to the Polish members of parliament and to the demands they have put forward.

Portugal.—The Provisional Government has converted the convent of Suellas into a national museum. Among the first exhibits are the garments worn by Buisa when he killed King Carlos and Prince Felipe, the heir to the throne. It will be remembered that Manuel was wounded in the same tragedy. The postage stamps of the defunct monarchy continue in use without surcharge. Foreign Minister Machado has assured the correspondents of outside papers that the country is tranquil, that the economic conditions are excellent, that there is perfect discipline in both army and navy, and that in the month of April there will be a free and open election for a constitutional convention. He added that telegrams were to be rigorously censored. Meanwhile, many wild rumors are rife. The partisans of Prince Miguel of Bragança are bestirring themselves; the Radicals clamor for more activity in the ministers; and threats are made of a revolution against the revolution. Queen Maria Pia, grandmother of Manuel, is said to have become hopelessly insane.

Spain.—Cardinal Aguirre, Primate of Spain, has issued a call to the Spanish hierarchy for their cooperation in the work of the twenty-second Eucharistic Congress, to be held in Madrid. "United in the same love for the Divine Victim immolated for our sins," he says, "as we are united in the same faith and the same hope, let us gather round the Sacrament of Unity, putting aside, before we reach the altar, whatever grudge or discord we may harbor." The Spanish cabinet has been reconstructed with Señores Alonso Castrillo, Salvador and Casset as Ministers of Government, Public Instruction and the Interior, respectively. Contrary to expectation, ex-Premier Moret's friends received no recognition. King Alfonso's visit in the royal yacht *Giralda* to Spain's possessions in Morocco has aroused great interest and enthusiasm. The tribesmen gathered from far and near to take part in the festivities. An arrest which was surrounded with much mystery was made in Saragossa, the popular persuasion being that the police had seized an emissary of Don Jaime, the Carlist claimant of the throne.

Mexico.—The press continues to assert that the funds for the insurgents come from American sources with headquarters in Chicago. President Diaz is represented as quite dissatisfied with the ill-success which has thus far attended the attempts of the Mexican war department to restore order.

QUESTIONS OF THE DAY

A "Ferrer School" in New York

Reference is made in the educational column of this issue of AMERICA to the celebration in New York, on January 6, of the formal announcement of the foundation of a Ferrer School in this city. One is gratified to learn that the reputable newspapers of the city are not content with the curt notice of the meeting to which they give space in their news columns. The *Evening Sun* editorially affirms that we do not need Ferrer schools here. Conceding that "the evidence is now pretty conclusive that the whole tendency of the institutions established in Spain by Ferrer was anarchistic," and that these schools "were opposed to all authority and not merely to that of the Church," it adds: "One is forced to conclude that such schools having been set up here would help in a systematic propaganda against our institutions for which we are prejudiced enough to have some regard. The personages who sat on the Webster Hall platform last night hold what might be called tolerably advanced views on the sort of individualism that they affect, so advanced that it is not pleasant to think of them teaching the young idea how to shoot." The implied condemnation of the Ferrer Schools is not couched in the serious and vigorous strain one likes to note in the *Sun's* usual flaying of dangerous social experiments, still the editorial does indicate a sufficient reason why our people should not tolerate their establishment in our cities and one is grateful for small favors.

The *Times* is more to the point. Admitting that "Francisco Ferrer's schools in Spain were primarily and avowedly schools of revolutionists," it finds an explanation if not a justification for the existence of anarchistic and revolutionary tendencies among a large part of the city's East Side population in the cruel and oppressive governmental and social régime prevailing in many of the countries from which that population is drawn. "But," it adds, "the people of this country do not feel that they are born into such conditions. . . . There are not enough Americans of native parents in this city, or in any city, to swell the roll of a single Ferrer School. The school that has just been started is exotic. The associations of Black Hand are exotic. Both are mischievous."

The attitude of both newspapers is, in a way, worthy of commendation. Indeed, were their point of view to be considered only in the light of their condemnation of the institution in question, it would be a genuine pleasure to align oneself side by side with them in the position they take. But, doing this so well, why do they offend in another detail and, by a gratuitous sneer in their discussion of the Ferrer Schools in other lands, almost nullify the effect of the judgment they pass on such institutions among ourselves?

Both the *Sun* and the *Times* appear to find no reason of condemnation and no cause of surprise in the establishment of Ferrer Schools in Spain, the former going so far as to say: "there can be no doubt that as freedom of thought and freedom of speech were stifled in Spain, the schools must have had great effect." Probably some will not deem it quite fair to hold our modern dailies to a strict accounting for sudden veerings about in opinion, but it does not appeal to the average reader as even ordinarily consistent to find this statement occurring in a journal which as late as October 14, 1909, pronounced King Alfonso's decision to disregard personal consequences, and to let justice take its course in Ferrer's case "the most courageous act of his reign." Then it felt called upon to make no reference to any lack of "freedom of thought" in Spain. What this misguided man's teachings had led to in Barcelona, was an injury done to the State itself, and one which no generous impulse of the young King could be expected to condone.

But quite distinct from the want of consistency one may note, and certainly a decidedly reprehensible feature in a great newspaper's conduct, is the assumption of a position which radically vitiates the very contention it is endeavoring to uphold. Spain, be it said, is not a country in which "freedom of thought and freedom of action are stifled." It is not a country in which, as the *Times* states: "the cruel and oppressive governmental and social régime explains, if it does not justify, the existence of Socialists, Anarchists, Rationalists, Libertarians, and all manner of radicals, who have been born into conditions of protest and rebellion." The Spanish Government is legitimate, it rules through a fixed constitution, and one article of that document (Article 13, Section 1) guarantees the right of free speech and free press. An entirely satisfactory evidence of the safeguarding of this right is at hand in the story of Spain's dealings with the very schools the *Sun* and the *Times* are discussing. Ferrer's so-called Modern School, in its various branches, was founded in Barcelona in 1902, and later in other cities, and the teachers and writers of it have never been molested or called before any tribunal for their speeches or writings. For eight years, therefore, Ferrer taught what he desired in his schools and no one interfered with him. There are plenty of other teachers in *La Escuela Moderna* who have never been molested, notwithstanding the bloodshed of the Barcelona riots; although even here in the United States such occurrences would be likely to turn strongly to their disadvantage. If in Spain "every considerable city is a camp of revolution suppressed by the military," as the *Times* chooses to assume, to give questionable point to its reasoning, it is in a condition that has arisen from no liberty-crushing oppression on the part of the governmental and social régime obtaining there.

In Spain, as in the United States, and in every other nation, there is a basic reason which amply justifies the rigid exclusion of schools that teach the destructive tenets

of Ferrerism. It is the fundamental right every lawful government has to defend itself against rebels from within or aggressors from without. It is the right which leading dailies of America accepted without flippant flings at fancied conditions in other lands, when following the murder of President McKinley by an anarchist, they hysterically demanded the immediate execution of the criminal and the most drastic suppression of anarchistic propaganda. Somehow these great American dailies have short memories. How easy it would have been for Spain in that day to have declaimed against the "stifling of free thought and freedom of speech" in the United States!

Unfortunately Emma Goldman, Alexander Berkman, Bolton Hall, Charles Edward Russell, and the other pronounced Anarchists and Socialists who on January 6 attended the New York east side meeting that organized the "first Francisco Ferrer School in America" probably will not have forgotten the incidents crowded into the days immediately following the Haymarket riot in Chicago or the McKinley murder in Buffalo. They probably retain a vivid recollection of the unanimity with which the press then proclaimed that not only the actual murderers of public officials should be promptly executed, but also the advocates of murder, as being far more guilty than their dupes. They, no doubt, have not permitted the memory to lapse of the zeal manifested by legislators on those occasions in drafting laws to check the violent speech of intemperate leaders who inspired their ignorant followers to these unlawful acts. And they may, nay, some of them have publicly assured the world that they do recognize in all these incidents just as marked a disposition on the part of authority in the United States to stifle freedom of thought and freedom of speech, as that which Spain is affirmed to have shown when, overlooking the master's dupes, she put her finger on the cause and executed the prime organizer of murder. Peradventure it is precisely because of this conviction that Emma Goldman and her tribe, reiterating the Ferrer cry of "abolition of all existing laws," are just as eager to establish here as in Spain schools in which shall be spread the educational ideas of Ferrer in order to bring his scheme of social development to the front among us.

The *Sun* and the *Times* are unquestionably sincere in their editorial protest against the institution in America of a social propaganda primarily and avowedly revolutionary in its tenets, and against the opening of schools opposed to all authority. Are they as wise in the manner in which they voice their indignant expostulation? Were it not infinitely more to the point they seek, to cease exploiting their mistaken parable against Spain—to let Spain alone and, with an eye to evident needs at home, manfully to stand for simple right principle and to assert what is incumbent upon orderly government everywhere?

M. J. O'CONNOR, S.J.

Graf Franz von Ballestrem

In the death of Graf Franz von Ballestrem, on December 23, 1910, the Catholics of Germany lost one of their great leaders. One of the organizers of the Centre party in 1870, and, with the exception of five years (1893-8), an esteemed member of the party during its forty years of busy activity in the Reichstag; once chosen Vice-President of Germany's imperial parliament, and twice honored by an election to the presidency of that body, Graf von Ballestrem counted all the honors which came to him as nothing in comparison with the glory he had won among his coreligionists as a valiant defender of his Church in those dark days when sturdy defence of Catholic faith and principle was especially needed. A lifetime co-worker gives us the following appreciation of his friend:

"On December 23, there entered into the joys of eternity's Christmastide, a man whom the Catholics of Germany not only admired and revered, but whom they loved with heartfelt love. Graf Franz von Ballestrem will live in the memory of the younger generation among us as the honored President of the Reichstag. He was, in truth, a President without peer among all who have guided the destinies of that body, even his political opponents admit his rightful claims to high regard for his service in that capacity, and they willingly concede him first place in the distinguished line of men who have filled the position. Aye, our Liberal friends do not deny that he is to be preferred before that excellent President, von Forckenbeck, their own great leader, because of his extraordinary evenness of temper and cheeriness of disposition which worked such wonders in the critical conditions von Ballestrem so often faced in parliamentary crises. True there are those who speak of his "cringing before the throne," but these are petty minds. They have not breadth of view to permit them to understand that while Ballestrem, as a distinguished officer in an aristocratic troop, as a noble of "bluest" blood, with all the family traditions therein implied, as a loyal Prussian and a devoted Christian subject, was a Monarchist to the finger tips, yet was he, too, an upright citizen who recognized his duty to prove his love for King and Fatherland by vigorous opposition to projects he deemed inimical to their interests.

"We of the older generation of the dead man's coreligionists and party associates find, too, appealing cause for pride in the success that came to him as President of the Reichstag during the years 1898-1903; but it is the memory of his priceless service as veteran leader of the Centre party which specially makes our hearts to throb with grateful love of him. He was considerably younger than its other leaders, Reichensperger, Windthorst, Frankenstein, and Schorlemer, but he was aligned with these older men in the early struggles because the bitter days of the party's first establishment happened to call him to political life whilst still a young man.

Declared unfit for further service in the army, following a serious fall from his horse during the campaign of 1870, he enlisted for service with the *ecclesia militans* in the new party gathering to its defence. No honor that later came to him was more notable in itself, nor more highly reputed by the young leader, than that his Catholic countrymen bestowed upon him for his campaigning in Silesia during the early '70's to organize the Centre party and for his assistance in preparing the call to arms then used to arouse the people. The enthusiastic outpouring of his people's affection then lavished upon him amply repaid him for the term of imprisonment he spent in a Prussian fortress because of his valiant sharing in those labors.

"To rightly measure the political and moral effect in that day of the activity of the young nobleman, one needs but to recall how the Government, aided by the Free Conservatives, then so strong, made use of every influence and of every craft to win over the Catholic nobility of Silesia to the side of Bismarck and of Falk. Graf Franz von Ballestrem fought its every move with desperate courage, and foremost among those who sought by word and example to hold their class together in loyal fidelity to the Church and for her civic rights, he waged a winning fight for a fearfully tried people. Who shall forget the memorable day on which our gallant leader faced the then all-powerful Bismarck and by a single brave word confounded him. It was in 1874, and the Iron Chancellor had used all his wily power of speech in an effort to connect the Catholic party with the miserable attentat of Kullmann upon the King. "Bosh!" said Ballestrem, and the tale was shattered. Then, as always, he proved true to his life's axiom: "Do right and fear no one,—yes, no one on earth."

Surely we shall have offered to us soon a popular life of this hero of our people; a life that will thrill us ancients with the glory of its story, and that will inspire our younger people with courage to do like service for their Church."

The Immigration Problem

War, oppression, poverty, and the spirit of adventure have in turn shaped the destinies and directed the course of the nations and tribes which from time to time have abandoned familiar scenes, if not ancestral homes, and, like the Chosen People of old, have journeyed across seas and deserts in search of a promised or hoped for land where peace and plenty should smile upon them or daring could find its chosen field. In this respect, the history of the New World is a repetition of that of the Old. The armed advance guard, however, simply blazed the way and set the first stakes; then, yielding the place to the home-makers, they pushed further on or possibly scattered and lost their identity in the centres of civilization which the permanent settlers established. The pressing demands of agricultural and pastoral life left no excuse

for mere warlike or military occupation of the new territory. Thus the discoverers and explorers of our Atlantic coast were soon replaced by an industrious and thrifty population which, though somewhat varied in its origin, was so overwhelmingly Celtic or Teutonic that in considering it, all other elements may be disregarded. The three and a half millions who constituted the population of the United States in 1776 may be classified as one-third of Celtic stock and two-thirds of Teutonic stock, a division which is practically correct, though, it is hardly necessary to remark, the former was represented by natives of England, Scotland and Wales as well as of Ireland, and the latter by natives of England, Holland and Sweden, as well as of Germany. The Catholics of English origin in Maryland represented, to a certain extent, both strains, and the German Catholics of Pennsylvania gave the strong Teutonic element which warrants us in saying that in the year of independence the children of the Church, like the citizens in general, were of Celtic or Teutonic blood, the latter notably predominating.

For the first half-century of our national existence the growth of the country from immigration is not worthy of special remark, for the average of annual arrivals was only 5,600, a number that could be easily distributed and absorbed by the older population. Even new racial and religious elements were wanting in the immigrants, for all were Christians (the great majority Protestants), and were from Celtic or Teutonic sources.

Famine in Ireland and political disturbances in the German States caused the increase of immigration in the forties; and a longing to better their condition called the Swedes and other Scandinavians a few years later. Yet here again a certain proportion is observable, for the Celtic Irish were to the Teutonic Germans and Swedes as one to two. The total Irish immigration from 1820 to 1909 is placed at 4,218,107; the German immigration for the same period was 5,320,312; the Scandinavian, 1,896,139. This tremendous increase of population did not noticeably affect the standing of the Christian churches, for if all the Irish and many of the Germans were Catholics, all the Scandinavians and the greater part of the Germans were Protestants, chiefly of the Lutheran confession. Within the ninety years marked by 1820 and 1910 is confined the second period of European immigration to the United States.

While the second wave of immigration, already diminishing in volume, was breaking on our shores, a third was in process of formation. Celt and Teuton were to make way for strangers in blood, many of them strangers in religion. The Jews, fleeing from religious and civil discrimination, the Slavs, in search of political freedom, and the Italians, tired of the struggle with grinding poverty, began to look eagerly towards the West, where all was pictured in the most glowing colors. In America, there was political and religious liberty; there was work for the asking; there was land for the

taking; there were untold opportunities for a petty trade that could be built up into a mighty business undertaking. The painters of these fairy scenes were too often agents whose gains were reckoned by the number of people whom they induced to take ship for the United States; and the people themselves were carried away by a burning desire to reach America and enjoy its prosperity. Until steamers began to compete for trade, the journey even from a European seaport to the United States was a mighty undertaking. Many worthy toilers never saw America because they could not secure the sum needed to carry them and their families across the wide Atlantic. Others, with an intrepid venturesomeness, sold themselves into temporary bondage in payment for their transportation, and served as serfs if not as slaves for weary years after their arrival in the land of the free.

It was in 1882 that the Latin and Slavic races began to loom up big on the immigration lists; and Russian subjects of the Jewish faith swelled the numbers. During the past decade, this new stream has added eight million souls to our population. The Church has gained much more in proportion by this third influx than by its predecessors, while the Protestant churches have profited but little; for the Christians among the immigrants from central and southern Europe have been either Catholics or schismatics, neither having any recognizable bond with the Calvinists and Lutherans of earlier accessions, and the Catholics have far outnumbered the schismatics.

It is obvious that our country's phenomenal increase in population does not indicate an increase in the human family, for it is due to a transfer of great bodies of people from one part of the world to another. We have become rich in population because other countries have become poorer through the emigration of their inhabitants. In like manner the Church's enormous gain in the United States is due not to the natural increase nor to accessions from without the fold, though these have been consolingly large, but to the advent of European Catholics, who have thus ceased to be factors of the Church's strength in their native lands.

Six was the number of children to a family in Revolutionary days, but the descendants of those families now show an average of only two to the family, and childless marriages are common. The descendants of the immigrants during the first seventy years of national existence also show a falling-off in the birth-rate, which, if not so marked, is enough to attract attention and indicate what is to be. Certain fashions, certain insidious diseases, and certain vicious practices hardly known even by name three generations ago help to account for the fact; for, thanks to medical skill, some now reach mature age who, sixty or ninety years ago, would undoubtedly have died in infancy or youth.

It seems to us that the great body of immigrants who have come to the United States during the past thirty years present greater difficulties to speedy Americanization than were found in the earlier immigrants. The

Celts and the Teutons understood and, to a greater or less extent, enjoyed representative government before they came to America; they spread over the country and quickly acquired its ways and its language, if this were not already their own; if they were Catholics, they came with a knowledge of their religion and a love for it which had been intensified by persecution and which was further increased by the bitterness and hostility of Knownothingism. Even in their poverty they thought of their religion and gave freely from their scanty means, for they had been accustomed to support church and priest. And when the priest on his long journeys happened to visit them and minister to their spiritual needs, he was not a mere ecclesiastical official, but their father and friend and trusted adviser. True, unworthy priests came in those early days and they did spiritual harm, as our church history shows in the apostasies that can be plainly traced to them and to their evil lives; but loyal Catholics understood well how to distinguish between the purity of their religion and the life of one who was wicked because he despised or disregarded its most sacred laws.

We regret that, thus far, we have been unable to find these and similar traits displayed as clearly and as generally by all the more recent immigrants. Some have known for generations no government but despotism or something akin to it; some seem to have looked upon the Church as a department of their home government, and in renouncing one they had renounced both; some, accustomed to a State-paid clergy and to State-supported churches, are slow to learn that here the people of the parish support the pastor or the people of some other parish must do so, for the government offers only a fair field and no favors. The difficulty of their language has in many cases sadly hampered our priests, while the unfortunate immigrants have suffered, as have our bishops, from the presence among them of compatriots of priestly character but not of priestly ways. There is perceptible, too, we think, a more marked tendency to cleave to the priest, regardless of his life or teachings rather than to the Church and her doctrine or discipline. This thoroughly Protestant propensity to cling to men rather than to creeds is an objectionable novelty among Catholics.

Intolerance encourages a sturdy growth. The catholicity of our people was conspicuous in the fifties when the Knownothings waxed strong in their mushroom growth; even the later APAism jogged more than one careless Catholic into religious earnestness. But now there is a change in the tactics. No longer are the poor strangers reviled on account of their religion. Their sacred ceremonies are imitated, and not in derision as once was the case, but it would seem, simply to mislead them into the persuasion that whatever slight difference they may be able to perceive is due to the fact that they in America, a place so different from home that even religious rites must show some little difference. A more

thorough knowledge of their catechism would prevent such despicable trickery.

So true is it that immigrants no longer scatter so generally through the country that in all our largest cities three-fourths of the people are foreigners or the children of foreigners. Farm laborers and villagers are there huddled together in a strange land, where they become eager listeners and willing followers of a leader of their nationality or at least speaking their language. Fancy his power in political or social matters! One-half the cases of juvenile delinquency are foreigners or children of foreigners. Does this imply that foreign parents neglect their children? Not so, as far as deliberate neglect is concerned; but while the parents are away at their daily labor, their children lack supervision where they swarm. Demoralization follows as a matter of course.

New York can hardly be called a sparsely settled State, yet it has much land that remains untilled. If, instead of stepping from Ellis Island to the slums of the city, where so many soon fall under police supervision, our immigrants, who are so largely of the farming class, could be directed to land which they could rent or cultivate "on shares," the problem of policing the city would begin to be simpler. We say "begin," for grave authorities doubt whether much is to be expected in country districts from those who have become familiar with city life. If our Government were to superintend the distribution of immigrants through the country, instead of dropping them in a confused heap at the front door, and watch over their welfare by protecting them from sharpers, we see no reason why a respectable and able-bodied man should be excluded from a share in the benefits which we enjoy through the exertions of our poor immigrant ancestors.

H. J. SWIFT, S.J.

Germany a World Power

In the opinion of the Vicomte de Guichen, who fears that he will be regarded as a Cassandra, there is foundation for the excitement in Europe at the present time about a book that has recently appeared. It is entitled "Germany, A World Power." It is not the work of an inferior or unknown writer, but is made up of a series of contributions by eminent personages; generals, admirals, professors and others, who have all won distinction in their country and who are well known for the depth of their knowledge as well as the intensity of their patriotism. The book appears appropriately enough on the fortieth anniversary of the foundation of the Empire.

As everyone knows, says de Guichen in a letter to *La Croix*, the treaty of Westphalia shattered the power of the House of Austria, and at the same time gave new strength to all the principalities which were impatient to shake off the yoke of a master whom they dreaded, and were desirous of enjoying their own autonomy. Prussia was among these new powers. Under its Grand

Elector and its first kings, it showed itself what it has always been since: ardent, aggressive, aiming without cessation at reaching by diplomatic maneuvers the end which was still remote, but to which the skill of its statesmen was soon to conduct it. It entertained always a deep hatred for the House of Austria and cherished a special desire for independence. To its little territory was added Brandenburg and the adjoining country, and then Silesia and a part of Poland.

In the conquest of Silesia, France unfortunately supported Prussia. Later on, the French Revolution, and the wars of the Empire contributed to keep alive the national sentiment, and to give it that redoubtable impulse which was not to relax until the day when William the Third was crowned at Versailles as Emperor of Germany, and assembled around him as subject to his sceptre all the scattered elements of the Germany of the Middle Ages, to establish a nation, proud of itself, and nourishing a boundless ambition which cannot be deflected from its purpose. It has ever kept in the depth of its heart a lasting remembrance of the defeats of 1807, and an eternal hatred for France.

What is this Prussia to-day, which two centuries ago was of no consequence whatever in the concert of nations? It has grouped around itself all the princes and kings, who, up to this, were divided in politics and religion, but who now form a rampart against every attack on the monarchical principle and the military institutions which are the basis of German greatness. It is to affirm this that the book which we have referred to, "Germany, A World Power" has been published. There are three chapters in it which demand particular attention. They are: "The Maritime Power;" "The Commercial Prosperity;" and, "The Expansion of the German Race." We shall not insist on the prodigious increase of its navy. That of France will very soon be only a pigmy alongside of it. But a glance at its merchant marine, and especially at its two navigation companies will fill us with astonishment. The Hamburg-American Line, founded with a capital of four hundred and fifty thousand marks, has now, after sixty years, a capital of one hundred and thirty millions, with 371 vessels of all types, aggregating nearly a million of tons, and equipped with an army of 19,000 men, 12,000 of whom are sailors, and the rest employees on shore.

Not less remarkable is the progress of the North German Lloyd. From twelve million marks when it was founded, it has a capital of one hundred and twenty-five millions with money loaned that carry it up to two hundred millions. The fleet is composed of 433 ships with 12,000 men, of whom 9,000 are employed on the vessels. Its commerce passed three milliard marks in imported goods in 1879, and nine milliards in 1909. Its exports during the same period rose from two milliards to six milliards and six hundred millions. These figures need no comment. We might multiply these quotations, enumerate its industrial enterprises, describe its schools and

the like, all of which have given an immense impetus to the prosperity of the country, but two figures will suffice to mark the extent of this influence. In 1801 the total number of Germans scattered throughout the world was 30,000,000. One century after it rose to 100,000,000. The book terminates with a sort of lapidary declaration: "For the future, whether it be in commerce, industry or intellectual culture, the sons of Germany ought always be in the first rank, even if, to arrive there they find themselves constrained to make use of the sword." This declaration gives us an exact picture of new Germany.

The advance of Germany in the East is shown by two events of great importance which have recently taken place; viz.: the drawing together of Germany and Turkey, and the reconciliation of Germany with Russia. The Ottoman ruler who is now in a state of panic, has been false to the ancient traditions of his Empire, and has flung himself into the arms of Germany. He has done more than that. Knowing the close affiliation which, for many a year has united Rumania with the powers of central Europe, he has endeavored to obtain some sort of security against that country, which though of small account in the number of its inhabitants, is very important because of its aspirations and its methods of carrying these aspirations into execution. Associated with Austria by a military agreement, Rumania is for the moment hesitating, but its hesitation to all appearances will soon give way to a complete and friendly collaboration with its old-time enemy. The Turko-Rumanian alliance is not to be found it is true in the documents of the chancelleries of Europe, but as a matter of fact it is a reality and that reality will endure. Bulgaria also, hemmed in by its two neighbors who, if not hostile, are at least distrustful, will seek its own advantage. Its skilful pilot, though somewhat disconcerted by all these combinations, will find out in which direction he must guide the ship of state.

The Russian-German Alliance is, to say the least, worthy of our serious consideration. On the day after it was made, the Czar conferred the Order of Saint Andrew on the Count Osten Sacken, as a souvenir of his long services in preserving the friendly relations between Russia and Germany. There is no ambiguity as to the purpose of that decoration. In Paris, just as in Berlin, there is a false view taken of it. At Berlin it is exaggerated and at Paris no attention at all is paid to its purport. Neither of these views is the true one. The alliance of France with Russia is a result of the necessities which grew out of the European balance of power, but it is undeniable that Russia has placed among its most important concerns, its cordial relations with Germany. History is there to show that for two hundred years the occasional breaks with Germany have always been succeeded by reconciliations. There are a thousand ties of family and a thousand traditions, besides a common frontier which necessarily make these two people mutually courteous to each other and mutually trustful.

Whatever troubles existed between the Russians and the Teutonic Knights have been effaced by time which has softened the irritation that resulted from those contests.

But what at the present time makes the union of these two great powers an absolute necessity is the triumphant march of revolution in Europe, and the imperious obligation which is always weighing upon them not to be disunited when the moment to fight arrives. At the recent meeting at Potsdam of the Emperor William and Nicholas II, the Kaiser depicted in very sombre colors the progress of revolutionary ideas among the Latin races, especially the upheaval in Portugal and the recent strikes in France. It is this dread of the future that constitutes the strongest link of the Russian-German Alliance, and it will grow stronger as the revolutionary movement progresses. It will acquire a new vitality in proportion as its present liberal policy weakens England, as it inevitably will.

This purpose will readily explain the vigorous efforts of Germany to induce Russia to assume in Persia and Asia Minor an attitude which is much more pronounced than it has been heretofore. In accepting the system planned at Berlin for the construction of railroads which will have their terminus at the sea, they will thus paralyze in the Persian Gulf, the age-old influence of England. It is a splendid plan and will assure in those regions a cooperation which will be able to ruin any other rival, and will deal a direct blow at the very heart of the colonial power of England in the Indies. X.

CORRESPONDENCE

The Religious Problem in Japan

IV.

WHY CATHOLICS LAG BEHIND.

Catholic missionaries who have consecrated their lives to the cultivation of this fair field have done all that it was within their power to do. The happy effects that have resulted from their labors bespeak a heroism of sacrifice and a consecrated devotedness of service to the demands imposed upon them by their vocation. If they have failed to win the success which has attended the efforts of Protestant missionaries in the field of the press, in the opening of schools, and in the training of native missionary auxiliaries, their falling behind is to be ascribed solely to the lamentable and chronic need of funds under which Catholic missions in Japan are always suffering. Few of those not engaged in the work will be able to appreciate the bitterness we missionaries endure, obliged as we are constantly to hold ourselves in check because of the lack of money, aye, frequently obliged to forego absolutely necessary enterprises, and yet to find ourselves blamed for our deficiencies and to hear it affirmed that we lack insight into the need of the times, that we are reactionaries. Permit me to speak plainly. If the Catholic Church proposes to be true to God's interests in the difficult days in which heathenism, Protestantism and Catholicism will clash in the gigantic

struggle for the final possession of this empire; if the Catholic missions are to wrest from their rivals the laurels of victory, then must the Catholic faithful in Europe pattern themselves after the Protestants in America and show a generosity in their support of their Church's missions not hitherto in evidence. It has been said that some explanation of the lack of interest shown by Catholics generally in reference to missionary activity in Japan may be found in the fact that, until a recent date, the field has been entirely in charge of the French. The importance of the work and of the needs of the missionaries was, in consequence, not as well advertised as it should have been. However, during the past two years missionaries of other nationalities have entered into the territory, and are now emulating there the excellent spirit so long manifested by the French laborers in that vineyard. The Mission Society of Steyl, whose members, if one excepts a few Hollanders, are exclusively Germans, established a house in Japan in September, 1907. A few months before a band of Franciscans, made up of Canadians and Germans, had entered the field. In 1908 the Society of Jesus began to prepare for the institutions of advanced training, with the establishment and direction of which that body has been charged. The well-known Father Dahlmann is the present head of their enterprise, and his companions, it is said, will be largely drawn from the American provinces of the Society.

The *Katholische Missionen* (1910, p. 227) gives us this summary of the personnel actually engaged in Catholic mission work in Japan: 4 Bishops (French), members of the Paris Missionary Society; 153 missionary priests (French), members of the same society; 33 native Japanese priests; 54 Marists (French and American), with 6 native priests of the Marist Congregation; 10 Trappists (French and Dutch), with 16 native members of that community; 9 Franciscans (Canadians and Germans); 7 Dominicans (Spanish); 8 Missioners of the Society of the Divine Word (Germans); 3 Jesuits, of different nationalities, and 270 native catechists—a grand total of 543. The same authority tells us that 3,548 Protestant preachers and helpers make up the strong corps of non-Catholic toilers in the missions of Japan.

Despite the drawback I have noted, I do not hesitate to affirm that the outlook for Catholic success in the work is by far the more favorable. My contention is no mere fancy, but is based on excellent objective reasons. Our Church impresses the Japanese by her inviolable unity. With her there is no question of a choice between a hundred sects. Our Church, too, appeals to the sympathies of a warm-hearted, cheerful people like these islanders, by the attractiveness of her splendid liturgy. But the immensely strong appeal she makes to these people rests upon the sturdy stand she takes for authority, and the reverent respect in which she holds the principle of authority—a principle, be it said, far more sacredly cherished by the Japanese as essential to the life of the commonwealth than it appears to be regarded among European statesmen to-day.

I do not deny that there exist serious obstacles to prevent the rapid spread of this good opinion conceived of the Church. These I have heard most commonly urged: the argument drawn from the alleged decadence of Catholic nations, and the greatness and prosperity of non-Catholic kingdoms; the shameful calumnies heaped upon the Church by the press of Europe and, unfortunately, even by otherwise reputable reviews of excellent standing in the literary world; finally, the already frequently noted prejudice that the Catholic Church is dangerous

to the State. This prejudice, which seems to have taken a singularly tenacious hold upon the Japanese mind, dates back to the seventeenth century. It was the chief motive that led to the horribly cruel persecution of the young and flourishing Japanese Church of that day. Through the long 300 years since it has been carefully nourished by the Government in the hearts and minds of the people. The unfair Protestant research work in history helps to confirm and strengthen the evil thing in our own day, emphasizing as it does, wherever it finds opportunity, the old falsehoods that in the middle ages the Pope made and unmade kings at his pleasure, that he absolved the people from their allegiance to rulers, and the like. And if all this were not enough, there is ever ringing in the ears of the Japanese the insistent cry of European statesmen, scholars, politicians and journalists, that the Catholic Church is a State within the State, and that its clergy is always and everywhere striving to enslave the State that it may rule alone! The poor, simple Japanese, who reads it all, cannot help saying: "These European Christians surely know the situation! What they say must be true!" Alas! Europe's sin is a grievous one, in thus leading a truth-loving and a truth-seeking people into error. This prejudice we Catholics must remove at all hazards. Once we effect this, our way will be open, I am confident, to the widest success in missionary efforts in this land of the rising sun. Permit me to suggest a few points to this end.

A specially well-grounded complaint we missionaries may advance regards the lack of interest manifested by Catholic book-dealers in the matter of spreading Catholic literature in Japan. Quite another spirit prevails among the Protestants. There are bookshops without end in this country, in which one may buy all sorts of English and German books—except those which are Catholic. Recently in a small, out-of-the-way city, while visiting a garrison hospital, I came upon a model advertising circular, in German and Japanese, proclaiming the merits of Meyer's "Konversations-lexicon." Who in all the land knows of the similar work published by Herder, or the excellent "Staatslexicon"? By the way, it may not be amiss to say that a Japanese invariably wants to look through a book before he will purchase it. We have imperative need here of Catholic books—English and German classics, readers and grammars, medical works and dictionaries, works treating of principles of style, apologetic works, and histories. I venture to believe that the Catholic mission would willingly charge itself with the present management of a modest bookshop in one or other of the more important cities of the country, were a European or American book publisher to accept its services without making the material risk too great. A well-established Catholic book trade would help immensely in the efforts the missionaries must put forth to shatter the prejudices here obtaining, and to secure for Catholic literature a recognition worthy of the place it should fill in the new development of this people.

JOHANN WEIG, S.V.D.

A Russian Festival and an Excursion

VLADIVOSTOK, EASTERN SIBERIA,
NOVEMBER 18, 1910.

We were still in the valleys of Eastern Siberia, and at last had been saved from the prospect of a watery grave, the rather natural sequence of forty-two days of steady down-pour. But one day the morning woke up blue-eyed, with a brisk north wind teasing the mud puddles

in the road and the nerves of the old lady who was taking the mountain air for fussiness. The malady of fussiness becomes more or less acute in damp weather, so we were doubly grateful for the sunshine. Besides it was Maroussia's name day. As it was also the name day of the Dowager Empress, a public holiday, we were hearing faintly the booming of cannons all the morning, and a boat-load of relations and friends had been able to leave town and bring their greetings to the seventeen-year-old girl who sat at the head of the table for this occasion, perfectly demure and mistress of herself.

Russian girls acquire self-possession and most of the womanly arts and graces at the age of eight, so that when their sixteenth year dawns upon them and they make their bow to "the world," they are very capable of meeting it with an assurance born of knowledge and experience. A tall wreath of wild flowers set above the back of her chair, framed her pretty black head, the vivacious movements of which set her new ear-rings all of a tremble—a Ural mountain aqua-marine tremble. They are the gift of her engineer brother, just returned from the precious stone mines in the Ural mountains. These have just been bought up by an English syndicate, and stones that were formerly sold for a song, now have to be paid for in pounds, shillings and pence. Naturally Ural stones of all shades and kinds are very much the fashion all over Russia, and very pretty they are.

To return to the festive board, it was a long narrow one, set on one side of the glassed-in veranda; around it were places for thirty-two, and down the middle of it alternated fat bouquets of wild flowers, with tremendous cakes. When the latter were sent up from the steamer in their card-board boxes, they looked like the advance guard of the latest models in millinery. Millinery we wore, for, as is the custom at home feast still kept up by many Russian families, we were all garbed in ancient Russian costumes. The military guests wore the usual officers' uniforms, but the other men had long coats, pretty greens and greys and blues, tight at the waist line over knickerbockers and boots. Two wore the Siberian coat, ending with the waist, from which hung a huge gathered flounce down to the knee. Uncle Vannia looked like a war chieftain in his, with his broad shoulders, his long stride and his great blonde beard; but his jolly laugh and kind, merry, blue eyes dispelled any idea of severity the clinking of his spurs might have awakened. The women looked as if they had just stepped out of one of Solomko's paintings—bishop's hats with a fringe of beads round the forehead and long veils reaching from the peak of this bejeweled head-gear to the hem of the train of the bejeweled gown.

As to the dinner, beginning with the orthodox "zakouskis" and ending with many draughts of champagne, three full and merry hours were occupied in its consumption. No one was any the worse for the many tiny glasses of *vodka* that found their way down convivial throats, and though we finished at three, everyone was ready for a huge tea at four, and a very substantial supper at eight. After supper, the moon showed her kind old face from behind her cloudy hood, reassuring us that the "first night" of the play, rehearsed all summer for this evening, would be clear and dry. Great was the elation of the authoress, a young and fair woman from the neighboring house, an extremely clever and versatile young woman, the product of a St. Petersburg girls' school, with an imagination and a musical and artistic talent that would win much less partial critics than we.

It was a decidedly successful performance. The audience was carefully, I mean carelessly conducted from the house to the scene of action by an escort of Korean torchbearers down the hill and across the stream at the foot, to the wood beyond, where huge electric lamps, erected for the occasion, cast shivery lights and shadows. Koreans are better hay-mowers and fishermen than linkmen. They contributed to the picturesqueness of the procession, but the frequent exclamations, smothered and otherwise, which came from the rear-guard, testified that stray stones and infant ravines were having their day, or rather their night, to be strictly accurate. Indeed, two of the party, Natalia and Boris, received so little illumination that they must have lost the path altogether, and did not arrive till after all the best seats had been taken, and had to sit in a corner quite far from everybody, and we all felt so sorry for them. A silent mob of Russian peasants and Koreans stood about on the banks of the stream, leaning against the white birches with countenances betokening complete mystification—trust, also, was written there, for was not all this upset by command of the Baron, and whom else would they believe in if not in him? Everything went off without a hitch. One of the stage hands recalled for a minute the famous "Dr. Foster, who went to Gloucester in a shower of rain," by stepping up to his middle, not indeed into a puddle, but into the water-mymph's lake while switching back the tail of the curtain. As he was a thin person, with the quiet name of Oleg, the splash was not very disturbing, and being besides a jewel of a stage-hand, he voiced not his sentiments, however cold and wet they may have been, but disappeared swiftly into the recesses of the forest gloom, where perhaps the peace of the forest tenants suffered some disturbance. I regret to state that foremost among this tenantry are huge black spiders, and yellow ones with Egyptian patterns of red and black on their backs. They have a legitimate but disconcerting habit of weaving their homes of such strong, sticky fibres, and of such proportions, that forest strolling, unless one is armed with the rod of destruction, is most unpleasant, if not terrifying. Understanding has now come to me of the warrior-spirit of a delightful old English lady living in the most peaceful of French villages, who never ventured beyond the garden gate, rain or shine, without a perfect Mrs. Gamp of an umbrella. "My dear child," she used to say, "one *might* meet a dog." Many encounters with Siberian spider-webs have taught me to appreciate the cane or umbrella bearer.

The play was in three acts and one final tableau. The night was clear and cold, and the thinly-garbed nymphs of the mountains and the fields and the ponds were heroic in their self-control—perhaps dramatic fire helped also to keep their teeth from chattering. The god Pan, enthroned on an altar, with the nymphs' burning incense in the fire before him and imploring him to spare a mortal who had wandered into their midst, was a very good looking Pole, with far too good a profile for the part, but who enjoyed it, since he was kept comfortably warm by the sacrificial fire, as well as by the heavy coat of powder and the wig and the panther skin, the marks of his divinity. Notwithstanding my imperfect knowledge of Russian, I found the play as a whole delightful, airy and dainty. Its fame has reached Vladivostok, where a professional troupe is to give it to the public this winter. Who knows where it will end. It may reach even New York. Midnight saw us eating again—this meal also known as "tea."

Next morning, those who were able and felt so in-

clined, were billeted for a walk to the Japanese seacoast. At six o'clock, ten rather sleepy but hopeful individuals left the *datcha* and took to the road. When beyond the pale of fashionable summer resorts, a Russian girl's country costume consists of velvet knickerbockers and a blouse. As a rule her hair grows in long and thick, if rather straight billows; perhaps its luxuriance is due to its unrestrained summer liberty. To-day, however, the fair trampers wound it in big braids round their heads and tied it up in a kerchief as well. The procession was headed by two bonny peasants, carrying the food for the day, while two more brought up the rear with a gun apiece, in case big game like Chinese pirates or deer disturbed us. The road lay deep in a valley of birch and maple, and along a rivulet which raced us to the sea. Korean altars fluttering their rags to the wind stood like mile-stones on the way, and presently we came upon the Korean cemetery, enclosed by a wall made of flat stones laid one on top of the other, and its graves all marked with crosses. Strange mixture of emblems, for the fluttering rags on their altars are put there to frighten the devil away. In one of these graves lies Fénia, whose story had been told me before. Unmarried Korean girls are forbidden by their laws of propriety ever to speak to unmarried men. Fénia's brother came upon his sister one morning as she stood by the well exchanging views with a Korean Jacob, and gave her a terrible talking to on her breach of manners. She grieved all day, and in the evening went out and hanged herself. Late that night he traced her footsteps in the snow and the cold, moonlight showed him the rest. It was hard to picture despair in the face of this golden autumn morning.

Siberia seems to have a set program for her flowers, which are beautiful in variety and coloring. September gathers the blue flowers to her bosom, and under her languid and caressing touch, blossom myriads of dainty blue-bells on long and tender stems. In the rocky soil of the hill-tops blue scabiosa shares its playground with dark blue snap-dragons, and in the shady spots of the road grow, tall and hardy, purple-blue chrysanthemums. Earlier in summer yellow holds sway—buttercups, daisies and violets, and after them red-pinks and very deep briar roses. Delicious jam is concocted from the seed pods of the wild rose. Russian housekeepers scorn the idea of varenia, made in a stuffy kitchen. When summer comes, an array of jars and glasses and a big kettle join hands with hat boxes and shoe bags and travel countryward. A temporary stove is built of stones not far from the house, and here simmers slowly the year's provision of preserves and jams and jellies, absorbing at the same time great doses of sun and fresh air.

After leaving the Korean cemetery, the road went steadily down hill, and a deep bend brought us to a long stretch of meadow with white sand and blue sea beyond, and the jolly roar of the waters had a quickening effect on our weary feet. Two hours had brought us to the sea-shells and dead star-fishes and sea-weeds, and a short while later a fire was burning and the inevitable meal was ready for our sharpened appetites. If meals were eliminated from the Russian régime one would really find time to live. We had *Strogonoff* to begin with—no, it is not a symphony nor a rhapsody nor an *étude* even—though it might be called a mixture of all three by lovers of this dish of little strips of steak with onions and mushrooms and sour cream, etc., composed by the artist whose name it bears. Afterwards, the fair play-actress,

whose name is really Katia, read to us from a modern Russian author, whose name could not possibly be reproduced in English, even if I remembered it, the refrain of the poem which was the complaint of a man to his wife, was: "*Ya vostallo*," "I am tired." It had the effect of sending some of the listeners to sleep, and others in search of adventure, and they all found what they were looking for.

The furthest island of the several that edged the shore was particularly attractive by reason of its being larger and more difficult to reach than the others. In spite of its straight stone frontier, three of the men plunged through the breakers and started to swim to it. As they neared the staring cliffs, a man appeared and leisurely and casually uncoiled a rope, of which he tied one end to a tree and threw the other into the water to be grasped by who so willed. They all three willed—the swim had been longer than they thought, and the man looked interestingly insane. The spirit of inquiry moved them up that rope, the man the while smoking peacefully against the blue sky. One after the other they reached the top and were greeted in foreignly accentuated Russian by what appeared to be the lord of the domain. And so he turned out to be for the moment—he was an entomological collector sent out by one of the great European universities to gather the wonderful butterflies, second to none in coloring, not even excepting those of Japan. He had been exploring the mainland and devoted himself to the islands, and was now awaiting the return of the Korean *shloupka*, which had rowed him to this one. It came not. In the meantime the sun was setting in the west, we were many versts away from home and mother, and were completely mystified at the disappearance of the three. The German student allured them with his tales like another Lorelei, and when they returned with him to the shore in the belated *shloupka*, it was altogether out of the question to attempt the return trip that evening. So we tramped a little further still, till we came to a Korean hut. The inhabitants, four fishermen, gladly gave up their quarters and helped to build the fire which was to keep pneumonia at a distance all night. We had a very light supper of *kasha* (brown porridge), butter and tea, and after some feeble attempts at conversation retired to our different hotels—the men stretching round the fire and the rest of us occupying the cold, cold ground in the Korean hut. Such a night! *Tarakau* is the Russian for cockroach—the word sounds more refined, at least less objectionable, than its English translation, and we are not likely ever to forget it. The night was very cold and still, a little salt wind blew in through the open door and casements, precluding all possibility of the apartment not being aired enough. The tide was low, so the sound of the sea was drowned in the crackling of the fire before us. The German student slept in his boat, but had contributed an overcoat and a rug. Nevertheless day dawned on an unhappy and frozen lot, and as soon as we had washed in the brine and had another bumper of tea, we turned our steps and faces to the east. The thought of the Russian bath awaiting us home helped to blot out the memory of the sleepless night we had just passed. And rightly had we anticipated, for as we neared the huge whalebone jaws which formed the outside gate, the smoke of the bath-house was the most cheering welcome of all. We saw it from afar and blessed the forethought of our hostess. And so the journey ended. It was our last long tramp. Autumn was nearly over: winter was at hand.

AN AMERICAN ABROAD.

A M E R I C A

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France and Its Exiled Religious

A month-old item of news from Paris suggests reflections regarding the policy of the latter day treatment of religious men and women inaugurated by France and servilely imitated by other nations eager to follow France's lead in governmental progress. On December 8 of last year the section of the French Academy entrusted with that agreeable charge held a public session to make known its decision regarding the candidates whose names had been referred to it as worthy to be crowned for acts of virtue within the year. As the director of the Academy, Frederic Masson, explained in an introductory address, the prizes awarded by the Academy, "are bestowed upon those who, in the course of the year, have shown evidence of any of the virtues of humanity in an eminent degree."

The occasion merits special remark here, because of the large number of religious who hold distinguished place among the recipients of the Academy's prizes. "In the annals of French heroism," said Masson, "upon the pages of the golden book wherein are described the glorious deeds of France's children, we write to-day with justifiable pride the names of the French missionaries in Asia Minor." The speaker's words bore reference to the hideous horror of the Adana outbreak, so graphically portrayed in the newspapers of the world at the date of its happening. It were not to our present purpose to review the story of the unparalleled outrages of that massacre and of the Christian valor the religious engaged in that field manifested during their continuance. Three Jesuit priests and a Sister of Charity met death during those days of carnage.

Another Jesuit, Father Dollange, sacrificed his life to save others. To protect a band of little children attacked by a mad dog, he threw himself upon the beast and slew him, receiving wounds himself from which he later died. As Director Masson expresses it: "A crown

of merit was laid upon his grave." Three priests of the Society of Jesus, a Marist, and Sister Melanie, Superioress of the community of the Sisters of Charity, still happily toiling in that difficult mission, were awarded distinctions reserved for those whose heroism deserves especial recognition. A multitude of others, religious men and women, were found worthy to have their names honored in the distribution of the day;—and, the fact is thought-provoking, the prizes most esteemed and most sought for fell to the lot of members of religious bodies expelled from France and condemned by its present iniquitous rulers to seek the spread of God's glory far from their native land.

Archbishop Glennon Attacked

The *Army and Navy Journal* of January 7 contains an article described in press reports as "a severe scoring" of Archbishop Glennon of St. Louis. It is meant to be a reply to the Archbishop's New Year's day sermon, in which, as some news paragraphers had stated, he had passed certain "harsh strictures" on military men. The article closes with a sentiment that suggests there may have been in the mind of its writer some suspicion of a misquotation of the Archbishop's words in the reports relied on when preparing his caustic attack. If such were the case it is to be regretted that the writer was so far forgetful of the wonted high-bred courtesy of our army and navy men as to permit himself to rush into print without first assuring himself that his suspicion was unfounded. Unfortunately for him there was a misquotation of the St. Louis prelate's remarks, and the *Army and Navy Journal* man appears to have wasted a deal of powder firing at an imaginary foe.

The Archbishop ignored the bombast of the editorial, and there must have been a merry twinkle in his eye when he practically assured the writer in the *Journal* that the latter had been "jousting with windmills." "The writer of the Washington article was misinformed as to what I said," said the St. Louis churchman, "by taking for granted that the published report of my sermon was correct. My remarks had no reference to the soldiers of the United States Army or to the armies of any other nation, or to any soldier who fights for the vindication of a principle." His Grace spoke of the horrors of modern warfare, and prayed for the coming of the time when the spirit of the Prince of Peace would fill all hearts. As to the "hired assassin," phrase objected to by his critic, this is what the Archbishop said:

"The soldier who fights for pay, and who is willing to fight on either side, allowing his decision to be determined by the amount of money he receives, the old time type of soldier who fought for money and not for principle, such a one is little better than a 'hired assassin.'" The courteously dignified explanation of his Grace is of course answer sufficient to the *Journal* writer's ludicrous appeals to exalted tribunals and to his

foolish demand that Archbishop Glennon be rebuked by his superiors.

But there is a certain cocksureness about the *Journal's* editorial which ought not to be allowed to pass without comment. The writer appears to be especially wrathful because the St. Louis prelate in his advocacy of the promotion of the peace of all nations, discouraged the increase of armament, which does not promote peace. Surely one may accept the axiom: "In time of peace prepare for war" without binding oneself to follow militarists in all the extravagances of detailed preparation they strive to inflict upon an already overburdened humanity. Surely one may concede the principle, and yet find ample reason for divergent views regarding the means employed in applying the principle.

When, for example, press comments call our attention to the fact that nearly one-half of the budget of \$731,236,234 recently laid before the German Reichstag is made up of appropriations for the army and navy, one may be allowed to express the opinion that such expenditures show an unreasonable dominance of the view that "preparedness for war tends to promote peace." When the English Chancellor of the Exchequer, Lloyd George, points out that Germany is thus paying one-seventh of the cost of the insane rivalry in national armament computed at the enormous world-total of \$2,250,000,000, one surely may express the wish that a saner policy might impel the rulers of that country to find more fitting use for such gigantic sums. Nor, in our own land, are those of us lacking in patriotic eagerness to be ever "prepared" who, on economic grounds, venture to criticise the growing extravagance of army and navy appropriation bills. And we believe we are patriotic in the best sense when, in the more vital aspect of morality and sound ethics, we speak, to use Archbishop Glennon's words, "in opposition to the idea of training the small boy in the use of fire-arms, because such training leads to the perpetration of crime and often to the loss of life."

Were it not well for the Archbishop's "caustic" critic to remember, that in a time when men of his profession and the burdens of the necessary evil that profession reminds us of are especial rocks of offence to the multitude of anarchistic plotters against the peace of nations, it is not tactful, to say the least, needlessly to irritate wisely conservative leaders by unjust and uncalled for deductions from the sage counsel such leaders give to their people?

The Panama Exposition in 1915

A committee of one hundred representative citizens of Louisiana, including Archbishop Blenk and Mayor Behrman, of New Orleans, were actively engaged last week in convincing Congress that New Orleans is "The Logical Point" for the International Exposition in 1915, to celebrate the completion of the Panama Canal. They have set up in Washington a miniature exposition of

Louisiana products. San Francisco is also canvassing vigorously to secure the Exposition. Omitting exaggerations and recriminations, their respective arguments are: New Orleans is within 500 miles of the United States centre of population, and 4,500 miles of Europe; is within four days of the Panama Canal and *en route* to all travelers by rail, sea and river; while San Francisco's distance is 2,500 miles, 14,500 miles and twenty days, thus making it five times costlier and longer to get there. The reduced rates will make the fare from New York and Chicago to New Orleans, \$10. Nine trunk lines enter New Orleans to San Francisco's one. Its sewerage system, levees, pavements, general sanitation, transit facilities, and a \$10,000,000 fund have conquered the conditions which prevented the success of the cotton exposition of 1884. Its annual Carnival has given it experience in handling large crowds. Its death rate is low; its fevers gone, its climate and water excellent and its cuisine the best. San Francisco claims an ideal summer climate, the average temperature from May to October being 59 degrees, and the average highest temperature 65 degrees, as against New Orleans' 80 degrees and 86 degrees. It has facilities to accommodate a "World crowd," having hotels and unoccupied houses much beyond its present needs, has had success in its local expositions, has more money and more points of interest in its neighborhood and *en route*, has a harbor in which the world's navies can maneuver and "has proved its ability to succeed." San Francisco insists that proximity to the Canal and the centre of population is not essential to the success of the Exposition. It fears that fevers may visit New Orleans which, in turn is alarmed lest earthquakes should disturb San Francisco. Both are seeking the Government's endorsement only, not appropriations. The Southern representatives are united for New Orleans, the far West for San Francisco; of the others a majority is claimed by New Orleans, and also a greater number of Legislature endorsements.

The Article of Prince Max of Saxony

The announcement that Prince Max of Saxony had expressed opinions at variance with Catholic belief, has won him worldwide attention; now that he has promptly and absolutely submitted to the decision of the Holy See, the world will cease to notice him. He is, however, eminently deserving of attention. Eldest son of the late King of Saxony and brother of the reigning King, he resigned his right to the Crown to work as a simple priest in God's service. He is not, as the cable news would have it, a Jesuit. Distinguished as a linguist, preacher and scholar, he is said to be as humble as he is erudite, avoiding notoriety and laboring wherever choice was given him among the poor. Appointed to the Chair of Sacred Liturgy in the University of Fribourg, he took special interest in the question of Eastern

reunion, so much desired by Leo XIII, and frequently visited the East to study the Greek Church and its monastic life. His recent article on the subject was contributed to *Rome and the Orient*, a review recently established by the Uniat Greek monks of the Abbey of Grottoferata, Rome, in order to promote the return to Roman unity of the Greek schismatic churches. The article outlines the history of the schism, placing the blame on the West as much as the East, suggesting that absolute submission is not required for reunion, and that certain dogmas whose definition was subsequent to the schism, such as those relating to the Procession of the Holy Ghost and papal infallibility might be waived. The Abbot of Grottoferata promptly disavowed the historical and doctrinal errors in the article and announced their refutation in the coming number of the review. A Papal letter has been sent to the Eastern Churches declaring that these errors were made in good faith, but without due consideration, that the attitude of Rome towards the Greek Church is, as it has always been, conciliatory, but that dogmas being truths can never be waived.

Prince Max's immediate response to the Holy Father's summons and his declaration that he had no intention of denying any dogma of the Faith and will withdraw unconditionally whatever the Church may find doctrinally reprehensible, will not surprise those who have followed his career. Writing from personal knowledge, Father Godric Kean says of him in the *Liverpool Catholic Times*: "His priestly life has been most exemplary; his piety deep and sincere. Sunday after Sunday in Fribourg he preaches with apostolic zeal, not himself but Christ crucified. His confessional is crowded with penitents of various nationalities. Humble and laborious, he has loved obscurity and silence." His strange proposals are thought to have sprung from his great zeal for Eastern reunion, on which his mind for some time was completely concentrated, but his cheerful submission proves they did not originate in any lapse of respect for the authority of the Church, devotion to which had inspired him to so many sacrifices and services.

Catholics in Convention

That the Catholics of the country are conscious of the good that may be accomplished through organizations and societies, and that they are anxious to exert their influence in social, educational and religious matters, even a partial list of the national conventions of 1910 will amply testify. The National Convention of the Catholic Knights of America, which held its meetings in the State Capitol building, Nashville, Tenn., May 10-14, represents an organization which since its foundation thirty-five years ago has distributed over sixteen millions of dollars among the widows and orphans of deceased members. The seventh annual convention of the Catholic Educational Association met at Detroit in the first week of July. As the sub-

ject of education is one of paramount importance, especially to Catholics, the proceedings of this association were followed with the closest scrutiny and interest by all those who have at heart the Christian education of the young. The discussions naturally turned on matters that are vital and fundamental in education, and were marked by a spirit of mutual consideration and frank criticism. One resolution appealed for greater pastoral encouragement of Catholic secondary and higher education. Later in the same month of July came the forty-seventh biennial convention of the Ancient Order of Hibernians and Ladies' Auxiliary, in Portland, Ore., at which the attendance was greater than at any previous convention of the Order.

The month of August witnessed the national convention of the Knights of Columbus in Quebec, and that of the Catholic Total Abstinence Union of America, whose deliberations were opened at the Cathedral of the Holy Cross, Boston, with a sermon by the Most Rev. William H. O'Connell, D.D., on the evils of intemperance and the need of practical personal work. Considerable interest was aroused in the first annual meeting of the National Conference of Catholic Charities, which was held at the Catholic University of America, September 25-28, Cardinal Gibbons presiding at the opening session. An important recommendation of the conference was that a special central office of the International Association for the Protection of Young Girls should be established in the most important city of every diocese in the United States. Nor should we overlook the Indian Congress at Fort Yates, which was the first congress ever held by the American Indians at which an Apostolic Delegate, Mgr. Falconio, was present.

In September the German Roman Catholic Central Union of America held its fifty-fifth annual convention in Jersey City. The convention lasted three days and its program was carried out with the success usually marking the annual congresses of this strongest of national bodies among the German Catholics of the country. More than 200 delegates were present to represent the 130,000 members of the Central Union, and 25,000 visitors attended the various sessions of the congress.

The round of national conventions of the year was completed with the meeting of the American Federation of Catholic Societies in New Orleans, November 13-16. Perhaps the chief resolution of the convention was that which declared the unalterable opposition of the delegates to all forms of Socialism.

It will be remarked that some of these conventions were rather conventions of Catholics than strictly Catholic conventions. But the spirit that dominated all of them was the same, the spirit of devotion to the Church and of loyalty to fatherland.

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A rarely illuminating article from the pen of Archbishop Ireland, in which that prelate examines in detail the Young Men's Christian Association in its opportuni-

ties and methods, and deduces from an interesting study of its professions and practice the conclusion that Catholics should have nothing to do with that organization, is the specially attractive feature of the first number of the *Catholic Bulletin*, a new Catholic weekly published in St. Paul. AMERICA is glad to welcome the newcomer and cordially expresses the hope that it will find favorable reception from the public to which it makes its appeal. No doubt the earnest words of the Most Reverend Metropolitan of St. Paul in his commendation of the *Bulletin* will work effectively to this end. He says:

"The benefits, intellectual and spiritual, to be had week after week from close acquaintanceship with the pages of a Catholic journal, need not be commented upon. The press is to-day a most valuable agency in the dissemination of instruction, whatever the branch of knowledge in which the instruction is given or received. Why should not the press be put to profit, and most extensively so, in behalf of religion? The pastor of souls, who does not labor to put a Catholic journal in every household of his parish, cuts off from his Catechism-class and his pulpit a most efficient auxiliary; the Catholic who is not a reader of a Catholic journal is without zeal for the growth of Catholic life in his own mind and heart, without zeal in providing himself with arms to defend before the world his Catholic belief; the Catholic parent who does not put into the hands of his child a Catholic paper is sadly neglectful of his obligation to use every means to educate his child into the fulness of Catholic life and Catholic spirit."



In view of unfavorable comment following the announcement that a member of the faculty of Columbia University—an associate professor in the Department of English and Comparative Literature—had taken prominent part in the founding of the Ferrer School recently opened in New York, the reported appointment of a new instructor in his place may have a special significance. At a board meeting of the Trustees of Columbia last week the associate professor was said to be "on leave of absence." Rumor has it that his "leave of absence" came as a result of his connection with those responsible for the Ferrer meeting and of his acceptance of a place as teacher in the Ferrer School. It would save Columbia much sharp criticism were the rumor true.



The telegraph gives the following news:

"Aviation Field, San Francisco, Jan. 12.—There will be no flying to-day and it is likely there will be none to-morrow, as the ground is thoroughly soaked and rain fell until the middle of the day." A private letter from San Francisco, dated January 8, tells us that, on account of the unseasonable dryness, the Archbishop had ordered a Mass and prayers for rain. Infidels, Rationalists, Agnostics, even, perhaps, some Catholics, will say there is no connexion between these two facts. We have our own opinion of both the assertion and such as make it.

SOME FRIENDS OF MINE

V.

AN OLD-FASHIONED GENTLEMAN

One summer evening, shortly after arriving in the village, I was trying to open my box at the Post Office. As it has a lettered dial instead of a key and the combination was new, a condition confronted me. While proceeding by way of elimination my attention was arrested by a voice.

There was quite a crowd in the ante-room; a group of school-girls interrupting each other in the giggly manner characteristic of half-grown femininity, a couple of fishermen talking politics without the slightest attempt at secrecy, and some nondescripts acting as a chorus. Every little while as I whirled the exasperating dial that voice would slip into the crevices of sound as the melody leaps along in a composition loaded with counterpoint. It was distinctive, unhurried, velvety.

It is strange how much thinking one can do while the hands and a section of the brain are occupied with some other problem. I wondered what manner of man owned that voice. Perhaps an old New Yorker, unspoiled by fortune, with the speech and manners of the days before Manhattan carved the motto "Hustle" above its gates. Perhaps a Southerner taking his vacation in our cool Northern breezes. At all events he must be some one out of the common. I felt impelled to turn and identify him.

It was a face that I had often marked in church. He caught my roving eye and took the opportunity to come over and introduce himself. As he was going my way, we walked back together. I found that he had been coming here for thirty years every Summer, that he lived next door to mine, and that he was a devout Catholic. I drew the old man on to talk about himself, not only because his remarks were replete with sound sense and experience, but also because I liked the sound of his voice.

Some one has written of a European who learned the English language by a study of Shakespeare's plays. When he came to this country his vocabulary was so rich and varied, and his turns of speech so classic, that he seemed one of the Elizabethans returned from the tomb. So my new acquaintance charmed with the urbane phrases of an earlier day. He used many words that have gone out of fashion in these brisk times. Moreover he had natural eloquence and had been witness to many stirring scenes. I felt I must know him better.

Since then we have become warm friends. Sometimes we chat across the hedge or in the shade of a spreading elm, or walk down from the church together, and the fascination of his speech never wanes. I have spoken with many men of "light and leading," men who have played great parts on the world's stage and enjoyed unrivalled advantages of experiences. Even when they talked of common things their manner and personality lent distinction. But this man has something more. His speech is vocal gentility.

It is a pity that Americans have become such slaves to slang. The habit begets mental shabbiness and slovenliness in the choice of words. My neighbor does not use slang, because he does not think it. His thoughts run in courtly, old-fashioned lines, and are redolent of the era when gentlemen saluted graciously and signed themselves: "Your very obedient servant." His life has been spent among people who were careful to observe the little amenities and reticences that so make for dignity and mutual respect. But though his associations have in a measure insulated him from vulgarity, his character betokens the man who has kept his soul clean from base things.

I often see him in the church making a visit to the Blessed Sacrament. He kneels as if carved in stone. There is a calm characteristic of those accustomed to prayer, and this calm is

never more noticeable than when they are in church in spirit alone with the Lord. It took me no long time to realize that here was a man who literally lives by faith.

He has had many afflictions. One arm is almost totally useless, his eyes are failing and rheumatism has marked him for its own. He takes all these things as a matter of course, part of his portion, burdens laid upon him for his ultimate good. He has no complaint to make, for he is serving the Lord.

When he speaks of the Church, the saints, the salvation of souls, his rich-voice takes on a new timbre, like a 'cello voicing some musical classic. The great mystery to him is, how some Catholics can miss Mass with such slight compunction. Of course it is a mystery to him. When he brings forth those deep thoughts that come to a pious man who meditates, and gives them a new beauty with the mellow music of his voice, I say to myself: "What a missionary he would have been, had the Lord called him!"

He is very busy. A dozen times a day he passes my window, stooped, slow of gait, yet radiating cheer. And at his heels trots with a dignity more than canine a white and black dog. As I watch them pass, that queer phrase from the Book of Tobias always comes to my mind: "And the dog followed him."

The Captain and he are great chums. Last Summer we held an impromptu convention on the river road. The Captain was in great fettle. He rallied my neighbor on many topics. "How long is it now, Jacob, since we first met? Must be well nigh onto thirty years?" thundered the old sea-dog with merriment, holding high revel in his eyes. Then he turned to me: "Why I wanted Jacob to go to sea with me on the finest ship that ever sailed out of this harbor, but he backed out. Own up, aren't you sorry, Jacob? You wouldn't have that rheumatism if you had gone with me." Mr. Jacob replied in his quiet, leisurely way: "Captain, I hate to appear forgetful of the honor of your company or of the privilege of sailing with you. That was surely a fine vessel and the rheumatism is sometimes unpleasant, but thinking it all over, I cannot say I am sorry, for I remember that your ship was wrecked on that voyage, and you were the only one saved."

The old-fashioned gentleman! They are going fast and when they have gone another art will be lost; that tranquillity of manner, that graciousness of mien, that disciplined yet gentle courtesy to all alike. They are like the dignified old colonial houses that are being swept away to be succeeded by flamboyant structures without atmosphere.

As I sit in my dining-room and look across the hedge at the neighboring house closed and empty, at the naked trees and the grass that is so grateful to Jacob's feet after metropolitan pavements, I feel a bit lonely for his kindly smile, his deep and mellow voice, and breathe a prayer that the rheumatism is sparing him and that he will return with the flowers.

CHAS. W. COLLINS.

A MODERN MYSTERY PLAY

Last week, under the auspices of the Daughters of the Faith, a Christmas Mystery Play called "Eager Heart" was presented at the Carnegie Lyceum in New York, ending on Saturday afternoon. It is a dramatized allegory. Christ the King is believed to revisit earth at the hallowed and gracious time of Christmas, and to pass through the cities and fields. Many long to see and entertain Him. Eager Heart prepares for His reception, but yields her habitation to a poor homeless couple with a new-born babe. Then, resisting the blandishments of Sister Fame and Sister Sense, and taking the lantern of Faith, she goes forth with the simple shepherds to search for the King, only to find Him at last in her own home in the persons of the transfigured wanderers, who prove to be Jesus, Mary and Joseph. The Three Kings,

representing three phases of the modern world, join in the search and the finding. Moral: Christ is found by the simple and earnest of heart, in the performance of homely and charitable duties.

The rhymed text in which the allegory is embodied has considerable literary merit. As presented by the company of English actors under the direction of Mr. Beerbohm Tree, it is not only graceful, reverent and religious, but highly spiritual. Though somewhat wanting in vivacity and clearness in the beginning, it deepens steadily in interest until, towards the end, it holds the spectators breathless with devout emotion. The tableaux, especially in the last scene, are exquisite. Their effect is heightened by some Manx carols and still more by a couple of Bach chorals sung by an invisible choir.

Like most modern works of art, especially non-Catholic, the little play suffers somewhat from a certain indistinctness in conveying its meaning, so different from the simple directness of Catholic art, which almost always tells its own story so that it cannot be mistaken.

But on the whole the public is to be highly congratulated on having had an opportunity to hear this very charming and religious production. The slenderness of the audience would lead one to surmise that there had not been sufficient notice given of the play.

J. H. RICHARDS, S.J.

LITERATURE

L'Heure Du Matin ou Méditations Sacerdotales. Par L'Abbé E. DUNAC. 2 Vols. Quatrième Edition, Revue et Considérablement Augmentée par l'Abbé J. B. GROS. Paris: Pierre Téqui.

La Loi d'Age pour La Première Communion. Par L'Abbé F. SIBEUD. Same publisher.

The writer of "The Morning Hour" quotes in his Preface to these beautiful Meditations a well-known text of St. Jerome. The Faithful, says the great Doctor, gladly bring their offerings to the Tabernacle. One presents his gold, another his silver, a third his costly fabric of purple and silk, his precious gems. In his poverty Jerome has nothing else to give but a few rough, coarse skins to protect the sacred shrine against the heat of the sun and the winter rains. To the Tabernacle of Christ and to its priesthood L'Abbé Dunac offers a little book. It is the poor man's mite; he humbly says, but such as it is he offers it with his whole heart. The good Abbé need not be ashamed of his offering. Written with deep faith, with reverence and zeal, by the light of the sanctuary lamp, the book may be laid without fear on the altar which the pious writer so tenderly loved.

These sacerdotal meditations cover every phase and duty of the priestly life. Their spirit may be summed up in the words of Isaiah: "Be you clean, you that carry the vessels of the Lord," and in those of Jerome to Nepotian ("Liber Laicorum, Vita Clericorum") "The life of the priest is the people's text-book."

To the great number of our priests who read French, these two volumes will prove a storehouse of pious and ennobling thoughts. Head and heart will be satisfied. Those who are acquainted with the somewhat similar works of Cardinals Bona and Manning, of Chaignon and Frasinetti, with Millet's "Jesus Living in the Priests," so admirably translated by Bishop Byrne of Nashville, will not be altogether disappointed with the pages of l'abbé Dunac. The meditations are practical and persuasive. Not a few are written with great power and eloquence; all are full of unction. Copious but brief patristic and Scriptural texts are introduced, a "catena aurea," a golden chain of rich and solid links of thought. Some of the texts are forcefully and

feliculously applied. Admirers of Manning's "Eternal Priesthood" will be glad to recognize many of the virile sentences of that noble book done into clean-cut and elegant French.

If any fault should be noticed in a book remarkable for so much simplicity, sincerity and refinement of thought, we think that a certain diffuseness, especially in the earlier exercises, weakens the impression, and that the form at times resembles more that of an ascetical treatise than of a Book of Meditations. The supplementary meditations of the editor, l'abbé Gros, are not inferior to those of his dead friend, l'abbé Dunac.

L'abbé Sibeud, a disciple of the learned Benedictine, Dom Guéranger, published his booklet on early First Communion seventeen years ago. The work, in some ways, is a remarkable one. The purpose of the author may be stated thus: "The age of discretion," at which, according to the Fourth Council of Lateran, the obligation of the Paschal Communion begins, is identical with the age of reason, and, usually and normally, this age of reason practically coincides with the seventh year." The writer proves his thesis by the same arguments used in the decree "Quam Singulari Christus amore," issued a few months ago by Pius X. His thesis then is sound, that of the Pope himself. That the same sources and proofs should have been used by the French priest almost two decades before the promulgation of the Pontifical Decree speaks well for his faith, piety and Catholic instinct.

The book is written with an earnestness, a fire and vigor which, if they had been supported by moderation, sound sense and balanced judgment, would have given us a little masterpiece. The pious abbé is a splendid logician, an accurate and discerning critic of a point of grammar or Latin phraseology. But exaggerated statements impair the value of his work. Is it safe and sane to hold that the Roman Catechism of St. Pius V, better known as the Catechism of the Council of Trent, is an infallible document emanating from the supreme pontiff as head and doctor of the Universal Church, a promulgation *ex cathedra*, for the whole world, of points of revealed doctrine in faith and morals, to be received as such on the authority of that Catechism? L'abbé Sibeud tries to prove this ("*La Loi d'Age*," p. 21) with a display of dialectics. Again would not hundreds of good and holy priests, who, following a practice tolerated until now, delayed the period of the First Communion until the ninth or tenth or twelfth year, be much surprised to learn that *ipso facto* (p. 20) they were excommunicated for having done so? That they would be obliged to restore the value of the expenses incurred by parents in those more elaborate celebrations in the past, for which the first Communion of individuals was postponed for a more solemn, festive and naturally more elaborate and expensive display? (p. 52.)

The zealous author of this little book is fighting for the noblest and best of causes. He is a sturdy if not always a prudent champion. His intentions and purposes are sound and noble. In the vast arsenal at his command, he has not always chosen the surest and most effective weapons.

JOHN C. REVILLE, S.J.

At Home with God; Priedieu Papers on Spiritual Subjects. By the Rev. MATTHEW RUSSELL, S.J. New York: Longmans, Green & Co. Price, \$1.50.

One lays down Father Russell's book with something of the genial glow which comes from an amiable and interesting conversation; there is so much simple kindness—such a warmth of intimate thought and feeling in his lines. But he would be a very happy man who could converse as

Father Russell writes. These Priedieu Papers, "At Home with God," are chatty and familiar little essays on some of the greater feasts and seasons of the year, and on various spiritual topics, and phases of a devout life. Their spirituality seems meant to appeal to that great body of plain and everyday Christians who are still, so to speak, on the foothills of sanctity, and need to be shown the paths and cheered over the rough places, and made familiar, by gentle stages, with the higher and rarer airs which lie beyond. They are intended, so the author tells us in his preface, to help their readers to feel "at home with God, as children of a loving and merciful Father, who yearns to make them happy with Himself in Heaven," and one cannot characterize them better than by borrowing the concluding words of the first paper "They are 'papers,' not sermons or prayers, and hardly essays; they are meant to be spiritual reading of a kind not always quite grave enough to be read before the altar, and even in your chamber you will read them (if at all), not kneeling at your priedieu, but seated on a chair beside it."

The winning and sincere devotion of these papers will doubtless be set off and enhanced, in the eyes of most readers, by Father Russell's amiable penchant for anecdote, allusion and quotation. From what mine does he dig out those various and apt selections of so many pens and times? Does any one still maintain that we have no Catholic literature in English? Let him read Father Russell and be convinced that we have, and a varied one, alas! too little known! Nor has our author that snobbish predilection for a great name, so common nowadays among those who quote. Many of his "jewels, five words long," are from deeps unsunned by fame!

Again, it is edifying to see him practise what he has so often preached in the *Irish Monthly*, and duly note the sources of the quotations in his pages. "On Good Desires," "Thoughts on Pain," "Thoughts on Good Friday," each of these is notably good in its way. The paper on "Humility" has been warmly praised and quoted at some length, while the translation of Father Felix's conference, given in the paper on "Work," is admirable—a model of vigorous, easy and idiomatic rendering into English.

From certain terms of thought and expression, one shrewdly guesses that some of these papers were originally given as conferences. It is a happy thought to put them forth in this attractive form for the benefit of a wider, though possibly not more appreciative, circle. In fine, one is tempted to say, even at the risk of being suspected of a puff, that those who are readers of the *Irish Monthly* will like to see "At Home with God," and those who read the book will wish to read the *Monthly*—to have more of Father Russell's pleasing and elevating prose.

EDWARD F. GARESCHE, S.J.

The Centurion. A Romance of the Time of the Messiah. By A. B. ROUTHIER. Translated from the French by LUCILLE P. BORDEN. St. Louis: B. Herder. Price \$1.50.

The descriptive sub-title of this admirable book is somewhat misleading and, from the point of view of circulation, not well chosen. The word "Romance" will frighten away many serious readers who would find the book exceedingly instructive and stimulating, whilst it will lead to disappointment on the part of those whose primary expectation is to find an absorbing story. It is true, a thread of fiction runs through the narrative; but it is very tenuous and sometimes altogether invisible.

"The Centurion" is, properly speaking, an historical study of an original and engrossing kind. The Roman characters,

who are introduced to furnish forth the materials of romance, are skillfully made to serve the purpose of showing us the Divine Master from the world's point of view. It is a different point of view from that of the Gospel; but it is well to be acquainted with it for the sake of others and, perhaps, ourselves also. This device permits the author to meet and answer in a casual manner many modern difficulties; for the world, like the Church, never changes, at least in its broad and essential characteristics. The world, as represented by the pagans and the majority of the Jewish priests and rulers, has maintained through constantly changing representatives a fairly consistent attitude towards Christ up to the present day. This seems to us to be the most valuable, as it is a most philosophical, reflection left in the reader's mind after he has read this book. It is a well-written and well-informed sketch of the times in which Christ chose to appear among men, and it endeavors to explain, not without success, the various steps that led the Jewish nation to perpetrate the greatest crime in history. There is a curious slip on page 313. When we say that the narrative reads like an original work we think no higher praise can be given the translation.

J. J. D.

A Brief History of the Catholic Church in the United States. Compiled for use in Catholic Schools by the Sisters of Notre Dame. New York: Schwartz, Kirwin & Fauss. Price 36 cents.

In an admirable paper on the "Sources of History" read during last year's Catholic Educational Congress by Rev. Joseph Woods, S.J., before the History Section of that body, it was said: "All that I would ask of you is the knowledge that such sources exist, that they are frequently quoted and referred to, and that when any doubt arises in your mind about quotations or references, or when writers assert anything that arouses your suspicion, shocks your sense of justice or your faith, you have recourse to the sources yourselves, to consult and verify, verify and consult; or that you apply to some one capable of helping you in your difficulty." The little volume mentioned above is an attempt in a small way to assist teachers in elementary classes to follow this counsel in reference to the history of the Catholic Church in our own country. The compilers have endeavored to bring the contents of standard histories of the Church in the United States within the limits of a text-book. The complaint is often heard that our children find little opportunity in the use of historical text-books provided for them, to come into possession of the facts that will make them appreciate the splendid work done by those of our own Faith who have labored in the building up of our country's greatness. The brief history compiled by the Sisters of Notre Dame in the hands of a competent teacher will do much to remedy this defect. One or two errors noted in the story of the missions of New York should be amended. Father Jogues escaped to New Amsterdam after thirteen, not after fifteen, months' imprisonment among the Mohawks (page 8). John Lalande, named as a missionary in the New York district, was not a Jesuit priest, but a "donné" (page 9); and Father John de Brébeuf, S.J., whose name occurs in the same list (page 9), died in Ontario, Canada, and not in New York.

* * *

Mr. Augustus Moore died lately, and the London *Times* said of him that he came "of an old Irish and Roman Catholic family." His brother, George Moore, the novelist, who

has abandoned the Catholic Church, took umbrage at this, and wrote to the *Times* that the Catholicity of his family was recent, having begun with his great-grandfather, converted in Portugal. He suggested, without any other reason than that his great-grandfather was a merchant and found the embracing of the Faith advantageous in his business, that the motives of this conversion were commercial, rather than theological, and went on to say that his grandfather was probably a freethinker. As to his father, Mr. George Moore pretended to know nothing beyond the fact that he went to Mass, and therefore might be supposed to be a Catholic. It seems very strange that Mr. George Moore should be able to speak with more confidence concerning his grandfather's and great-grandfather's religion than concerning his own father's. It is stranger that the father, whose religion was so inoperative as to be almost unknown to his son, should have educated that son at Oscott. Mr. George Moore renounced his faith because he holds it to be incompatible with literature. This is his private opinion, depending on his definition of literature. If this be adequately represented by his own work, his is right. But "vixere fortes ante Agamemnona," and there have been Catholic men of letters whose fame has survived Mr. George Moore's dictum and will last long after his offensive work is forgotten.

Mr. Moore added in his letter a hope that the next generation of his family will be Protestant, and said that to what money he has to leave shall be attached the condition that his heir "shall carry on the Protestant traditions of the family." Mr. Moore's Protestantism seems to consist in the writing of unwholesome books. If this be the tradition he hopes to perpetuate, we may be allowed to hope either that his money may perish with him or that his heir may have the grace to reject it.

For the rest, one who sees Mr. Moore blackening the Catholic reputation, not only of his great-grandfather and grandfather, but also of the father who brought him up in the Catholic Faith, may not be far wrong in thinking that his conscience sometimes afflicts him for his apostasy.

The (London) *Catholic Times* has an appreciative notice of the life of Mother Hardey, recently published by the America Press, of which it says:

"An edifying and intensely interesting life, which covers the greater part of the nineteenth century, commencing in the slave-owning South, passing through the American Civil War, and the 'know-nothing' riots; by reason of the close connection of the religious with the Mother House in Paris, feeling also the stress of the Franco-Prussian conflict, and, we may add, enduring the shock of the present French persecution, since, with the expulsion of the religious, the remains of Mother Hardey have been brought back to her native land. Like St. Theresa, Mother Hardey, with her winning personality and sound common-sense, always managed to get her own way with men of the world or the Church! In her men of business admired a master mind, a genius for administration and organization, the pupils of the Sacred Heart a most lovable Superior, and her Sisters an exemplary religious. The biography, which is largely made up of correspondence, introduces us to the Ven. Mother Barat and to several eminent prelates of the United States. Of the many letters reproduced, by no means the least interesting is one from 'Liza, an emancipated slave, addressed to the Superioress of the convent in which she served and imploring her to hasten home: 'I've begged the Sacred Heart and St. Joseph to hold their arms over you,' she wrote, 'but they're tired now, and can't do it no more, so take my 'vice and come home, you've been away long enough.'"

BOOKS RECEIVED

- The Golden Web. By Anthony Partridge. Illustrations by William Kirkpatrick. Boston: Little, Brown & Co. Net \$1.50.
- The Gift of the Grass. Being the Autobiography of a Famous Racing Horse. By John Trotwood Moore. Illustrated by G. Patrick Nelson. Boston: Little, Brown & Co. Net \$1.50.
- The Second Chance. By Nellie L. McClung. New York: Doubleday, Page & Co. \$1.32 postpaid.
- Christian Mysteries; or, Discourses for all the Great Feasts of the Year, Except those of the Blessed Virgin. By the Right Rev. Jeremias Bonomelli, D.D. Translated by the Right Rev. Thomas Sebastian Byrne, D.D. Four volumes. Net \$5.00.
- Non-Catholic Denominations. By the Rev. Robert Hugh Benson, M.A. New York: Longmans, Green & Co. Net \$1.20.
- History of the Catholic Church in India. Vol. I. (52-1652 A.D.) By the Rev. M. d'Sá. Bombay: B. X. Furtado & Sons.

Verse:

- The Maid of Orleans. A Drama. By the Rev. Robert Hugh Benson. New York: Longmans, Green & Co. Net 20 cents.

German Publications:

- Geschichte der Verehrung Marias, im 16. und 17. Jahrhundert. Ein Beitrag zur Religionswissenschaft und Kunstgeschichte. Von Stephan Beissel, S.J. St. Louis: B. Herder. Net \$4.15.
- Auf Höhenpfaden. Ästhetische Gedanken für die Moderne Welt. Von Joseph Köhn. New York: Benziger Brothers. Net \$1.10.
- Wunder der Pflanzenwelt. Oder Offenbarung Gottes im Pflanzenleben. Eine religionswissenschaftliche Naturbetrachtung. Von P. J. B. Baumer, C.S.S.R. New York: Frederick Pustet. Net 70 cents.
- Homiletische Gedanken und Ratschläge. Von Dr. Paul Wilhelm von Keppler, Bishop of Rottenburg. St. Louis: B. Herder. Net 50 cents.

Latin Publications:

- De Ineffabili Bonitate Sacratissimi Cordis Jesu. Contemplationes et Orationes Quotidianae in Menses Duodecim Distributae. Adiectis Orationibus Marianis. Collegit Ediditque Fr. I. C. Cardinal Vives. New York: Frederick Pustet & Co. Net \$1.
- Analecta Bollandiana. Tomus XXIX. Carolus de Smedt, Franciscus Van Ortoy, Hippolytus Delehaye, Albertus Poncelet, Paulus Peeters Et Carolus Van de Vorst. Presbyteri Societatis Jesu. Paris: Librairie Alphonse Picard et Fils. 82 Rue Bonaparte.

Spanish Publications:

- Boletín Mensual del Observatorio del Ebro. Febrero de 1910. Vol. I, No. 2. Tortosa, Spain: Observatorio del Ebro.

EDUCATION

The California representative among the Rhodes scholarship prize winners announced this year is a student of St. Ignatius College, San Francisco. Just before the close of the holidays it was made known by President Wheeler of the University of California, chairman of the committee of award for that state, that Vincent K. Butler, Jr., a member of the Junior class of the Jesuit college, had won the coveted academic distinction. Mr. Butler is a San Franciscan, nineteen years old, who matriculated in St. Ignatius three years ago, after graduating from the Mission high school of his native city. He was one of twelve candidates for the scholarship who took the qualifying examinations last September. He was pitted against a number of brilliant students from the state university and was the only student from a Catholic college to take the test. Mr. Butler's success brings him another distinction. He is the first, since the inauguration of the Rhodes Scholarships, to wrest the distinction of

representing California at Oxford from students matriculated at the state universities.

Among the papers, telegrams and points of advice found in the habitat of Francisco Ferrer at the time of his imprisonment, and later used to show how completely he was concerned in the Barcelona rebellion and rioting of two years ago, there is a fine little circular setting forth a program which does not make nice reading even in this land of extravagant freedom of speech. It urges: "Abolition of all existing laws; expulsion or extermination of religious communities; dissolution of the civil authorities, army and navy; demolition of the churches; confiscation of the Bank of Spain and of the property of such persons, civil or military, who have held office in Spain or its colonies; immediate imprisonment of each of them until they prove innocence or are executed; confiscation of railroads and all banks of credit; absolute prevention of escape from Spain of all persons who have held public office, even without their property." Another circular called business men, officials and clergy thieves and pariahs, and called upon the workingmen to take positive action, concluding with the formula: "Annexed hereto is a recipe for manufacturing dynamite (*plancastita*)."

* * *

Referring to leaders of the Haymarket mob in Chicago in that eventful spring of 1886, the Supreme Court of the State of Illinois had this to say in rejecting an appeal brought before it against the decision of a lower court, which had condemned to death the men who by their written and spoken appeals to pillage and murder nerved the unknown hand that hurled the Haymarket bomb: "If several persons conspire to do an unlawful act, and death happens in the prosecution of the common object, all are alike guilty of the homicide. The act of one of them, done in furtherance of the original design, is, in consideration of law, the act of all, and he who advises or encourages another to do an unlawful act is responsible for all the natural and probable consequences that may arise from its perpetration."

* * *

Some of the New York evening papers of January 5 and some of the morning papers of January 6 published accounts of a mass-meeting held in this city in which the projected opening of a Ferrer school in the metropolis was celebrated. The school proposes to have day, night and Sunday classes, and to spread the educational ideas of Ferrer in order to bring his scheme of social development to the front in New York. What a pity the New York *Sun*, usually a vigorous fighter of shams and dangerous fallacies, could not have found it convenient to parallel its report of the meeting with a

reproduction of the paragraphs quoted above. The inherent malice of Ferrer's own words and the brave and just pronouncement of the eminent leaders of the Illinois judiciary would have been an excellent comment and would have added strength to the editorial protest of its evening edition against the school.

* * *

We Americans are an easy-going people and we are rarely mindful as we should be of the serious lessons experience has brought home to us. But surely the memory of the blinding flash, which lighted up the scene of the May day tragedy in Chicago nearly a quarter of a century ago, should be lesson enough to us of the folly of applauding or of tolerating among us a so-called educational system whose principles of necessity lead to lawlessness, arson and murder as fit agents of its practical efficiency. One is amazed to find literary "high-brows" of such distinction as comes to a Professor of Literature in Columbia University or to an associate editor of *Current Literature* in the company of Emma Goldman and Alexander Berkman at the meeting here referred to. Perhaps a lesson similar to that of Barcelona may yet come to warn our heedlessness of the folly of too great freedom of speech and of thought.

SOCIOLOGY

A fact we are never weary of insisting on is the efficiency of our Catholic organization for charitable work. The test of this efficiency is very simple, the comparison of results with the means at our disposal. We have shown in the case of the St. Vincent de Paul Society, and of such work as Father McGrath's Catholic Seamen's Mission, how every dollar of the funds contributed finds its way to benefit the objects of the charity, and now we are able to point out that the same is true on the Pacific Coast.

The Francesca Relief Society of San Francisco was founded more than thirty years ago. It was then an association of charitable ladies, who met once a week to make clothes for the poor, and such it remains to-day. Its annual income is so small that modesty forbids us to mention it. Yet during all these years it has, week by week, done its work relieving those in want. The weekly meeting is for real work and takes up the whole morning. Skilful cutters prepare materials and busy hands complete the garments. The great distribution is at Christmas time. At first only girls were provided for, but later boys were included in the object of the Society's charity. Before the earthquake the Society had its rooms, supplies and implements in the basement of St. Ignatius' Church. The great fire swept all these

away. But it did not destroy the work. The President's house escaped destruction, and there, while the ashes of the burned city were still hot, the ladies, many of whom had lost everything, reassembled to carry on their work. Machines, material, everything had to be provided afresh. Yet the following Christmas time saw the Society clothing two hundred and fifty poor children, just as if no calamity had befallen; and when a temporary St. Ignatius Church was built the Francesca Society resumed relations with it.

We have just received an account of the last Christmas distribution. One hundred and fifty girls were dressed from head to foot in really serviceable hats and frocks, warm underclothing and good stout shoes. An equal number of boys were clothed similarly. All received pretty toys from the Christmas tree and were sent home happy.

Here is another example of our Catholic charities, one out of thousands scattered through the country. We have no great Trust Funds to help us. Yet we can not but think that did people know the good work we do and how scrupulously such money would be administered, such would not be lacking. Sometimes it is asked how our Catholics manage to persevere, year after year, in works apparently so small. After all, we do not lessen materially the mass of poverty and suffering. It may be said that the more pretentious organizations outside the Church must confess the same, as their reports show very clearly. The answer is that Christ's work in this world is, first of all, for individual souls, and through these it extends itself to society at large. When St. Martin gave half his cloak to the beggar, he had no thought but of the poor man he was covering, who, by receiving charity, would be brought nearer to God, and of himself, who, by giving charity, would draw close to Christ. The work was preeminently small; but it lives to-day, and will live forever, not only in the person of the saint in heaven, but also in all the inestimable good that has come to mankind from the life work of the great Bishop of Tours, of which, as the Church tells us, that little act of charity was the seed. And so Catholics in their charity work primarily not for society, but for Christ in the individual benefited and for Christ in themselves, and also in the strengthening of Christian society at large.

As for the works that look to social improvement alone, even the greatest are utterly inadequate to cope with social ills, and when their promoters realize this, the works begun with so much éclat will go the way of every merely

human institution which has its foundation not on the Rock, but on the sand. It is supernatural charity only that "never faileth."

ECONOMICS

"Scadder is a mighty smart man, and has drawn a lot of British capital this way, as sure as sun-up," was the opinion expressed to Mr. Hannibal Chollop by a victim of that same Scadder and his Eden Land Corporation, when both were gloating over the misery of Martin Chuzzlewit in the poisonous swamp which was the sepulchre of all his hopes. Scadder and the Land Corporation may have existed seventy years ago. But the United States of to-day is not the United States of seventy years ago. The Scadders have vanished with the Chollops, and there is no need of devising plans to draw hither British capital, of which many thousand pounds are ever ready for investment in our American markets.

The foreign investments of English capital made during the course of last year amounted to 575 million dollars. Of this, a large part was invested in the United States, which, according to an excellent authority, has actually 3,500 million dollars of British money, 3,000 millions in railways and 500 millions in real estate and various industries. There is a growing tendency in England, due to the unsettled state of the country and to hostile legislation, to sell out property there and invest the proceeds abroad. Not a few of the great landowners are buying land in Canada. Thus, the Duke of Sutherland is not only buying western lands, but is also colonizing them. A large building destroyed by fire in Winnipeg the other day was the property of Mr. Balfour. Breweries in the United States are favorite investments, though, it must be said, they have not always responded to the hopes of the investors. Still they promise better than English breweries under present legislation; though whether this be a subject of congratulation to the country is not quite clear. The brewery is the foundation of many thorny problems.

It is said that the prosperity of the country may be measured by the importation of luxuries. These are such articles as diamonds, laces, art works, wines, etc., and it is held that last year was reasonably prosperous because the importation of these articles was large. Thus in 1908 the value of precious stones imported was 16¾ million dollars, while in 1910 it was 48 millions, 6 millions more than in the great year of 1907. Cotton laces imported

amounted to 33¾ millions in 1908, and to 36¾ millions in 1910. The total value of imported luxuries during 1910 came to about 250 million dollars.

There is a certain amount of truth in the principle thus laid down, but there are also possibilities of grave error. Hence it can not be accepted as a universal truth. It is true in the case of those countries in which the classes have fairly common interests; and, notwithstanding the differences coming up from time to time between employers and workers, we must be thankful that such is the condition of the United States. The wealthy derive their wealth usually from industries. When these are flourishing they are prosperous; when these languish they are the reverse. But flourishing industries mean large employment of labor, and the earning of good and constant wages; for the systematic grinding of the worker by the employer has become almost impossible in the strict sense of the term. But given the case in which one class tyrannizes over the other, and the principle fails. Where could one have found a greater consumption of luxuries in the eighteenth century than in France? Yet one would not have dared to call the nation prosperous. And after the first days of the Revolution the consumption was again large, but it was not the nobles, but men of another class, who enjoyed them; and again the country was not prosperous. It seems immaterial what class takes the upper hand. Such a condition will mean the consumption of luxuries, but it will not mean prosperity. Here we have another proof of the wisdom of laboring for peace and concord among the classes.

ECCLESIASTICAL ITEMS

Memorial services were conducted by the city of Philadelphia at the Grand Opera House, Jan. 8th, in honor of the firemen who lost their lives in the disastrous fire on Dec. 21 and 22, 1910. His Grace, Archbishop Ryan, was present and opened the exercises with the following prayer, eminently appropriate and worthy of the big heart of Philadelphia's great Archbishop:

"Oh, eternal and most loving God and Father, we are met on this occasion to mourn the deaths of fourteen defenders who risked and sacrificed their lives in their duty, and we are tempted, not in a spirit of faultfinding, but in the humble spirit of Job and of Daniel, to ask, 'Why is this?' 'Why should brave and true men be called to suffer and die when others unworthy of the name of men yet remain?' But, Lord, we know Thy answer, 'Thy thoughts are not My thoughts, and thy ways are not My ways. I have an eternity in which to reveal, while man soon perisheth. The orbit of man is small, but the

orbit of God is infinite, and all things conspire together for good to those who love God.

"So, O Lord, Thou showest Thy attribute in that brave young priest who dared all dangers to administer to those in peril, and in others who also so bravely fought. In all these things we believe that God's will is made manifest, and the more firmly a man believes the more brave he is in time of danger. The suicide, who believes that he ends all with his death, is not brave like the man who dying braves eternity. And these brave fellows, these noble men, who went out from their families for the last time on that day, what should we feel in gratitude to them? Greater love hath no man than this, that he offers his life for his fellow man. Therefore our hearts are full of gratitude that these men fell so nobly.

"O Lord, look down upon their families, upon their broken, bleeding hearts; console them, give them fortitude to bear the trials Thou hast sent, and uphold them with Thy divine pity shown by Thy dying love."

Here the Archbishop recited the Lord's Prayer, paraphrasing it, however, as he has done on other occasions, with eloquent interpolations of each of its petitions, and adding a touching reference to the five wounds of Our Saviour.

His Grace closed with the touching prayer so familiar to Catholic ears and so consoling to Catholic hearts burdened with grief: "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them."

Under date of December 16, 1910, the following decree has been issued by the Congregation of the Holy Office in regard to the medal that can be worn as a substitute for the customary cloth scapulars:

"Since it is well known that the holy scapulars, as they are called, do much to foster devotion in the faithful and excite them to resolutions for a more holy life in order that the pious usage calculated to make them better known may grow from day to day, our Most Holy Lord Pius X by divine Providence, Pontifex Maximus, although earnestly desiring that the faithful would continue to carry them as has hitherto been their custom, nevertheless, complying with the petitions presented to him by a large number of persons, graciously deigned to decree, after taking a vote of the Most Eminent Fathers the Cardinals of the Inquisition in an audience granted to the Rev. Assessor of this Supreme Congregation on Dec. 16th of the present year that:

"It is licit for all the faithful who have been enrolled by the regular ceremonial, as is said, or shall afterwards be enrolled in one or several of the scapulars of the

genuine kind approved by the Holy See, to henceforth wear on their persons, instead of one or more scapulars of cloth, a single metal medal, either at the neck or otherwise with, nevertheless, due decorum, by which, observing the laws proper to each, they may gain and participate in all the spiritual favors (the Saturday privilege, as it is called, of the Blessed Virgin Mary of Mount Carmel not excepted) and all the indulgences attached to each.

"That one side of this medal must bear the representation of Our Lord Jesus Christ, showing His Most Sacred Heart, and the reverse one of the Blessed Virgin Mary.

"That the medal must be blessed by as many benedictions as number the scapulars to be imposed, according to the number desired by the applicant.

"Finally, each benediction can be imparted by making a single sign of the cross, either at the enrolling itself, immediately after the regular imposition of the scapular, or even later on, at the convenience of the applicant. It does not matter whether the order of different enrollments be observed or not, nor whether the time that intervenes between them is more or less. They can be imparted by any priest, and even by one distinct from him who enrolled the applicant, provided he has faculties, either ordinary or delegated, to bless the respective scapulars; however, the limits, clauses and conditions of the first faculties are not to be changed.

"All things whatsoever to the contrary notwithstanding, even those worthy of special mention."

Right Rev. Mgr. Joseph Schrembs, V.G., rector of St. Mary's Church, Grand Rapids, Mich., has been appointed by the Holy See Auxiliary Bishop of the Diocese of Grand Rapids. Mgr. Schrembs was born in Ratisbon, Bavaria, March 12, 1866, and came here when eleven years old. His theological course was made at the Grand Seminary, Montreal, and he was ordained on June 29, 1889. He has been pastor at St. Mary's since October, 1900. In 1903 he was appointed vicar general, and in February, 1906, promoted to the dignity of a domestic prelate. In announcing his appointment, the Grand Rapids Press said: "Mgr. Schrembs is a big man, big in intellect, in human sympathy, in passion for the right and hatred for the wrong. An aggressive and powerful spiritual leader, he is also a patriotic and high-minded citizen, public spirited, broad in his viewpoint and earnest in his desire to serve the community."

The Rev. Edward D. Kelly will be consecrated titular Bishop of Cestre and auxiliary Bishop of Detroit at Ann Arbor on

January 26. His Eminence Cardinal Gibbons officiating. Archbishop Ireland will preach the sermon.

The centennial of the establishment of the devotion to Our Lady of Prompt Succor in New Orleans was celebrated, January 8, by Solemn High Mass, following a Novena which was continuously attended during the eight preceding days. An historic statue, which occasioned the devotion, was brought by the Ursuline Sisters from France, December 30, 1810, but since 1815 the anniversary was changed to January 8, at the request of General Jackson, who, immediately after the battle of New Orleans, sent a message to the Ursulines and to Bishop Dubourg, attributing his victory chiefly to "the supernatural help" obtained by their prayers. Bishop Dubourg had offered Mass that morning in the Ursuline Chapel for the success of the American forces, and the Sisters kept praying to Our Lady of Prompt Succor while the soldiers were fighting. General Jackson's message and an autograph letter of thanks from President Jefferson are treasured in their archives. Archbishop Blenk pontificated at the Centennial Mass, assisted by Mgr. Laval, Fathers Mattern, S.J., and Vautier, C.M. Bishop Meerscheart, in preaching the sermon, recited cases of authenticated cures performed at the Shrine, and attributed much of the marvelous growth of Catholic spirit in New Orleans to the zeal and character of the Ursulines and the devotion they had established in the people's hearts.

SCIENCE

Radiology has adopted a new term to classify a new meter for measuring radium emanation, known as the Emanometer. With this machine the emanation given off by a solution may be easily determined. The liquid to be examined is placed in a vessel and allowed to accumulate its equivalent amount of emanation. It is then passed at a known speed through a cylindrical condenser whose central electrode is connected with an electrometer. The electrometer is previously charged, and the total fall of potential caused by the passage of the emanation indicates the amount of emanation.

Evaporation has heretofore been the commercial method of extracting pure salt from rock salt. This cleansing required one ton of coal per ton and a half yield of salt. A more economical process is now used, which makes it possible to manufacture fifteen tons of salt with one ton of fuel. The mine salt is

placed in a furnace, where it is readily converted into a molten mass. Thence it is run into a container, through which a current of compressed air is forced. All impurities are thus blown off or precipitated. The molten salt is then mold-off and allowed to solidify.

The constantly increasing demand for rubber and the exorbitant prices now placed on this product have led to extensive experiments in regard to the extraction of rubber from the juice of the banana plant. Thus far it has been established that there is a yield of a thick and pliable rubber, which, when compounded with other rubber, has a distinct value in that it increases both the weight and the elasticity of the rubber with which it is compounded.

A recent Italian invention offers a unique and at the same time effectual protection to gunners against possible injury to the sense of hearing consequent to the detonation of large guns. The muffler consists of a solid mass of glass of such dimensions as to fit snugly the external meatus, into which it is inserted. A perforation traverses it horizontally, the inner end of which fairly reaches the tympanum. The outer end of this passage does not quite extend to the external surface of the glass, but joins with a second bore running in the vertical and communicating above and below with the atmosphere. With every violent concussion an aspiration is caused in the horizontal passage, with a subsequent rarefaction of the small body of air cushioned between the ear-drum and the glass protector. This attenuation of the air greatly reduces the aerial vibration. The sensitiveness of the ear for lesser sounds is not diminished, as the atmospheric compressions produced are not effectual in causing rarefaction. This invention is a neat application of the well-known principle of Sprengel's aspirator.

Heretofore, geologists have held meteorological agents responsible for the crumbling of building stone. At a recent conference held at York, England, Dr. T. Anderson, an expert geologist, declared this notion obsolete, and advanced the theory that a kind of rot is produced in the stone by low organisms like the mould and fungi which rot wood and other vegetable materials. Two years of experimentation, he stated, had led him to the belief that the stones can be made to resist this decay by treating them with various germicides, such as copper sulphate, bichloride of mercury and creosote. F. TONDORF, S.J.

PERSONAL

The Fine Arts Commission has accepted the sketch model submitted by John Boyle, of New York, for the statue of Commodore John Barry to be erected by Congress in Washington.

The Holy Father has appointed the Very Rev. Dr. Francis C. Kelley, of Chicago, to be President of the Catholic Church Extension Society in the United States, and the Very Rev. Dr. Burke, of Toronto, to be President of the branch organization in Canada. According to the terms of the letter addressed by His Holiness last summer to the Society in the United States and Canada, the President in each case is to be selected by the Holy See from a list of three names; he is to hold office for five years; and he is not eligible for re-election. With the zealous and energetic men now at the head, and the blessing and encouragement of the Holy Father, the Church Extension Society may look forward to reaping with God's grace a great harvest of souls.

The Right Rev. Francis Aidan Gasquet, the Abbot President of the English Benedictines, had a long private audience with the Pope, January 4. As is known, Abbot Gasquet is head of the commission appointed to revise the text of the Vulgate, and he was received by His Holiness in order that he might report progress on the work entrusted to him. The distinguished Benedictine made known his intention to visit the United States during the coming summer, when he will deliver here a series of lectures on the work being done by the Commission of which he is the head.

Mother M. Bonaventure, Superior of St. John's Orphan Asylum, Philadelphia, has been elected Superior-General of the Sisters of St. Joseph, whose mother-house is at Mount St. Joseph's Convent, Chestnut Hill. The election thus provides a successor for the late Mother Mary Clement.

The Most Rev. Robert Seton, Titular Archbishop of Heliopolis, arrived in Madras on Nov. 19 from Ceylon, and during his brief stay was the guest of Archbishop Colgan. He set out from Rome in October to attend the Eucharistic Congress at Goa, which has been postponed owing to the Revolution in Portugal. After a visit to Calcutta, Archbishop Seton expected to return to Rome in January.

Former students of Dr. Charles G. Herbermann and many personal friends tendered the Professor a dinner at the Hotel Astor on Jan. 12, to commemorate

his long service in the College of the City of New York and fifty years of continuous teaching. The dinner was made the occasion for the presentation of an oil portrait of the Professor. The painting was the gift of one-time students and colleagues of Dr. Herbermann, a large number of whom were present at the dinner. Among the invited guests also present were Monsignor Brann, the Rev. John J. Wynne, S.J., Rabbi Samuel Schulman and Mr. Stephen Farrelly.

Governor-elect Wilson of New Jersey has appointed Mr. Joseph P. Tumulty, of Jersey City, as his private secretary. Mr. Tumulty was graduated from St. Peter's College, Jersey City, in 1898. Dr. Wilson, in making the appointment, said:

"I regard the office of secretary to the Governor as one of the most important in the administration of the State, requiring unusual knowledge of affairs, great tact and ability, high character and a quick understanding of the demands and needs of the public. It is, therefore, with peculiar pleasure that I announce that Mr. Joseph P. Tumulty has consented, at my earnest request, to undertake the duties of the position. I feel sure that he will give distinction to the office because of his universally recognized qualifications for faithful and disinterested public service."

LETTER TO THE EDITOR

To the Editor of AMERICA:

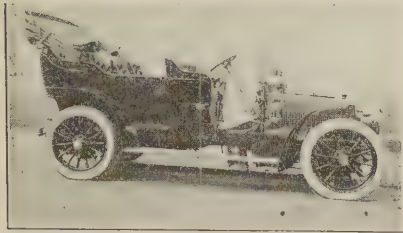
Rev. Henry H. Wyman was elected to succeed himself as chaplain of the California State Senate. He is the first priest ever to have held the position, and the first minister of any religion ever to have held it for a second term. Senator Wolfe, of San Francisco, in seconding Father Wyman's nomination, said: "Every one here at the last session learned not only to respect Father Wyman, but to love him for his modesty and goodness." To your correspondent he added that Father Wyman commended himself to the senators because his prayer is short and sincere, and never attempts to usurp the prerogatives of a senator and influence the legislation under consideration for the day. When Father Wyman prays a reverent hush pervades the senate room, in contrast to the rather irreverent reading of newspapers so often seen on such occasions. For these reasons, said Senator Wolfe, he was sought and prevailed upon to take the position for another term. The prayer which is used is the prayer for authorities composed by Archbishop Carroll in 1800.

Father Wyman has lived in San Francisco for sixteen years. For eleven years of that time he has been the superior of the Paulists at St. Mary's Church.

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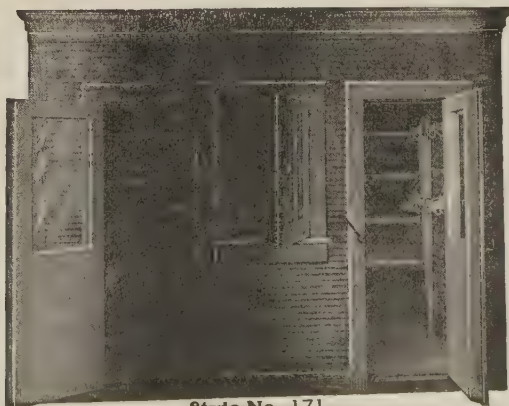
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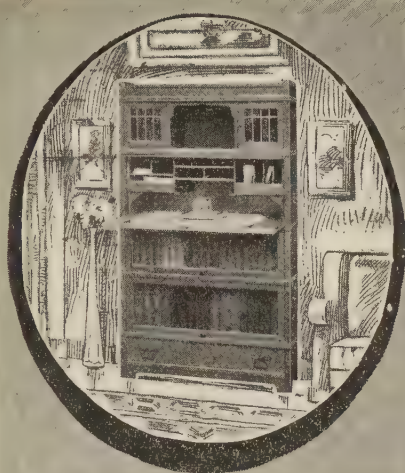
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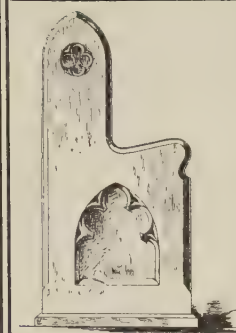
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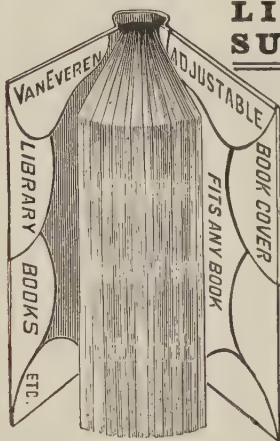
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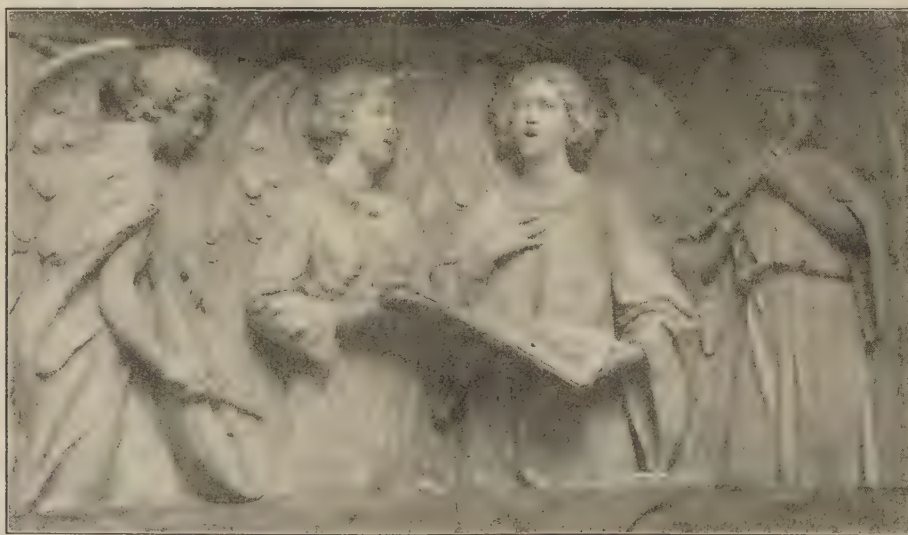
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President Says Fortify Canal.—In an address at the Pennsylvania Society dinner in New York, William H. Taft, President of the United States, declared that it is both the right and the duty of the United States to fortify the Panama Canal; that there were no treaty obligations in the way; and that he would bring all his influence to bear in favor of fortification. The canal was not built under the restrictions of the Bulwer-Clayton treaty with England in 1850, he stated. "The correspondence between Lord Landsdowne and Mr. Hay, as well as Mr. Hay's statement to the Senate in transmitting the treaty which was finally ratified, show beyond peradventure that it was recognized by both parties to that treaty, first; that the canal to be built should be one to be built by the United States, and that the neutrality of the canal was to be maintained by the United States; second, that nothing in the treaty would prevent the United States from fortifying the canal, and that in case of war between the United States and England, or any other country, nothing in the treaty would prevent the United States from closing the canal to the shipping of an enemy."

President Taft's Speech.—The President likewise reviewed at length the sovereign rights of the United States and pointed out the disasters which might follow the neglect to build the proposed fortifications. He maintained that (1) after expending five hundred million dollars to make our national defense easier, we ought not to surrender half the military value of the canal by

giving the benefit of it to a nation seeking to destroy us; (2) that we should not rely on our navy to defend it as a navy is for the purpose of defense through offense, and the Panama Canal needs our fortifications for national defense just as much as the city of New York needs fortifications, and (3) there is the additional reason that we ought to have them in order to perform our international obligations. (4) The case of the Suez Canal furnishes no analogy whatever. The Suez Canal is nothing but a ditch in a desert, incapable of destruction, and even when obstructed, it can be cleared within a very short time. The Panama Canal, by the destruction of the gate-locks could be put out of commission for two years, and the whole commerce of the world made to suffer therefrom. (5) Even if we could induce all the powers to consent to the neutrality of the canal by a treaty obligation, that would hardly save it from a possible injury by some irresponsible belligerent, at least under conditions as they are now. (6) The estimated cost of the fortifications is \$12,000,000, not \$50,000,000, and their maintenance in time of peace would not exceed half a million dollars annually. (7) We have not reached the time when we can count on the settlement of all international controversies by the arbitration of a tribunal. We cannot hope to bring about such a condition for decades. When the President also termed himself a peacemaker, declaring he could do no greater service for his country than aiding the extension of international arbitration treaties, he turned directly to Mr. Carnegie who was seated at his right hand during the address. The old ironmaster jumped to his feet and called for three

cheers for the President, which were given lustily. The speech is looked upon as an exceptionally able defense of the President's plan to fortify the canal:

Galapagos as a Naval Base.—According to current press reports, President-elect Estrada called together the more prominent citizens of Guayaquil, Ecuador, and discussed with them an intimation from the United States that the Galapagos Islands might be leased for a term of ninety-nine years for the sum of \$15,000,000. Those present were unanimous in the feeling that such a proposal should be rejected as the acceptance of it would be unpatriotic. The Galapagos Islands, fifteen in number, are situated on the Equator, extending ninety miles each side of it, and are about six hundred miles from the coast of Ecuador, to which they belong. They provide several good anchorages, and may be desirable as a naval base. The possession of Galapagos Islands, because of their strategical position near the Panama Canal, has been a matter of diplomatic discussion for some years. Great Britain and France have both been reported as coveting a foothold there. Washington has not heretofore publicly figured in the matter.

Peary's Claim Established.—The House Committee on naval affairs, which has been considering the bill to retire Captain Peary with the rank of rear admiral announced its decision that Captain Robert E. Peary came within 1.6 miles of the North Pole—near enough to establish his claim of having been at the exact spot. The basis of the committee's finding is the chart prepared by Hugh C. Mitchell and C. R. Duvall of the United States Coast and Geodetic Survey, and based on Peary's observations. This chart shows that Peary went to the left on nearing the pole, due to an error in his instruments. Later he crossed toward the pole, his nearest point being 1.6 miles. Representative Bates of Pennsylvania presented the majority report of the committee recommending that Peary be retired with the rank of a rear admiral. A minority report submitted by Representative Roberts of Massachusetts, does not question Captain Peary's performance, but arraigns the National Geographical Society's committee, which he claims announced its findings after only a cursory examination of Peary's proofs.

Central America.—It is plain that the revolutionary movement in Honduras under ex-president Bonilla finds little favor at Washington, for President Estrada Cabrera of Guatemala, who loves Bonilla little but President Davila of Honduras even less, has been admonished to watch over the neutrality that Guatemala must observe. The American legation in Guatemala has been directed to investigate the complaints about Guatemala's activity in Bonilla's favor. The reported seizure of the *Hornet*, Bonilla's gunboat, by the United States cruiser *Tacoma*, comes as an offset to his capture of the important town

of Trujillo. President Davila is said to be on the eve of resigning in the interests of public peace. He has been active in drafting troops, but many of them will undoubtedly desert to the revolutionary forces at the first opportunity. The warning given by Secretary Knox to the Dictator of Guatemala is considered very significant, for Estrada Cabrera has stood well at Washington since the days of McKinley.

Mexico.—A scandalous condition of affairs in the matter of peonage through the operations of certain so-called employment agencies with the connivance of some public officials is reported from Veracruz, where workmen have been led by trickery, misrepresentation or fear to sign labor contracts. A favorite way is to make them drunk and then induce them to sign; another is to deceive them with promises of high wages and light work; a third is to frighten those arrested for some petty misdemeanor and pretend to help them to escape a long term in the penitentiary. In this last case, the services of the officials have been particularly valuable.

Canada.—A contract for five years has been made with the New Zealand Shipping Company for service between Vancouver and Auckland. This will be extended every fourth week to Australia, although the Commonwealth government refused to contribute to the subsidy. Mr. Fisher, the Commonwealth premier, denies that his refusal was because the touching at Auckland, on which the Canadian government insisted, would exclude the call, hitherto customary, at Brisbane, saying that he is opposed to any subsidy helping rival companies. Australians are displeased, it is said, and propose a line of their own from Melbourne to Vancouver touching at Sydney and Brisbane. It is unfortunate that this dispute should have arisen at this moment when a reciprocity arrangement between the Commonwealth and the Dominion is being spoken about.—Sir Richard Cartwright asked in parliament concerning rumors that spies from the United States had obtained information concerning the Beaumont fortifications at Quebec. Sir Wilfrid Laurier said he doubted their truth but he would make inquiries.—The Archbishop of Montreal has asked his clergy by circular, to do all they can to promote subscriptions to the memorial to Edward VII, as a sign of their appreciation of the benefits received under his rule. The Governor General has reported the fact to George V, who is much gratified by it.—Following the decision of the Hague that coast line should not follow estuaries, etc., but should be drawn across them from point to point, the Department of Marine and Fisheries has asked the Minister of Justice for an opinion as to whether the Bay of Fundy can thus be declared interior waters exclusively Canadian.—The Farmers' Bank, an Ontario concern, has been wrecked by its officers. The manager, Travers, has been sentenced to six years imprisonment. Warrants are out for the arrest of Dr. Nesbitt, prominent in politics and fra-

ternal societies, and a stock broker named Lindsay, for putting the bank's shares fraudulently on the market."

Great Britain.—Anticipations regarding the colliery strike in South Wales have not been altogether fulfilled. In Rhondda Vale 12,000 men are still out, and there are symptoms of a renewal of disorders.—Augustus Finch, London manager of Phelps, Dodge & Co., New York, is a defaulter for £26,000. He speculated with his employers' money to obtain the means of carrying on a city mission in which he took great interest. Messrs. Phelps, Dodge & Co. pleaded for leniency, and he was sentenced to a year's imprisonment.—The Royal Mail Steam Packet Service to the West Indies is to be continued. A subsidy for seven years has been arranged amounting to £63,000 per annum. Of this Trinidad gives £20,000, and the headquarters of the company are to be transferred thither from Barbados. Jamaica is inclined to reconsider its refusal to contribute to the subsidy of the direct Imperial line, and the matter will come up next month in its legislature.—A characteristic ceremony took place at Canterbury Cathedral, when Archbishop Davidson and Mrs. Davidson put the coping stone on the last of the four turrets of the northwest tower. A psalm was sung, the Dean made an address. Then the Archbishop, Mrs. Davidson and the Dean went up to a platform by a pinnacle. The Archbishop fixed the stone, then Mrs. Davidson mounted a ladder and guided the rod passed through the pinnacle to bind the stones together. A record of those taking part in the service was put into the pinnacle. They say Dr. Davidson sits in St. Augustine's chair. In whose chair does Mrs. Davidson sit?—Rev. C. C. Moor, D.D., complains to the *Times* of the heartlessness of the Home Secretary's office, which in its anxiety to get succession duties seeks information concerning persons possibly dead from their nearest relatives. He received a curt letter asking, "Are the undermentioned living or dead? If dead, when did they die?" "The undermentioned" happened to be his mother and his wife. Mrs. Agnes Smith Lewis, a well-known Orientalist, confirms his complaint. A similar enquiry concerning herself was addressed to her twin sister.—In a suit for damages by a lady who had been cut socially Mrs. Asquith testified that extravagance is usually the best passport to high society. A hot discussion among counsel followed as to her competence in the matter. She acknowledged, however, that her dictum had no bearing on the case at issue.

Ireland.—The indications are growing that a Home Rule Bill will be introduced soon after the Coronation, and that it will meet slight opposition either in Lords or Commons. Unionist papers like the London *Standard* have published in full Mr. Redmond's convincing statement of the Nationalist strength in Ulster and the certainty of religious liberty under an Irish parliament. They now admit that there is little reality behind the

Ulster war talk, and a counter proposal is going the rounds "to pit the militant suffragettes against the Orange braves." The letter of Sir Pieter Bam, the South African statesman, urging a conference of all parties in Ireland to settle, as in South Africa, the details of a self-government measure, which is as certain as it is necessary, is having effect in many quarters. The most significant is the statement of Lord Courtney, a leading Unionist and former Cabinet Minister, who seceded from the Liberals on the introduction of Gladstone's Home Rule Bill, 1886. Writing January 18, to Mr. Sexton, who when in Parliament was a member of the British Financial Committee that rated Ireland's annual excess of taxation at \$12,500,000, Lord Courtney says the time has come to recognize facts and prepare for Home Rule. For this purpose he proposes a Conference and outlines a plan for convening it by which all Irish sections will be fairly represented. Some think this a device of the Unionists, seeing that Home Rule is inevitable, to make it as valueless as possible; others judge it will have the opposite effect, as the Protestant business men will be interested in having the financial provisions sound, and favorable to Ireland's industries. On the same day it was announced that the Government had appointed a Commission to investigate Irish finances and draw up a scheme for submission to a Committee of the Cabinet which has been entrusted with the drafting of the Home Rule measure. Also on the same day Mr. Redmond announced that the Veto of the House of Lords would be abolished before the King's Coronation and without the creation of new peers.—Mr. P. J. O'Brien, M. P. for North Tipperary from 1885-1905, died in Nenagh, January 11, aged 75. He was the first Catholic Chairman of the Board of Guardians of his district, which though 98 per cent. Catholic, was in the exclusive control of a few Protestant landlords till the widening of the franchise in 1885. For forty years he took a leading part in every Catholic and Nationalist movement.

France.—Mr. Henri Brisson, a very old politician and a very old enemy of the Church, has been re-elected President of the Chamber of Deputies, by 270 votes. Briand would have preferred Deschanel, but the Deputies were not disposed to gratify him. It will be of interest in these days of young men to know that the congratulatory speech which is usual on such occasions was pronounced by a very active member named Passy, aged 80, and that in the Senate the presiding officer was a venerable personage, M. Jules Cazot, who was close on to ninety.

Cardinal Luçon, the Archbishop of Rouen, who had been fined 500 francs for protesting against the education given in the schools of France appealed to the higher court of Paris, but was condemned a second time, although neither court had any jurisdiction as the alleged offense was committed against Government functionaries. But trifles of that sort had little effect on the judges.

The Pope telegraphed a message of sympathy. The condemnation of the Cardinal has, perhaps, given new vigor to French Catholics in stirring up their fighting blood. The hierarchy at least does not propose to remain inactive, as the bishops of the Southeast have put their ban on two prominent papers, *The Progress*, and the *Lyons Republican*, and the fight promises to be a hot one as the parties condemned are in a furious mood about it, though why, it is hard to comprehend, as their pages teem every day with blasphemous utterances against Christianity.

Although the Government has had control of education for thirty years it has not eliminated illiteracy from the country. Of the conscripts of 1908 it was found that 9,853 could neither read nor write, and 4,175 could read with difficulty—a curious showing where education is compulsory.

Portugal.—Two high officials of the colony of Mozambique, the inspector general of the treasury and the secretary general of the executive, have been summoned to Lisbon for trial on the charge of alleged gross irregularities in office. The minister of the interior proposes to introduce shortly, subject to modification by the future constitutional convention, decrees with the force of laws for the better administration of insane asylums, for the suppression of the social evil, for improving the medical college of Lisbon, for extending primary education, for establishing "honor courts" to settle questions about due's, for an allowance from the public funds to the aged, to children and to mothers, "whatever be the mother's condition," and for the regulation of the suffrage. This last point is of such vital importance that it will undoubtedly receive the closest attention; the others look well in print and sound well at a public meeting.

Empire's Proclamation Celebrated.—On January 18, the fortieth anniversary of the proclamation of the German Empire, by the allied sovereigns in Versailles, was fittingly celebrated in Berlin. Throughout the city the houses and streets were generally decorated with flags and banners and garlands. In the Reichstag and in both houses of the Prussian Landtag patriotic addresses were delivered by the presiding officers, who made eloquent reference to the glory of the day which witnessed the restoration to all its pristine strength of the old German Empire. The press of the capital city gave a lengthy review of the incidents leading up to the action of the allied monarchs and of the immediate consequences flowing from the proclamation, which is really a panegyric of the great leaders whose names are inseparably connected with that famous event—Emperor William I, Bismarck and Moltke. The troops quartered in the city had their special celebration. At roll-call, short, crisp talks from their officers reminded them of the significance of the day to them as defenders of the empire, and in the evening generous banquets were spread in every barrack.

Submarine Sinks.—The sinking of the U-3, the German navy's first submarine disaster, cost three lives. These deaths were due to an unforeseen mishap at the moment the officials of the navy were receiving congratulations upon the supposed successful raising of the U-3 and the rescue of the crew. When the submarine, three hours after it had sunk, had been brought to the surface by the salvage ship *Vulcan* and twenty-seven of its men had made their way to safety by crawling through the torpedo tube, the commander and two of his aides elected to stand by their ship until it was once more master of itself. They stayed in the conning tower which remained submerged when the vessel arose obliquely. Through an unfortunate accident a ventilator gave way, permitting the water to rush into the submarine, isolating the tower and cutting off the supply of oxygen upon which the three officers were dependent.

Austria.—Uncommon congratulations were called forth from all classes throughout the kingdom by the announcement that the Emperor had shown all his wonted vigor during his presence at the Court ball last week. No better proof was asked of his complete recovery from the illness which just recently had caused grave concern to his people.—Premier Freiherr von Bienerth, at the head of his cabinet, made his first public appearance before the Reichsrath. The Czech Radicals greeted him with hoots and yells, and during his address interrupted him repeatedly. The premier urged the importance of an understanding between the German and Czech representatives and announced that he would introduce new legislation regarding navigable rivers. The press comment on the first appearance of the new cabinet characterized its general impression as weak.

Sweden.—In his speech from the throne, on the opening of Parliament in Stockholm, King Gustavus congratulated the members of that body upon the excellent state of the nation's finances. There would be no need, he affirmed, to impose new taxes upon the people. A rare feature in modern experience is to be the lot of Sweden this year. There will be no budget deficit to provide for; the bill laid before the Parliament balances with a grand total of 57,000,000 crowns of expected income and expenditure. The provision made for army and navy involves an increase of 6,000,000 crowns over that of last year. (A Swedish crown is worth 27 cents American money.)

Cost of Armed Peace.—Edmond Thery, the distinguished French lecturer on Economics, estimates that Europe has spent during the past 25 years more than \$29,000,000,000 on the preservation of armed peace. As a result the public debt of European States has grown from \$21,000,000,000 to more than \$30,000,000,000, and 195,000 officers and 3,800,000 men are shut out from opportunity to engage in productive work.

QUESTIONS OF THE DAY

The Morality of Aviation

Aviation has taken hold of the world. It is in everybody's mouth and the newspapers give it large space. Multitudes flock to exhibitions of it. The man in the street concerns himself with records and prizes: more thoughtful men, considering the dreadful proportion of fatal flights, begin to ask how far the new art is lawful.

Man is obliged to preserve his life and to use the ordinary means of doing so. This implies that he must avoid exposing himself to extraordinary dangers of death. But "ordinary" and "extraordinary" are relative terms admitting a certain amplitude of interpretation. What is ordinary with regard to one class of persons or a certain time, may be extraordinary if referred to other classes or other times. Moreover, as life, though among the highest, is, after all, only one of the goods God has given us, the obligation of not imperilling it is to be measured by its due relation to other lawful goods. Lastly, danger of death admits of many degrees. It may be imminent, or it may be so remote as to be practically nonexistent, or it may be anything between these two extremes. A few examples will make these distinctions clear. What would be but ordinary care with regard to so precious a life as the Pope's, would be very extraordinary if bestowed upon that of a member of his household. What is ordinary to-day, considering the present state of medical science, would have been extraordinary a hundred years ago. To obtain eternal life for himself or others a man may imperil his life in a way that would be unlawful for one seeking merely worldly goods, while even for these one may take certain risks, provided there be a proportionally reasonable probability that the means he uses to escape death will be efficacious. A trader may traffic on the West Coast of Africa, notwithstanding its insalubrity, and a miner may penetrate the wilds of Alaska in search of gold; for in both these cases the danger of death is far from being imminent, especially if proper precautions be taken. Manly sports have all an element of danger. Men are killed in the hunting field and on the polo ground; they lose their lives in swimming and climbing mountains. But the comparative rareness of such accidents shows the danger to be remote; and therefore the goods to be obtained, honest recreation, health, the development of physical and moral qualities, useful not only to the individual, but also to society, are quite sufficient to justify one in incurring it.

Among the goods all reckon great is important public utility. To obtain this one may expose himself to serious danger. About a year ago a physician left the security of this country to combat the plague raging in Iquique. He carried his life in his hands, and within a few weeks he fell a victim to the pestilence. No one would dream of

calling him who risked his life to put his services and skill at the service of his fellows in their extreme distress, other than a hero. So, too, those who in the howling tempest man the lifeboat win the praise of all. In the public service one may go to death morally certain. The captain sticks to his sinking ship that passengers everywhere may be assured that for them the perils of the sea are reduced, so far as human skill and courage can do it, to the minimum. The soldier goes on the forlorn hope to save the lives of his comrades. God Himself tells us how worthy are such sacrifices: "Greater love than this no man hath, that a man lay down his life for his friends."

If one be under the authority of others in those callings which involve the obligation of incurring great dangers for the public welfare, as the soldier, the sailor, the fireman, the policeman, the hospital nurse, etc., he need not examine whether circumstances be such as to warrant the exposure of his life. On the contrary their responsibility rests upon his superiors; his part is to obey orders.

It is unlawful to expose one's life to grave danger for the sake of showing off one's daring or dexterity. Hence theologians condemn such exhibitions as rope dancing, looping the loop, the flying trapeze and so forth. But they add that if, either by precautions or by his own skill, an individual so lessens the danger to life that it is no longer grave, these so far as he is concerned, are permissible.

We may now apply these principles to aviation. The record of the past year shows that the number of deaths resulting from it bears a shocking proportion to the number of persons engaged. Hence these take part in it at the imminent risk of their lives. Can they do so in conscience?

There may be two classes of aviators; those who study aviation scientifically for the public good, and those who make it a source of gain. The former are to be subdivided into those who study it of their own initiative, and those, military men especially, who study it under orders. To answer the question with regard to the first class one must consider the good to be obtained and the possibility of reducing the danger of death. Aviation clearly offers no such universal good as would allow its investigators to expose their lives without limit to serious danger. On the other hand it seems within certain limits to promise some utility to society, hence experimenting in it would be lawful, provided the risk of death can be reduced. It must be noted very carefully that this reduction of death risk is more than a condition *sine qua non*. It is an essential element of practical aviation. It is not aviation but *safe* aviation that will confer a benefit on mankind. Hence safety in aviation must be the principal object of scientific experiments. The improving of the machine, rather than length and speed of flight, must be sought first of all. Such experimenting implies sobriety and method, which are to be obtained by privacy.

Experiments should be made, as a rule, in the presence of those only who are able by their scientific knowledge to give counsel as to what will make the art more secure. Of such private experimenting the motto should be that of all true science: "*Festina lente.*" One step should be made before another is attempted, and the experimenter should be content to go forward step by step and not seek strides and leaps.

Such precautions would, in our opinion, make it lawful for one to engage of his own initiative in the scientific study of aviation. With regard to military men we remark that the utility of aviation appears more clearly in connection with their profession than with regard to the general public. Hence they are the more free to experiment in it. Moreover, as we have seen, their calling supposes serious danger to life for the public's good, and they have to obey orders. Wherefore, though, as far as possible, they must use the precautions we have indicated, the chief responsibility for these rests upon their superiors.

As to the aviators who use the art for gain, we do not see how, as things are to-day, their practice can be approved. Aviation is far more dangerous than rope dancing or the flying trapeze, and the constant recurrence of fatalities shows that the aviators neither have acquired the skill nor take the precautions to eliminate or lessen the peril. No useful end can be conceived as the result of their records and downward swoops and plunges, as the more scientific aviators admit. These and similar feats are undertaken only for the purpose of moving admiration by the skill and nerve they require. We admit the value of skill and nerve in men with a good prospect of life; and if such spectacular aviation can be made as safe as hunting and polo, we should be glad to see young men exchanging the hunter and the pony for the monoplane and biplane. But skill and nerve in men at the gates of death is worthless.

Some may think that the enormous prizes to be gained by such feats justify one in exposing his life to imminent peril. But this is not so. There is no proportion between the two. Moreover the means used to collect the money for the prizes, as well as to give them, is unlawful. The Aviation Meet has become a speculation. Spectators to furnish the funds have to be attracted. The performances, therefore, must be spectacular. In this each meeting must surpass its predecessor. The consequence is a steady rise in fatalities which cannot be justified.

The promoting of such meetings is to be looked upon in the same light as the performing in them. Whether the spectators individually are to be blamed is not so clear. As things are at present few will give much thought to their responsibility, and one here and there led to the spectacle by curiosity neither encourages it by his presence nor would his absence tend to prevent it. An exception should, however, be made when the spectator is a person of great social importance.

One word may be added of great practical utility. The aviators of the first class are obliged, according to the danger incurred, to put themselves in a state of grace. No one may take a definite risk of eternal death. Hence, should they fall into sin they must regain the grace of God by confession if possible, if not by a perfect act of contrition before attempting a flight. If they do this they will not be likely to go very far wrong in the matter of exposing themselves to danger.

HENRY WOODS, S.J.

The Child Welfare Exhibit

A tablet on the Seventy-First Regiment armory at Park avenue and East Thirty-fourth street, New York City, tells us that the regiment was organized in 1852, that its home was destroyed by fire in 1902, and rebuilt in 1904. The armory, like its fellows in different parts of the city, is deeply significant of the power which the Empire State holds in reserve yet always in readiness to maintain the peace and dignity of "the people of the State of New York, by the grace of God, free and independent." Spruce-looking young militiamen in their trim fatigue uniforms are at the ponderous iron-bound gates; but, as if to reassure the timid visitor, they have laid aside, as far as possible, the sternness of military life and are now wholly intent upon doing the honors to their guests. As the gates swing open to admit us, we see that the great drill hall has been transformed. Martial emblems are conspicuously absent; the place has been temporarily given over to another and more modern kind of warfare—a warfare which, we fondly hope, will lessen the likelihood that the national guard of the State shall be called upon to go through in dreadful earnest the military maneuvers that so delight us on festive occasions.

As we enter the court, a group of statuary, "Earth Bound" stares us in the face. We know the story; we have seen it in flesh and blood with all its bitter realities; those who have discharged the duties of the pastoral office know that the artist, Mr. Louis Potter, has expressed in cold, unfeeling stone the life of toil and suffering that is the lot of many of earth's creatures. A stalwart man, bowed under his own burden, tries to lend some aid to his helpmate, laden like him with the sorrows of living; and a little child, too young to know the grim realities of life, already bends his neck in fated anticipation of the cares to come. The group portrays the hopeless drudgery of the patient ox, the long-suffering camel, without a suggestion of hope for better things. "Earth Bound" they are, in very truth.

The New York Child Welfare Committee, after over a year spent in investigating the condition of children in the metropolis, have prepared this exhibit, to bring before the eyes of the busy or the thoughtless what has been seen and learned of the short and simple annals of the poor, what has already been accomplished towards

relieving their lot, what it is proposed to do in the way of further betterment. Our city readers may very profitably visit the exhibit, which remains open daily until February 12, for statistics are dry and descriptions are dull when compared with the appeal to the eye which is made by charts, diagrams, photographs, landscapes reproduced in miniature, and the actual presence of objects connected with the work. But our friends at a distance can gather at least some notion of the exhibit's educative value for the business and the professional man, for him who is interested in social and charitable works, and for every well-wisher of his country and his neighbor.

The exhibits are arranged round three sides of the great hall, leaving the centre free for exercises in calisthenics, folk dances and the like, which are given at stated hours by children of some of the public schools and other institutions. Leaving the oppressively solemn "Earth Bound" group on our right and visiting the booths in order, we come to the first exhibit, which should prove attractive to young housekeepers or to those who contemplate such a venture. A three-room flat is shown completely furnished, with list of articles and prices, the cost of the furniture amounting to \$105; then are displayed suitable garments with details of the goods, workmanship and cost, the practical conclusion being that for the proper maintenance of a family of five, as prices range in New York City, an annual income of not less than \$900 is required. Samples of goods sold as "all wool," but composed of from one-half to two-thirds cotton, suggest a demand that, as oleomargarine and imitation jams must be truly labeled, in the interest of the purchaser, so dress goods, for the same good reason, should bear a certificate of the material of which they are woven.

We are so absurdly old-fashioned, unprogressive, and stubbornly attached to antiquated ideals that, even in the light of latter-day progress, we fail to comprehend the advisability or the propriety of discussing before a mixed assemblage certain questions of hygiene and prophylaxis which, though they have an important bearing on the welfare of the human family, may be as untimely and unhelpful as a lecture on conic sections delivered to the primer class. Our best schools put forward "individual instruction" as one of their chief claims to patronage.

"Buy in quantity or by weight" is an admonition conspicuously posted in the "Health" exhibit. And among the cogent reasons given is that rice costs ten cents a pound, but the popular "puffed rice," as supplied in packages, is sold at the rate of thirty-one cents a pound, which makes the "puffing" a very dear process. In the humble home, where the spider and the frying-pan are the chief articles of kitchen furniture, it will be hard to follow the precept, "No fried foods for children;" and children of all social conditions may well look glum on reading the further warning, "Pickles, cakes and candy are harmful to children."

The exhibit of "Street Activities" begins with the alarming placard, "717 arrests of children in one month," truly a scandalous showing; but we feel relieved when we note that one-half the arrests were for such heinous offences as playing ball and "cat," and only twenty-three for that seductive form of gambling known to the youthful New Yorker as "shooting craps." Since playgrounds are so few and so far apart, we approve of the suggestion that on certain side streets traffic be suspended for some hours a day, and that children be permitted to play in them, when moving vehicles are absent. What if a few window panes are broken? Let the city replace them, as it makes good any damage that its servants happen to do. We fancy that the only effective way to keep a boy from playing would be to tie him hand and foot and, as a further precaution, to put him in a barrel with a weighted cover; for, as long as he has the free use of his limbs, he must move about, whether among pedestrians or swiftly-moving vehicles, he doesn't stop to think, but move he must.

Chiefly for the entertainment of boys in long trousers, New York counts seven hundred so-called "clubs," said to be, in large measure, the advanced grade of the corner "gang" of a handful of urchins under the leadership of some local bully. Two hundred and ten of these "clubs" hold their meetings in saloon halls; and four hundred and seventy-five of the whole number congregate under roofs where strong drink is sold. This is a bad enough showing for the voters of 1912 or 1916; but the five hundred dance halls, two-thirds of which are in "unwholesome" places, are a far greater menace to the public welfare. How to remedy the evil? The committee answers, "Exclude children who are unattended, prevent the sale of intoxicants, make the proprietor responsible for the physical and moral conditions of his place."

It will come as a distinct shock to the stranger within our gates to learn from the big placards that girls under sixteen are forbidden to sell newspapers on the streets and in public places, and that children under sixteen are forbidden to peddle on the streets. Either the city has an army of dwarfs or the regulation is a dead letter. Photographs of home workers, where even little children are busily employed eking out the pitifully insufficient family income, prompt us to ask with the committee what can be accomplished in the way of remedial legislation. And the answer is indicated on the placard. It is a series of big interrogation points.

But it is now time for one of the conferences; for the committee, not satisfied with the more than eloquent charts and diagrams and photographs, have enlisted the cooperation of social students and workers who, every afternoon and evening, impart to attentive and interested listeners, the fruits of their own research and labors in behalf of that precious but little understood resource of the Republic, the Child.

H. J. SWIFT, S.J.

"The Hymn of International Peace"

We fear there is a misunderstanding between Mr. Andrew Carnegie and the gentlemen whom he has recently authorized to make war upon war. The directorate of the Carnegie Peace Foundation issued, January 6, an official summary of their plan of campaign:

"Work for the advancement of peace, as provided by the Carnegie fund, may consist first, in propaganda by speech and in writing; second, investigations into the cause, nature and effects of war; third, the development of international law; fourth, the development and encouragement of international congresses; fifth, the promotion of international courts, arbitral, judicial, or both; sixth, the publication of new material, as well as the reprinting of the classics."

Accompanying this pronouncement is a "Hymn of International Peace," written by a professor who is a pensioner on another Carnegie foundation, in the metre of "America." We are informed that Mr. Carnegie prefers this composition to the popular anthem, and had several thousand copies distributed the same day on which his peace directors issued their statement. Both were published together, but they lie not down in harmony as befits twin children of peace. Thus runs the pacific War-song of the grand campaign which is to usher in the Golden Age:

"Two empires by the sea,
Two nations great and free,
One anthem raise.
One race of ancient fame,
One tongue, one faith, we claim,
One God whose glorious name
We love and praise.

"What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now vengeful passion cease,
Come, victories of peace,
Nor hate, nor pride's caprice,
Unsheath the sword.

"Though deep the sea, and wide,
'Twixt realm and realm, its tide
Binds strand to strand.
So be the gulf between,
Gray coasts and islands green,
With bonds of peace serene
And friendship spanned.

"Now may the God above,
Guard the dear land we love,
Both east and west.
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest."

Passing over the metrical merits of the anthem, a matter of no slight importance in the poesy of peace, we will merely consider how its sentiments harmonize with the benevolent project which its voucher has founded

and financed. The very first verse strikes a jarring note, and throughout there is manifest discord between the Founder's poetry and his Foundation's prose. The directorate aims to establish peace universally, or at least throughout the European continent—"the war debt of Europe," opens their preamble and "international" appears thrice in the outline of procedure—but their patron limits his aspirations to

"Two Empires by the sea,
Two nations great and free."

Who these may be we are not told, but we have clues to their identity. Many nations might claim to be great, free, sea-washed, and monotheistic, and several pairs, e. g. Spain and Argentina, are also one in race and faith and tongue; but there is only one brace of "empires by the sea" whose common tongue is the language of the lyric. One of them consists of "Is'ands green," which might mean Japan, but as the Japanese do not speak English it is, we assume, the United States and England which must be "spanned with bonds of peace serene." The fact that they are already "the dear land we love both east and west" would imply that the spanning is accomplished, but this, we take it, is a poetic license.

The purport of the hymn should greatly hamper the directorate, whose program demands peace among all nations, all at least who are strong enough to break it. Their difficulties begin, but do not end, at home. "One race" is, we presume, the more or less indeterminate Anglo-Saxon, a term which fits England loosely, but cannot find acceptance in the United States as ethnologically sound or internationally suitable. We have some eight or ten millions of German and about the same of Irish blood, practically unmixed, and still larger millions in whom German and Irish blood predominate, who are not "one race" with the Anglo-Saxon, nor wish to be so labeled. They are not likely to introduce the hymn at Saengerfests or Gaelic Feisanna.

Nor will their present or future acquisition of English transform into Anglo-Saxons the millions of Poles, and other Slavs; of Italians, Jews, Swedes, French, Dutch, etc., not to mention some ten million citizens of African descent. Even the Scotch-Irish and Scotch unhyphenated cannot, if they would, prove their claim to the designation. There is much English blood in the United States, but chiefly in dilution with other bloods which have absorbed it; less than a third of our people possess any, and those of purely English descent scarcely exceed a million. These, excepting, perhaps, some "Sons and Daughters of the Revolution," are satisfied to be plain Americans. The patient hand of time may yet fuse us into a new ethnological unit, but meanwhile the components have their diverse passions, interests, and racial traits which can only be accentuated by letting "fame record

"What deeds our fathers wrought,
What battles we have fought."

The Poles recently unrolled the records of a battle their countrymen had won centuries ago, with the result that many good Americans of the blood of the vanquished were stirred to angry protest. The impassioned appeal of "The Star Spangled Banner" still wakes a thrill, and Celt and Saxon will not soon regard "the deeds their fathers wrought" with like emotion. Even a lyric plea for an exclusive alliance with England will not lure our German-Americans into advising the Kaiser to bare his mailed fist and dismantle his Dreadnoughts. Moreover, one of "the islands green," not being of "one race, one faith" nor quite of "one tongue" with the other, will not enter into the compact on the same terms, and demands preliminary "bonds of peace" before it enters into any. A ten million dollar gift to an Irish parliament might possibly help to span, if not the Atlantic Ocean, at least the Irish Sea.

But were Sandy Hook linked in friendship to Cape Clear and Holyhead, this would not span "the gulf between" Mr. Carnegie and the directorate. They would bind all lands and strands in universal peace; he, strangely overlooking the Pacific, sees but one ocean binding one strand to ours. He is treading dangerous ground. He is in a way a more public character than Commander Sims; and his limitation of the peace propaganda to an alliance between two nations that have warships might well be regarded as a threat to other nations and subject him to a public reprimand on the yacht Carnegie or the parapets of Skibo.

Playing with peace has its serious aspects. Peace among nations is eminently desirable when it results from the elimination of international injustice; but when it is forced by a combination of powerful nations, strong enough to suppress the protests of the weak, it may become an evil more direful than war. Peoples have been ruined or impoverished by the bloodless wars of commerce. There is not much choice between strangulation and blood letting; and it is quite conceivable that an International Peace Trust could more effectually strangle a nation than war could exterminate it.

True peace cannot be effected by external processes. These can help, but as long as greed and selfishness persist in the individual and the aggregate, so long will treaties and conventions be regarded as little more than a tactical convenience. To the grasping, the selfish, the wilful doers of evil, Christ, the Prince of Peace, brought "not peace but the sword." Peace on earth is to men of good will; and the test of good will is the observance of the Commandments, interpreted in the spirit of the Sermon on the Mount. The charity which this spirit implies is universal, unlimited by race or tongue. Overleaping all accidental differences it embraces all men, solely because they form one common brotherhood in the sonship of God. When a thousand years ago the nascent nations of Europe were struggling into civilization their wars and feuds were arrested or ended by the Truce of God which the monks of Cluny established and the Roman

Pontiffs proclaimed throughout Christendom. It is only a Truce of God, accepted by all peoples, that will ever establish universal peace.

M. KENNY, S.J.

The "Majesty" of the Law

It has been estimated that in the United States divorces as compared with marriages are at the ratio of 1 to 12. The same estimate gives the State of Missouri a ratio of 1 to 8; and Kansas City, a ratio of 1 to 4. We call to mind one day of the past year on which seventy divorces were issued in the city of St. Louis. We call to mind another day on which six or eight courts were set going in the city of St. Louis to catch up with the divorces at a speed of about thirty minutes a case.

All this is under the sanction and protection of what is called the "law." It is a misnomer, of course, applied to a printed "statute" in which "legislators" assume jurisdiction over the divine law, natural and positive, and accord the name of marriage to adultery and successive bigamy.

The other day, an opera was produced in St. Louis. The writer of the play was a man whose name should not be pronounced in a decent family. The theme of the play was incest. The presentation was literally foul. Any one of the three counts should have warned away those who had a regard for the public repute of their morals. The play had been refused entrance into other cities, and the daily press had characterized it to the full extent of its depravity. Yet St. Louis made a society event of "Salome." It was in the same Coliseum where Dr. Cook had been awarded ten thousand dollars for the first demonstration of the North Pole,—a transition from imagination of the coldest spot to actual presence in the purlieus of the hottest.

We are not so much as insinuating that St. Louis and Kansas City have more sins *per caput* than other cities. Their names have fallen in here as a purely accidental illustration of the paradox of the majesty of the law. We should not wish to give occasion to the expression of sanctimonious hypocrisy on the part of any other municipality. We believe, in fact, that the good people of all the great cities, generally, are better to-day than they were a year ago. And the bad,—they have gone the way that all flesh had gone when Noah was building the Ark, and they have, moreover, called in the laboratories of science to add new crimes that were not known in the days of the giants and of the daughters of men.

Indeed, the line is being drawn more and more definitely between the angel and the beast. Man is a little less than the angels. He is an angel soul that has been given charge of an animal body,—to such extent that all the life of that body is derived from the vitalizing power of the spiritual soul. If the man lives up to the dignity of his spiritual nature which constitutes him a responsible being, his life is little less than that of the angels. If he devotes the energy of his soul-sovereignty to the

exaggeration of the animal instincts, he becomes, therein, a great deal lower than the beast.

Between the two kinds of life in society, the line is being drawn with greater definiteness every day. The man on the street will tell you. The girl in the shop will tell you. We do not enter into the causes. We are deploring circumstances from which some may take occasion to suspect that, after all, law is of such a nature that it may be duly employed in suppressing the angel and promoting the beast.

Again, it is occasionally thought politic to give an exhibition of zeal in the execution of a law. The success of such exhibit depends largely on precision, the index of efficiency. And precision in execution requires a previously well-defined interpretation of the statute. If there be, for instance, a statute against gambling and gaming, a keen interpretation of it, with broad discrimination, might be like this: When the newsboy, to relieve the strain of shouting and of hopping on cars, tosses his own honestly-earned penny with a member of his profession, in the shadow of the stock-exchange, he is clearly a transgressor. When the man upstairs, by well designed wagers, can succeed in creating panics and booms, and then by buying the stock he has depreciated and by fraudulently selling paper for its weight in gold, can possess himself of the earnings of the poor, he is an operator, or a promoter. The interpretation being made, the law can be let fall with very solemn precision upon the newsboy.

Not to change the scene, there are in the Commonwealth of Missouri, statutes against gambling, gaming, lotteries. Now, once upon a time, in the twentieth century, there came to the ears of the custodian of the order of a certain municipality, rumors of an illegal enterprise that was already well upon its way. Unfortunately, it was under the auspices of most estimable ladies who would not go to "Salome," who had families which they cared for, who employed their leisure in works of charity,—the clothing of the poor, the comforting of the sick, the sheltering of forgotten waifs. Sometimes, however, as may befall even the just, to have an hour of recreation with their husbands and sons and daughters, they gave what they called a *kleine euchre*. The euchre was advertised to the patrons as "progressive." The game was for prizes,—an umbrella, a clock, an electric iron, a lamp, a cigar-holder, pipes, steins, and other things of daily interest. The participants, themselves, donated the articles, and then paid twenty-five cents a piece for the privilege of playing for their own property. When they had had their amusement, the money received was given to the poor. Now, it was the discovery of a project of this character that caused word thereof to be sent in to headquarters. Whereupon, word was forthwith sent out from headquarters to the principals that the euchre was a *delictum*, and that the perpetrators would be visited with the penalties provided for by law.

Well, the ladies were very law-abiding. Yet they did

not wish to forego the opportunity of having at least the luxury of a general *conversazione*. So, fathers and mothers and very eligible daughters and sober, industrious sons, all came flocking to the rendezvous for the *delictum*. Cards were not distributed. Instead, huge bowls of peanuts were placed upon the tables. Each mamma, from her own head-gear, supplied the papa with the necessary barb of steel. Each fraulein presented her luckiest hat-pin to her favorite swain for his lance in the tourney. Then, whilst the dives of the city were in bloom, and whiskey and money and cards were on the tables of clubs, and licentious shows were corrupting the morals of youth under "licence" of the law, the emissaries of justice advanced into the rendezvous.

Not so much as a glance was bestowed upon their majesty. Knights and ladies all were busy stabbing away at the bowls, bringing out rows of the popular edible impaled upon their weapons. The victors progressed from table to table. The successes were reckoned up. The prizes were awarded. The floor was cleared. The hat-pins were restored with ceremony as having been the pledge for the first number—and the little dance began.

The law was paralyzed. The interpretation had been made so as to prevent the gaming which is done by the playing of tricks in euchre and by using, to the same end of hazard, pieces of paste-board adorned with portraits of certain kings and queens by very old masters. It had not been contemplated that the revised gambling statutes of Missouri would be called into interpretation over a bag of roasted vegetables. The envoys themselves were powerless to improvise an interpretation. Notwithstanding their acquaintance with the vegetable element of the game, there was the hat-pin! It would have been unjust to expect them to interpret it. They had no data in their legal experience. They were obliged by the law itself to wear short hair and an impenetrable toque.

On the stroke of eleven the pianist struck up the triumphal homeward march. The families filed out with pipe and iron and stein. Perhaps the divisions halted a little longer than usual at the parting of the ways. But all soon reached their homes and said their prayers and went to bed.

The orgies and debauchery of the metropolis went on through the night undisturbed as though the peace of the commonwealth had not been threatened; and it was only in the morning journals that the citizens learned how narrowly they had escaped the infection of the *kleine euchre*.

WILLIAM POLAND, S.J.

Trades Unions in England

A change will be introduced into British political life at an early stage of the coming session of Parliament, by the enactment of a law for the payment of members of the House of Commons. It is understood that Mr. Asquith's proposal will be that all members, not in re-

ceipt of official salaries or of the pensions allotted to ex-cabinet ministers, will receive a salary of £500 a year. Ministerial salaries and pensions now amount to about £112,000 a year. To provide for the payment of members on the proposed scale, rather more than £300,000 will have to be voted in addition in the annual estimates.

Centuries ago members were often paid by the constituencies that elected them, but this practice was even then optional and disappeared completely as it became easy to find men to give their services freely, either out of public spirit or for the sake of the indirect advantage derived from membership of the House of Commons. There has always been a strong feeling against the payment of members, largely through fear that the system would tend to the multiplication of the lower professional politicians, men of the "carpet-bagger" type. Probably there is not much real ground for this fear. The money-seeking professional exists already, in the form of the member who wishes to write M. P. after his name, in order to figure as the well-paid director of half-a-dozen mining or rubber companies. And payment of members will have the undoubted gain of making it possible for poor men of talent to hold a seat in the House without becoming the salaried units of some group paid by an outside organization.

Mr. Asquith has taken this step for the sake of the Labor Party. The Osborne judgment has made it impossible any longer for them to keep their political war-chest supplied by levies on the Trades Union funds. There was an outcry for the reversal of the judgment by legislation, but no English Government could thus override the action of the King's judges, and the most Mr. Asquith could promise was that he would legalize the use of the Trades Union organization for raising voluntary subscriptions for political purposes. Evidently the Labor leaders had not very sanguine hopes of sufficient funds being found in this way, and they have welcomed the further concession of payment of members, which will leave only election expenses to be provided by the voluntary levies.

Quite apart from the crisis produced by the Osborne judgment, the year that closes to-day has been a difficult time for British Trades Unionism. There are unpleasant signs of a breaking away from the prudent lines on which the organizations have worked for many years. There is a growing spirit of discontent and indiscipline in the ranks of the Unions. Three important strikes this year, that on the North Eastern Railway, that of the Boilermakers in the north, and that of the colliery works in South Wales were carried through in defiance of the Trades Union leaders and officials. In all three cases existing agreements, arrived at by the Unions, were broken up at the call of local agitators, and in South Wales the Socialists took the control of the movement and encouraged the men to organized violence and terrorism.

This is a feature of the industrial situation that is full of danger. It used to be a solid gain to be able to refer a trade dispute to a joint conference of representative employers and Trade Union officials for settlement, with the assurance that the Union could and would enforce the disciplined acceptance by the men of the decision arrived at. Strikes were coming to be regarded as old-fashioned and needless weapons, and conciliation and compromise were the fashion. But a compromise or an agreement is of little use if there is no means of enforcing its observance, and the experience of the past year shows that the Unions are losing their grip of their members and that discipline is not what it was.

This is partly the result of the continual attacks of the Socialist teachers of the workers on the older and more conservative traditions of Trade Unionism. Some of the propagandists of Socialism are openly hostile to Trades Unions, Cooperative Societies—in a word to every organization that enables the workers to help themselves instead of looking forward to the Socialist Utopia in which the "State" will help and regulate everybody. This is why the Socialists oppose every plan of profit-sharing with employers. During the South Wales strike Mr. Blatchford, in his paper the *Clarion*, poured unlimited abuse upon the Trades Unions and their policy. "Their leaders," he said, "have become veritable slaves of conciliation. The word 'strike' invariably afflicts them with cold sweats and involuntary shivers. They frankly loathe strikes. After some secret conference an 'agreement' is reached. The capitalist returns to his easy chair with a knowing smile, and the Labor leader carves his cutlet in the hope that his drilled idiots will keep step." Another Socialist called on the boilermakers not to allow their leaders to agree to act as the "police of the masters," when the employers, who had met the partial strike with a lock-out, asked, not unreasonably, that a condition of resuming work should be that men should be penalized by the Union if they again struck work in a yard without notice and against Union orders.

But these Socialist gentry are obviously only too anxious to fish in troubled waters. It was no love for the worker but mere hate for the employer that inspired the Socialist leaders of the abortive South Wales strike to organize violent mobs to attack the pumping stations, so as to flood and permanently damage the mines. The whole strike became largely a political affair, as distinguished from the purely industrial strike; and the political strike, as it has been seen in France, appears likely to be introduced into England. So far these strikes have ended in failure and loss, but the average Socialist agitator is quite satisfied. They are preliminary skirmishes—rehearsals and drills for the "general strike" of which he dreams as the up-to-date twentieth century form of civil war and revolution. If meanwhile the worker is a loser, it cannot be helped, and after all if he is worse off he will more readily listen to denunciations of the "capitalist tyrants and exploiters." A. H. A.

IN MISSION FIELDS

JAMAICA'S NEW CATHEDRAL.

It will be remembered that on Monday, January 14, 1907, most of Kingston, Jamaica, was destroyed by an earthquake and all of our churches, schools and institutions were included in the list of buildings which were wrecked. Four strenuous years of begging and toiling and building have succeeded, and now almost the last to be replaced, but on a new and more favorable site, adjacent to St. George's College, is the cathedral. Therefore this faraway island of the Caribbean is just now all excitement over the near prospect of the dedication of our new cathedral of the Holy Trinity.

It is a concrete structure in the Byzantine style with a glorious dome which singles it out as the most conspicuous object in the approach to Kingston by sea. Mr. Almirall of New York City is the architect. Organ and altars are the gifts of three wealthy Catholics, and Brother Schroen, S.J., has surpassed himself in the beautiful frescoes which are the wonder of the island. Bishop Collins has certainly spared nothing in carrying out his resolution to erect a fitting temple of divine worship. On Sunday, February 5th, the dedication will take place in the presence of visiting bishops and priests, and three days of church functions will follow. Father Shealy, S.J., of New York City, is expected to preach the dedication sermon.

With this month of January begins in certain parts of Jamaica compulsory education, or rather the attempt to introduce it, begins. And principally with a view to this, school boards have been inaugurated in Kingston, Falmouth and Lucea. The membership of these boards consists of twelve, six of whom are elected by the managers of schools. Out of the thirty-one Kingston schools on the government list, we Catholics have eleven, and in the voting for the Kingston school boards, our managers united in the choice of their six candidates. The result was that without really intending to go so far, we secured the entire elective representation of the schools, as the votes of other managers were scattered too much to give any single candidate of theirs a number even equal to ours. This of course occasioned much criticism and some dissatisfaction on the part of those who in all likelihood had looked on the board as one more means of crippling the Catholics.

The meetings, however, which have taken place must have served to allay their fears of our taking undue advantage of what has happened, for so far absolute harmony has prevailed between the Catholic and Protestant halves of the membership and seems likely to continue as long as religious differences are kept in the background. Although present educational legislation in Jamaica contemplates the ultimate introduction of the national or undenominational system, it especially stipulates that in the event of that introduction, Catholics are

to be exempted from it on account of their religious convictions and allowed to retain the denominational schools now on the government list. There are some bigots here who are chafing under this exemption granted to Catholics and the presence of six Catholics in the Kingston School Board for the next three years will go far in spite of hostile efforts, towards conserving and even improving our school interests. PATRICK F. X. MULRY, S.J.

Kingston, Jamaica, Jan. 5, 1911.

CORRESPONDENCE

The Religious Problem in Japan

V.

WHAT CATHOLICS MUST DO.

An urgent necessity in our work is the early establishment of a good Catholic Press Association. Historical inaccuracies and misrepresentations published regarding the Church should be promptly answered. We missionaries ought to have a supply of handy booklets presenting the apologetic arguments which prove the necessity of one religion, and the evidences making clear that this one religion is the Catholic. We ought to have books to place in the hands of the Japanese, which will bring them to recognize the service done by the Church in the spread of civilization and learning throughout the world, as well as the immense help she is lending in every line of social reform undertaken to banish the evils burdening our humanity. Above all manuals of instruction are needed in which the spirit of the Church's teachings in reference to the duties of citizens is fully outlined; in which it is shown that loyal fidelity to the ruler of one's country, patriotism, and obedience to the law are taught to be virtues binding in conscience; in which it is fully explained, how being necessarily "universal," the Catholic Church can be and is in the best sense "national." Writers of such brochures and pamphlets will have organized a work of first importance and of incalculable usefulness; clearing away the obscuring mists of prejudice they will prepare the way for the flooding light of Catholic truth. The Japanese, be it understood, are prodigious readers. Now experience affirms that missionary efforts among a people must be guided by our knowledge of that people's characteristics and, above all, must be proportioned to its measure of progress in the refining arts of civilization. Dealing with the Japanese then, it is well to have ever in mind that their eagerness to read and learn has made them the most cultured race of heathendom to-day. The helps of scholarships and an attractive persuasiveness in the exposition of the truth we may bring to them, are vitally needed in every mission enterprise undertaken among them.

To be sure the organization of a Catholic Press Association will not be "the work of a day or a week or the pastime of children." It suggests its own difficulties. Foremost alas! among them is the ever present lack of the necessary funds. And yet is it quite true that we missionaries must give over so needful a project because we are hampered by the pinch of poverty? We have the right to call upon our friends at home and "many hands make light work." There are many Catholics in America and in Germany, whom God has blessed with ample means. Can we doubt that there are those among

them, who live in the consciousness of the duty of stewardship such blessing implies, and who will heed the inspiration God may send them to aid in the establishment of a work so essential to the missions of Japan? If there be need of good example to stimulate their sacrifice, I might remind them of what their French coreligionists have done in this direction.

The French missionaries have been enabled through their assistance to found an institution already achieving excellent success. Scholarly compatriots of distinguished name at home, for some time now, have been writing books and brochures and pamphlets of the kind I described above, all dealing with the principal actual questions of the day. Trained helpers here in Japan translate their works into Japanese, and the missionaries are supplied with copies of these translations, to be carried along on their mission tours for free distribution chiefly among students and to circulating libraries. Unhappily, the means at the disposal of those in charge of the enterprise make it quite impossible to issue more than 3 or 4 booklets a year—still they have inaugurated the useful work! Why cannot skilled and capable Catholics in America and Germany be aroused to do for us a similar service? Why cannot our wealthy fellow believers be led to contribute from the abundance God has given them the monies that may be needed to build up a "Press Fund," of which we missionaries might avail ourselves to use such productions to the spread of God's great glory? May my suggestion open to them a new field of thought!

A second imperative charge laid upon the Catholic missions in Japan is the care of orphaned little ones. In the course of the years which I have spent in this land, the conviction has been ever growing with me that the success of the mission activity displayed in this most important of all mission districts of the world to-day depends, I would say almost absolutely, on the founding of a home for orphans. The reasons leading up to this conviction I may briefly summarize, as follows:

(1) As conditions are just now in this island kingdom, it seems certain that no general trend towards the Church may be looked for;—there will be conversions, but these will occur among adults and will be individual or one by one. Of course I look for a glorious future for the Church in Japan; but no one may forecast how long our present unconsoling state will endure. Through the opportunity assured us in the conduct of homes for orphans, we may hasten the dawn of the better day. Children finding an asylum therein, without exception will be Catholics. They will receive a thoroughly Catholic training and education. They will later form ties, which will lead to the development of strong Catholic families. And the natural increase of such families will soon assure to us the foundation stones of strong Catholic parishes and communities.

(2) In the supposition that the Catholic religion makes that progress which we hope and pray for in Japan, then it is clear that we shall need the assistance of a numerous body of native catechists and of native priests. Native workers in the field will better understand than we the spirit of the people; they will appreciate more readily than we foreigners the "Time Spirit" and the prevailing tendencies of their own race; they, and only they, can hope to find full success in the field of the press; the Japanese want to be instructed by their own teachers. Europe, and I may add America as well, can hardly be relied upon for the large number of missionaries sure to be needed for the work, once the crisis that now faces the forces laboring here will have arrived,—and this ar-

rival may be looked for at any time. As I wrote in my last letter the present indubitably greater strength of Protestantism over Catholicism here is due to the large corps of excellently trained native auxiliaries, catechists and preachers it controls;—to the 2,520 Protestant mission helpers we can oppose but 325 trained native auxiliaries. These auxiliaries render best service and they are especially employed in the work of instruction and of publication. It is this fact which impelled me, after the experience of one year in my mission district, to open a school for catechists, which I hope to see grow into a seminary for native priests. My one great difficulty has been to secure a proper number of pupils for my school. The number of Catholics in the empire is still very small; the diocese in which I am working, and it is territorially a vast one, counts a few over four thousand souls. A young lad, who has completed his high school course, finds little to impel him to matriculate in our school, as he can with less labor fit himself in the state schools for a position in life offering him attractions nowise contained in the experience of a missionary priest. The only alternative suggesting itself to me is the advantage I shall find in conditions existing in an orphanage. The number of homeless and abandoned children in Japan is large, especially now immediately after our war with Russia, when so many wives, made widows during that conflict, find it impossible to support unaided the little ones left with them. Among these I shall have little fear not to find a considerable proportion of talented children, who, in the surroundings of a Catholic home and training, will easily turn their thoughts to the consecration of themselves to God's service either in my school for catechists or in my seminary. But there is a third reason, far weightier than either of these two mentioned.

(3) The schools in Japan are by law strictly unsectarian. The missionaries are allowed to open schools and colleges, and there is no great difficulty in securing the governmental license to teach and the recognition of their schools without which it were a useless thing to open schools. This obtained, however, they are obliged by law to abstain from all mention of religion during the regular hours of class. As will be understood such a limitation put upon them minimizes to a degree the influence the missionary teacher may exert upon his pupils. An entirely different experience would be that of the teacher in a Catholic orphan home. No obstacles would stand in the way of his imparting a training thoroughly Catholic in its every detail.

JOHANN WEIG, S.V.D.

Argentina's New President

BUENOS AIRES, Nov. 8, 1910.

Since my last letter to AMERICA things have been happening in these parts. Among other things we have had the long-looked for change of government. Dr. Figueroa Alcorta has left the *Casa Rosada* and Dr. Roque Saenz Peña reigns in his stead. After the change had taken place things came to light that, whilst capable of uncharitable interpretation, did not by any means tend to make the initial days of the President's period happy days. The first discovery made was that the finances of the country were far from flourishing. Everyone expressed surprise, but in reality no one was surprised. The late Minister of Finance, who is, by the way, to be the President of the "Banco de la Nacion," is a very amiable young man, a most optimistic and spruce young

gentleman, but men of the world declare that his knowledge of finance is neither extensive nor peculiar. His estimated balances on the right side always seemed to be more or less the amount that tipped the scale the wrong way. But in times of scarcity the worst thing a Minister can do for his party is to talk of economy. In point of fact retrenchment is just one of those things that are repugnant to the soul of the true Argentine.

However, the deficit is a big one, and as the days pass the new Minister of Finance finds that it is ever inclined to increase. In the meantime, whilst retrenchment is tentatively spoken of, loans and more loans are being negotiated. The harvest will pay all the pipers. That is the jubilant hope. Let us endeavor to wait in patience for the realization of that hope, or the nation's awakening to the menace of too great a degree of optimism.

The new President is somewhat of an unknown quantity, even in Argentina. When his candidature "surged from the people," he was away in Rome on diplomatic duty. He came back to Buenos Aires to see whether it could be true, and was greeted by an orderly crowd composed of municipal employes, Custom House men off duty, soldiers, sailors, policemen and postmen, all in their Sunday clothes, and the entire scavenging brigade in their holiday best. And all carried small banners of blue and white, but by the way they carried themselves it was easy to see that their hearts were not in the business. However Dr. Roque Saenz Peña's curiosity was satisfied. A few days afterwards he quietly slipped on board an outward bound steamer and went back to the Eternal City. He returned to take the oath and the reins of government, which he assumed on the 12th of October. Once in office the new President let it be seen rather than heard that his lines had been cast in courts and pleasant places. Contrary to precedent he directed a wing of the Government House to be prepared for his private use. He also caused certain modifications in the dress and duties of his immediate attendants and suite to be carried out, and the result is that the precincts of the *Casa Rosada* are more courtly than republican in tone. The President has also modified his title, and it is sometimes difficult to remember that we must not say "President of the Republic," Dr. Roque Saenz Peña having signed the very first decree "as President of the Nation." His Excellency has, however, reassured all good Republicans by going to the races every Sunday and holiday without an escort, a thing his predecessor never would do.

Among the many troubles that have shadowed the early days of the new Government is the trouble of Land and Colonies. It is a very long and very ancient story, and in a sense *sub judice*. The accusations made include: gross favoritism in the sale of land, confusion in the bookkeeping department, and incompetence all round. This was in effect the finding of the committee of investigation appointed to investigate, but when, after much clamor and delay the committee presented its report it was quietly shelved, on the plea that the accused department should have been asked to give an account of its stewardship! The plea is childlike and bland, but behind it there is said to be much hasty washing of exceedingly dirty linen.

The President of the Nation is to unveil a monument to General San Martin, at Cordoba City. I say "a monument," whereas "the monument" would be more correct. For just as there was but one General San Martin, so there is but one recognized monument of the

hero, and every town wants one. Nature made San Martin and broke the mold. The artist who made San Martin, mounted on a very fat and spirited charger, took great care to retain the mold from which many a reproduction of the famous statue has already issued. I do not know why old Cordoba has waited so long for the inevitable. Probably it was because it could afford to wait. Cordoba cannot afford very much, but it was wise to treat itself to a spell of waiting. However, the spell is broken now. The statue stands in front of the main entrance to the old Cathedral. The ancient pile was built away back in the sixteenth century probably. It was formerly called St. Peter's, but now it is Santa Catalina's, and very much the worse for wear, though one or two partial and patchy attempts at restoration may be easily detected. The noble old edifice has, however, lost its symmetrical proportions forever, thanks to the fact that, on its flanks, rows of mean offices have been allowed to fasten themselves like parasites.

The stout old walls, made of irregular shaped flint, stones, flat bricks and practically everything that could be pressed into the four-foot thick structure, constitute an abiding and cheap support for the lean-to eyesores, from which the sign-board of the money-changer, the auctioneer and land agents hang out. From the old cupolas plaster Indians in feather skirts look down upon the bronze San Martin who, with pointed finger and cocked hat, sits upon a horse standing on the tip of his near hind hoof. The contrast is startling, even in a city like Cordoba, where the latest thing in wood pavement butts up against the most primitive of flint cobble stone road paving, and the up-to-date motor cycle goes at a great rate explosively past the donkey driven by a poor old dame plodding bare-footed behind the patient animal.

Cordoba is, however, "a city of light and learning." The sardonic Buenos Aires press says so on an average of ten times a day, and all because Cordoba is still Catholic, Catholic as it was when in the days of Philip V, it was not the capital of Cordoba, but the capital of "the very loyal and very noble" Province of Tucuman.

E. FINN.

Some Features of the Religious Crisis in France

PARIS, JANUARY 3, 1911.

The powerful action of the French Freemasons in the government of their country is now a recognized fact; all the laws that have been passed against religion in the French Chambers originated in the Masonic Lodges and were discussed in their meetings before being introduced by the deputies. There is something alarmingly impressive in the steady, subtle influence of their evil power, that has gradually invaded every branch of public life and there can be no doubt that, at the present moment, it is not impossible, but difficult for a man, who is not affiliated to Freemasonry, to attain a position of importance in any branch of the public service. Hence, the disgust and discouragement of a large number of practical Catholics, able and energetic men, whose careers have been hampered and spoilt because of their religious convictions. They daily realize that their services are ignored, while their colleagues, belonging to the Masonic Lodges, are put before them, simply because they are Freemasons, irrespective of any special merit on their part.

But although Freemasonry in France may be regarded as an official institution, backed up as it is by the government, its efforts to un-Christianize the country are not always crowned with success. This fact ought to encourage the militant Catholics, whose endeavors to counteract its influence are carried on at a tremendous disadvantage.

The report for 1909-1910 addressed by Mr. Edouard Petit, the General Inspector to the Minister of Public Instruction, contains some significative revelations. In spite of his endeavor to be optimistic above all things, this government official cannot conceal the fact that the Catholic guilds, associations, "*Patronages*," and leagues, founded for grown boys, who have left school, are becoming every day more numerous and flourishing.

Within the last few years strides in the right direction have been made by Catholic men and women, often at the cost of much personal sacrifice, for they cannot, like their opponents, dispose of public money for private ends. But they have at their service a powerful factor that is absent from the adverse camp: a devotion to their purpose, born of faith and fruitful in deeds of self-renunciation. Monsieur Edouard Petit's lamentations are more eloquent than any words of encouragement. He begins by asserting that all is well and that neutral, or more correctly speaking anti-religious teaching is progressing throughout France. Then, when he goes into details, he lets fall avowals that are in direct contradiction with his previous statements. In an able article that appeared in the *Correspondant*, M. Max Turmann points out these contradictions and, from them, he draws conclusions proving that the harrassed and down trodden French Catholics, are not to be ignored or disdained by their opponents. In thirty departments, M. Petit admits, the Catholic party holds its own in the matter of social works for the young; the clergy, he asserts, wage war against the neutral or Masonic guilds for boys, and the action of lay teachers is thereby "paralyzed." He ends by confessing that under the circumstances, the *cours*, or conferences, organized for adults by the government teachers had to be suppressed in many places, as the benches remained empty.

The government teachers themselves often recognize the uselessness of their endeavors to control their charges, when the latter having left school, are no longer obliged by law to attend the evening classes, where the evil teaching of the anti-clerical school masters is completed. They resent being obliged, for a trifling stipend, to do extra work: "In order," writes one school master, "to exercise a useful moral influence beyond the precincts of his school, the teacher must possess, together with much knowledge, a high character and a spark of apostolic spirit. His education has not fitted him to play this part." Another owns that the official "*post-scolaires*" institutions are "a dead failure," and a third, that in the villages where these evening classes are instituted, the benches remain empty and the classes become "a mere formality."

The divine spark of a devotedness inspired by faith and charity, is wanting to make these official institutions a success. M. Edouard Petit, in spite of his optimism, confesses that the government teachers are content to do the necessary work demanded of them, but they do not pose as lay apostles. We gather from his report that in many parts of France the Catholics are successfully holding their own in the matter of social work; their guilds and associations, founded for grown boys and young men are popular and flourishing, for the simple

reason that those who direct them are prompted by absolutely unselfish motives.

The efforts of the Freemasons, at the present moment, are directed against the same social institutions, founded for young girls. They have realized the enormous influence that is wielded by the French mother within her home circle. In the Freemason conference that took place last September, the subject of social works for adults was discussed at length. M. Laferre, a prominent Mason and now a minister, suggested that it would be advisable that young girls, from fourteen to eighteen, should be obliged by law to attend evening classes several times a week. He made no secret that the object of this law would be to keep a hand upon the mothers of the future and to counteract the influence of the "*Patronages*" by which the Catholics endeavor to train and form those girls, at an age when the mind receives its definite impressions.

The wishes expressed in the meeting have often become laws of the land, but in the present instance some years must elapse before the public mind is ready to grasp so drastic a measure. In the meantime the Catholics may take courage from the fact that their efforts have spread some confusion in the enemy's camp. For many years it was a current saying that the French Catholics, by their aloofness from the people, their distrust of new methods and narrow attachment to old fashioned ways, had allowed their opponents to monopolize the training of youth. Whatever may have been the case in the past, these reproaches no longer hold good, and men and women of every social rank have bravely thrown themselves into the social works that M. Edouard Petit looks upon with scarcely veiled alarm and disquietude.

ANGLO-FRENCH CATHOLIC.

At the annual dinner of the Berlin American Association of Commerce and Trade, Arthur von Gwinner, director of the Deutsche Bank in Berlin, discussing American financial panics, said the remedy was a central bank modeled after the German Reichsbank, whose system of note circulation has been adopted by every central bank since its organization. Such a bank for America must contain guarantees in its constitution against its becoming the plaything of politicians, or being in the interest of any man or group of men for promoting speculation.

The latest addition to Germany's marine fighting force, the Von der Tann, is to make a tour of the South American ports as soon as it receives its armament. Begun in 1908 and launched in 1910, it is the pride of the German navy. The object of the proposed trip is to invite inspection, and to solicit orders for the shipyards of the fatherland. The understanding, suspected at first and now admitted, by which Argentina, Brazil and Chile have drawn more closely together will, it is thought, call for considerable outlays for naval equipment. Not only the handsome appearance of the Von der Tann, but also its efficiency, solid construction and reasonable cost will be dilated upon by its commander on this somewhat novel tour; and in addition, models of the latest German work in the line of merchant marine will be exhibited for the same purpose. There are important German interests in the three allied republics, especially in Brazil, where German colonists have established themselves in considerable numbers.

A M E R I C A

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Divorce at Auction

Imagine yourself, if you can, in a convocation of Presbyterians, no longer solemn, sombre and severe, as proper tradition represents them, but hilarious, uproarious, and in for a good time. They have been called together by a friar, not one of the cowled and sandaled sort, so long the pet horror of Presbyterianism, but a twentieth century reproduction in a dress suit, a member of a society of gentlemen devoted to the temporal uplift of the church, who call themselves *fraters*—an apologetic and crooked piece of Latin for friars.

The friar is on a platform in the centre of the auditorium. What is he doing? Conducting a sale of indulgences to help the church's bank account. He has no fixed tariff, but avails himself of modern methods, and auctions them off to the highest bidder.

The first article he holds up to the pious church members, men and women, is a marriage license, begged by one of the friars from the Bureau of Vital Statistics. The lucky bidder may use it when he contemplates matrimony and will not be compelled to pay anything to the city authorities. It would have cost him a dollar perhaps, if properly applied for at the municipal desk, but the usual eloquence of the auctioneer is called into play, and it is knocked down no doubt at ten times that amount. It is not exactly a *quid pro quo*, but the excess pays for the levity permitted in the sacred edifice.

The next thing dangled before the audience is of greater value. It is the written promise of the parson to marry the holder or holders of the permit or perhaps anyone else, for possibly his reverence's note is negotiable. The self-sacrifice of the pastor in relinquishing his emolument it is thought will stimulate the generosity of the flock and the ten dollars he contributes will emerge from the pool, multiplied many times for the benefit of the parish.

Finally the *pièce de résistance* is presented. The friar

had begged it from a member of the bar. It is nothing less than a professional pledge to institute divorce proceedings free of charge. As cases of this kind usually come high it would be handy for a thrifty married man to procure it at a rebate in view of future contingencies, and doubtless the auctioneer was unusually successful in disposing of this precious bit of paper.

Is this a fiction? We wish it were. But the special correspondent of the New York *World* of January 13, writing from Atlantic City, assures his chief that

"The Fraters, an association of men members of the First Presbyterian Church, will have an auction this week for the benefit of the church, and committees have been busy throughout the city hustling for contributions.

"One committee called at the City Hall and the Bureau of Vital Statistics promptly presented them with a genuine marriage license. When the pastor heard this he offered to perform the ceremony free of charge as his gift. Then an enterprising committeeman asked a lawyer for a contribution.

"I give my services in securing a divorce," he declared, and filled out an order to that effect."

Possibly, after all is said and done, it was only a huge farce, and someone may have misinformed the reporter. There may have been no real license, no ministerial relinquishment of the fee, no legal promise to enter suit for divorce, or at the worst it was only a clumsily thought-out device of the First Presbyterian Church of Atlantic City to raise funds. They had argued themselves into the belief that the end justified the means. If the auction did take place, then any serious man must regard it as a most reprehensible trifling with religion; a performance which might be greeted with laughter at a vaudeville, but which is inexpressibly shocking among rigid Presbyterians, especially when done with the approval of the elders, minister and the modern friars. What would grim John Calvin say to this desecration of the decencies? If easy divorce is a subject of hilarity for straight-backed religionists, even in the precincts of their church, why should those upon whom religion sits but lightly have any reverence for the marriage tie?

This deplorable mental attitude of the Protestant sects followed inevitably on their rejection of the doctrine of Jesus Christ in this matter. He, in the most solemn manner, declared,—and there is an implied menace in the declaration: "Whom God has joined together let no man put asunder." Not only did He make it the most sacred and inviolable of all human contracts, but He elevated it to the dignity of a sacrament for the sanctification of those who are so united. It is for that reason that the Church which He established invests the marriage of her children with such unusual solemnity and splendor. Not only does she admit them into the sanctuary at a time when she would bar out a consecrated nun, but she actually interrupts the rites of the Sacrifice to invoke two special blessings on the bride. The only other time when a deviation in her ritual obtains

is when she consecrates a priest. There at the altar she seals the marriage bond with the blood of Jesus Christ and elevates the human love of the bridal pair into the domain of the spiritual by placing before them as an ideal the mystical union of Christ with His Church. After that she will defy the greatest power on earth to break the bond.

The growing habit of pretentious and worldly Catholics in dispensing themselves with this most solemn and sublime ceremony of marriage when it is interwoven and almost identified with the Sacrifice of the Son of God on the altar, and instead of that, making of this most tremendous moment in a woman's life an afternoon or evening display of vulgar wealth, and perhaps an offensive personal exhibition, is to be deplored with tears. Perhaps they, too, like the Protestant friends whom they emulate may be soon bidding at auction for divorce.

Catholics and Socialism

Attention has been often called to a strong play made by Socialists in this country, where Christianity still retains a fairly good hold on the multitude of workingmen. To win this multitude to their cause a favorite axiom of its leaders proclaims Socialism to be a purely economic system, and one that has nothing to do with a man's religious convictions. Catholic or Protestant, Jew or Infidel or Pagan or Atheist—all are alike welcome to the organization it has built up, and none will find in its principles or practice ought to offend their ordinary attitude concerning their relations to an all-ruling God. Of course the position thus assumed involves certain difficulties. There is a so-called philosophic system underlying Socialism, whose cardinal principles are violently opposed to any such convenient slipping of religion to one side. For many years the words "Socialism" and "Marxism" have been considered practically synonymous, so that to speak of the doctrine formulated by Karl Marx, regarded as the founder of the Socialist movement, is but another way of speaking of the movement itself.

As that movement grew from its small beginnings and appeared to broaden in its principles and tactics, its shrewder leaders recognized that the raw philosophic materialism of Marx's system might easily disgust workingmen, by whom the Christian faith had not yet been cast aside. There followed a pretended breaking away from the crude irreligion of the Marxian position as baldly outlined in the constitution of the International Organization and in Marx's "Das Kapital." Workingmen were urged to accept his economic contentions whilst ignoring his lack of Christianity as a matter of pure personal sentiment. To be sure the Socialists' pretence has been met and answered repeatedly. It has been pointed out that an analysis of the Marxian theories make it evident that their economic deductions must stand

or fall with the atheistic concept from which they spring.

Socialists themselves are now affirming this boldly. Taking heart, no doubt, from the imagined resistless spread of their doctrines, they are now coming out into the open to declare, that "despite all criticism, the unmistakable tendency of present-day Socialism is toward a closer adherence to the essential and fundamental teachings of Marx, not away from them."

This is the contention of John Spargo, one of the most prolific of socialistic writers of the day, in a lecture before the Socialist Literary Society in Philadelphia two weeks ago. Catholics, once again be it said, should need no further special word of warning regarding the dangers to their faith lurking in any affiliation with professedly socialistic bodies.

"His Enemy . . . Oversowed Cockle"

Astonishment is sometimes expressed because conservative writers on educational topics appear to take too seriously the efforts made in recent days to spread radicalism of one kind or another through school and college training. The organization of a Ferrer School in New York City suggests a case in point. It is objected by well-meaning exponents of orthodox views, that no useful end is attained by starting a "hue and cry" against the plans of the "educators" who sat on the stage of Webster Hall on New York's east side and outlined the aims and policy of the professed Anarchists, Socialists and Libertarians of all sorts who presided at the birth of an institution very mildly characterized by the *New York Times* as a "mischievous" thing. Most of these men, it is said, are clean, good men in their social lives, mild-mannered and gentle to such a degree that they shrink from the very thought of the physical pain and the sordid wretchedness about them. They would not dream of doing an injustice to their fellows. They happen to be "individualists" and "idealists" with minds out of all harmony with the concrete world about us. They feel that they have something to say, something to do in this world, and unable, because of their personal bent to realize the folly of a radicalism that would destroy the world's order, they advocate it in order to build their impossible Utopia upon the world's ruins. They set about the business of curing the incurable evils of the world with all directness and despatch. Let them alone, pay no heed to their misguided teachings. There is in America a prevalence of sound common sense that will protect us against their vain theorizing.

The writer recalls meeting a shrewd and clever member of the legal profession a short time since. Our conversation turned on the organization and spread of the Socialistic propaganda in colleges, through the growing influence of the Inter-Collegiate Socialistic League. The lawyer recounted with pleasant humor his experiences

during a visit he had paid his Greek Letter club rooms, where a gathering had assembled in the interests of the League. He sketched the flippancy with which young professional men advanced most startling propositions concerning the social order of to-day, and he laughed heartily as he rehearsed the suggestions,—wild and impracticable—put forward for its radical betterment by men, who, were action looked for, would be the last in the world to cast aside the comforts they had fairly won through business or professional skill and cleverness, in order to go out and rudely upset that order they found so faulty.

He, too, thought what he termed the emotional impulse behind the League to be incapable of aught beyond mere frothing. Americans are too keenly practical to mind such nonsense, but they do like to find some plaything with which to amuse themselves, when the busy routine is broken in upon, and the formal every day struggle to push onward and upward yields for a while to restful leisure.

May it not be that we rely just a bit too calmly on that shrewd sense we Americans never fail to plume ourselves upon possessing? All of us are not "idealists." Many of us show an extremely pronounced disposition to ask: if things be so and so in theory, why can we not make them so and so in practice; if the whole world is awry in its governmental, social, economic and industrial organization, why can we not shatter the upholding pillars and rebuild it upon a new plan, so that even justice may rule universally? In our easy-going ways are we quite as mindful as we should be of certain facts? The proportion of those among us who live in no higher light than that of a crude material world is portentously large. Do we forget that where the sense of duty to God and of obedience to His established law is so alarmingly weak as it is among that multitude it will be no very difficult task to convert the "idealism" of the few into the terrible lawlessness of the concrete anarchy of the many. Given a leader of magnetic personality, with an alluring attractiveness in the plan he unfolds to men whose chief glory is that of brutal, passionate, animal strength restrained by no softening refinement springing from God's grace working in their souls—and the work is done.

To point the moral one may be permitted to quote a paragraph or two from a recent interview with Mr. Boyesen, Associate Professor in the Department of English Literature in Columbia University. A New York Times reporter had visited him to learn his sentiments following the newspaper accounts of the "Ferrer School" opening in New York. Mr. Boyessen is one of the teachers in the new school.

"What about the Ferrer School, Mr. Boyesen? Are you teaching revolutionary ideas? Is it your intention to make Socialists or Anarchists of your pupils?"

"No; we are not teaching isms of any sort," said Mr. Boyesen. "The people interested in the school are

Anarchists, Socialists, Single Taxers, and libertarians of all sorts—all radicals, but our radicalism finds expression in our mode of teaching, not in imposing any doctrines on the children.

"However," added Mr. Boyesen with much calmness, "I don't want to seem to misrepresent things, so I must say that I shall be greatly disappointed if any child, after having facts set before him, does *not revolt against the iniquity of the system of government in this and every other country.*"

Catholic Protectories

To stem the growth of juvenile delinquency is one of the most serious problems of city governments and churches. The ease with which the knowledge of evil may be acquired in a great city, the multiplied temptations that are presented to eye and ear and the numerous avenues that lie open to criminal indulgence greatly augment the task of safeguarding the morals of youth. The dangers of an unhealthy environment can only be counteracted by substituting a healthy one: salutary example on the part of parents, wise and watchful discipline and sound religious instruction, supplemented and enforced by Sacramental grace and other supernatural helps. Unfortunately there are too many parents who are themselves victims of their environment and otherwise unfitted to fortify their children against its perils. Many such are Catholics by name, but there is little in their lives to justify the appellation. They have their children baptized in the Catholic Church, but they neglect to have them instructed in her teaching, and their own example is a constant inducement to violate it. Their children seldom come within her influence, and as a consequence they soon attract the notice of the police. Even then the Church does not abandon them. Their waywardness she attributes to the lack of a Christian home, and such a home her charity supplies them, where they are provided with the moral, mental and physical aids to right development which their parents had denied them. The youthful criminals committed to her charge she returns to the State transformed in most instances into good and useful citizens.

Some items in the current *Protectory News*, issued monthly by the Catholic Protectory, New York, will, at least to Catholic readers, lend emphasis to this conclusion. There are some 1,400 boys in the institution, most of them committed by magistrates for various juvenile offences or through the incompetency of parents to guard and provide for them. Good food and exercise, manual and mental training suitable to their needs, kindly guardianship, sound religious and moral instruction and, best of all pruners of evil habits, the confessional, have wrought in a short time a marvellous transformation. A Mission given them January 9 to 16 was, the missionaries testify, the most satisfactory and encouraging in their experience. The respectful demeanor and earnest

piety of the exercitants, if different in kind, could not be surpassed in quality by a religious Sodality. In the week there were 6,000 communions, and over 90 per cent. of their number promised to make monthly Confession and Communion the practice of their lives. The missionaries felt, too, that this promise could be relied on more than most pledges of the kind. The past experiences of these boys had sharpened their intelligence in certain directions beyond their years and made them realize the urgent need of the Sacraments to withstand the temptations of life.

City and State, as well as individuals, will find the aid they give to such institutions an excellent economic investment.

SOME FRIENDS OF MINE.

VI

TITANIA

She is a tiny, roly-poly old lady, with twinkling blue eyes and cheeks like winter apples. As it is her custom to travel frequently between our village and the neighboring city, she has become the despair of the railroad men, for she is invariably laden with bundles of unwieldy shape and portentous size, that are as elusive as full-grown pumpkins. She insists on trying to get through the narrow door of the car with her freight, a problem second only to squaring the circle. Traffic is suspended and she is finally deposited on the street. Then the conductor breathes a sigh of relief and Titania proceeds.

What is in the bundles? No one knows, but I suspect various small people guess their contents, for like all good fairies she is a great favorite with youngsters. I came upon her one day in Autumn laboriously gathering horse chestnuts, and asked her if she considered them good for rheumatism. "No," she replied; "I'm getting them for a little boy."

There is an oft-quoted phrase of the *Æneid*: "*Incessu patuit dea*," which I suppose can be rendered: "Her walk revealed her as a goddess." Titania's walk is inimitable and defies description. It is stately, recalling old-time minuets. It is leisurely, as befitting a persona incognita. It has a curious swaying motion that may have come from dodging daisies and cowslips in moonlight rambles, but I fear it means tender feet. It is a problem how so many small people achieve the effect of intense dignity. Louis XIV was *petit*, yet imperial. Napoleon was much under middle stature, yet his aspect compelled awe. It is the same with Titania. She has the air of an empress in exile.

I once knew an old priest who seemed to have stepped out of the frame of a daguerreotype. His face, raiment and manner were all of the vintage of the thirties. Titania, with her courtly phrases, her unassuming queenliness and her curtsy, is a survival from a past generation.

Her actions are apparently regulated by some code of fashion long out of print. She departs not from her ritual of speech. There is no haste in her conversation, for she comes of spacious days. It is said that Charlotte Cushman was the tragedy queen even in private life. Likewise Titania is never off the stage. When she has any remarks to make, she advances to a spot on the floor seemingly marked by an invisible stage director. After a measured progress to her coign of vantage, she places her arms akimbo, pauses a moment to let her personality impress itself on the beholder, and then addresses the audience of one, his proper title subtly colored by her pronunciation. Her preamble is ever the same: "I have something to say."

Having covered the subject in hand with the thoroughness and deliberations of the old-time preachers who rejoiced in "Thirty-secondly, my Brethren," she approaches her conclusion. This in form and delivery is as unvarying as the end of the judge's charge: "And now, is there anything more I can do?" She awaits the reply, Portia-like, and I feel like the condemned man when the court asks: "Have you anything to say before sentence is pronounced?" Having acquitted herself of her duty according to the code-book, Titania leaves the audience chamber for her private domain.

It is her delight to assemble the children about her and regale them with apples and fairy tales from her own experience. I have never heard any of these, for they cease when I appear and are resumed only when I am out of ear-shot, but it is said she relates them in a style calculated to send delicious shivers up and down small backbones, and they are characterized by that intense realism of the man who knew Shakespeare wrote the plays, because he saw him do it.

Her speciality is religion. Privately I believe that she is the Mother Superior, and all the nuns, of a Congregation founded by herself, but not yet approved by the Pope. She has many esoteric devotions and self-appointed fast-days. She goes to Holy Communion often, and invariably wears the little blue ribbon of her sodality as if it were an order conferred by the King. Her beads must be worn to the chains, for she is never tired of telling them. As she is quite deaf, this, and her absorption in meditation and drowsiness, insulate her almost completely from the rest of the world.

She maintains a religious pharmacy, which I fear is violently unorthodox. Her parish priest in the city has given her many severe lectures on this head but without avail. The prime article, on which she sets great store, is a small vial. This probably years ago contained water drawn from some holy well in Ireland, but on this point no evidence is forthcoming. She calls it "St. David's Water." But the difficulty is, Titania firmly believes that the vial, filled at any tap, holds the same virtues as when it was first filled at the holy well, and is of much power in sickness. She is incurably addicted to the letter prayer-chain habit, and occasions no end of perplexity to good people who think they must follow directions. No matter how many times she may be corrected, she manages to get possession of a copy of that aged fraud, the prayer said to have been found in the tomb of Our Lord. These are classic instances of her excesses, or unauthorized extension of sacramentals, but there are many more closely guarded and revealed only to her elect.

But she has some traits whose orthodoxy and excellence no one can question. They seem to be going out of fashion in some quarters. She never speaks ill of anyone. She has her dislikes no doubt, but they never lead her to criticize her neighbors or carry stories. She manages to find a redeeming trait in the most unprincipled, like the ancient dame at the funeral of a hard character whom all the gossips consigned to torment, who remarked after a pause: "Well, he was a good smoker anyhow."

I have no idea where Titania resides when she is at home, but it is reported that she has a small room on a shabby street. This room must be rather more of a museum than the Captain's house, for she tried to pack up once and take a permanent situation, but after a week of hard labor gave up the attempt and decided to remain with her household goods.

It is not easy to smile and be cheerful when you are alone in the world, poor, and sick much of the time, but somehow Titania has learned the secret of joy in misery. She sways along to daily Mass, serenely confident that things are very well with her. I imagine she will not find it hard to die. Her little superstitions are, after all, the outcome of a great desire to help others. I think the good Lord for whose sake she attempts these things will read her motive aright. One hates to mention Sterne on the same page with this good old Catholic lady, but I

cannot help thinking of Uncle Toby and the Recording Angel whose tear blotted out the accusing entry on the Book of Life. She does her best according to her lights to fulfill her duty joyously. At times her superlative deliberation has irritated me, but I can never think of her without a smile; the stately air, the arms akimbo and the inevitable query: "Is there anything more I can do for you?"

CHAS. W. COLLINS.

IN SECUNDO NOCTURNO—LECTIO IV.

A little while ago, rummaging a book-shop and not having been "notably beset" or tempted beyond my strength, I was meditating a dignified retreat, when my eye caught two vellum-backed volumes on a shelf marked "Theological," which proved to be Strange's edition of "De Civitate Dei," Cologne, 1850. Vellum backs always were a weakness with me, and I saw excuse for the purchase in the fact that I could exercise my Latin upon it—besides, fifty cents was the price! That evening, as I took them from my coat pocket, what seemed to be a book-marker fell from one of the volumes. It was a piece of parchment, evidently of great age, with marks upon it which looked like ancient script of some sort, and on one side there were remains of an initial letter, but all the markings were very faint. It had seemingly been cut down to book-marker shape, and there were two slits in it through which had passed a ribbon! It had a horribly maimed look!

A couple of evenings later I took it round to my friend, the Cashier, who knows about these things.

I should explain that he is a gentle little person, now about sixty years of age, a bachelor without relatives in the world so far as he knows, thirty-three years with his bank, twenty-two years in his present rooms, addicted to music, to books, and to antiquities of all kinds. In music he is merely a well-intentioned amateur, but books he knows, and some antiquities he more than half knows—manuscripts, for instance. He has still some human qualities, in that he smokes cigarettes of an evening, likes Italian table d'hotes and takes in the *New York Herald* every day. Among his amiable delusions is one to the effect that he is a *Menschen-kenner*. I suppose this comes from his life in the bank.

When I showed him the parchment slip he visibly winced.

"What a shame! What a shame," he wailed. He took it to the lamp and examined it long and carefully with a strong magnifier. At last his face brightened up.

"Ah!" he said, "of course. That initial puzzled me for a moment, but now it is quite plain. It is that beautiful passage from the 'Officium Parvum' taken from 'Ecclesiasticus'—'*Quasi cedrus exaltata sum in Libano et quasi cypressus in monte Sion; quasi palma exaltata sum in Cades et quasi plantatio rose in Jericho. Quasi oliva speciosa in campis et quasi platanus exaltata sum juxta aquam in plateis. Sicut cinnamomum et balsamum aromatizans odorem dedi et quasi myrrha electa dedi suavitatem odoris.*'"

I took the slip from him, wondering scanned what to me were a few hardly discernible letters here and there, and roundly charged him with making it up as he went along.

"My dear young friend, it's all there, but not all visible. I happen to know that passage very well, first, because I heard it so often at Sodality office; second, because it always struck me as extremely beautiful and poetic in its imagery, and, third, because it's a wonderfully rhythmic and musical piece of Latin. See, here's the *Quasi* and here's the *Libano* on the next line, and a little further down is *Jericho*. I judge that it is probably fifteenth century French work. If it's not improper, I hope the man who disembowelled the book got a week extra in Purgatory for it—also the villain who cut it down for a book-mark. What are you going to do with it?"

I assured him that it was his.

He took it from me with reverent affection, then turned to a large book lying open on a small reading stand that he had on his table.

"This is the place for it," he said. "Maybe its wounds will heal here," and he sat down and turned the leaves as if looking for a suitable home for it. I read the title of the book over his shoulder—"Mores Catholici, or Ages of Faith." Several times he stopped as if to put it in, then turned the pages again.

"Marvellous book, this is," he murmured, half to himself. "You can open it anywhere, read two or three pages, and leave it refreshed. I always begin with it of an evening to put me in the mood after the day's work. It's like getting out of one's overalls into clean clothes. Listen to this:

"In palaces, as in cottages, the affectionate disposition reigned. What a beautiful instance is that related by Joinville when, describing a certain royal banquet, he says that the Queen Blanche, hearing that a young German of eighteen years of age who served was the son of Saint Elizabeth of Thuringia, kissed his forehead through devotion, because she had heard that his mother had often kissed it."

He turned another page or two. "I envy the mind of that man Digby," he said, with a sigh. "Thirty-five hundred pages, at least, all crammed with the beauties of the human soul. And here's what he says of it all: 'Neither is it just to say that I have culled these stories as if rare passages from ancient books; for whoever has pursued studies of this kind must be aware that the difficulty arises from the infinite multiplicity rather than from the deficiency of such evidence. He could *live* with these things. And I don't suppose any one reads him any more nowadays. This is an awful edition, plates all battered and lots of outrageous typographical errors. But really, you know, it's not a book that ought to be in print at all. It ought to be in manuscript, best French fourteenth century style, with beautiful borders and initials and miniatures.'

Again he turned the pages (I noted the number where he stopped to read each time—hence my ability to supply the passages!), and stopped.

"Here it shall go!" he said, "in company with Sir Thomas More, for there has been none better company on earth than his: 'I have been brought up at Oxford, at an inn of Chancery, at Lincoln's Inn, and also in the King's Court, from the lowest degree to the highest, and yet I have at present left but little above a hundred pounds a year, so that now we must fall to the lowest fare, and if our ability stretch not to maintain it then may we with bag and wallets go a-begging together and, hoping for charity, sing a *Salve Regina* at every man's door, and so still keep company and be merry together.'

He closed the book, lit a cigarette and threw himself back in an armchair.

"Ah, my friend," it was an unmistakable sigh with which he blew the first cloud of smoke, "we don't treat our minds fairly. When we come home we wash the dirt from our hands and faces carefully enough and prepare the body to spend the three or four hours for which we have eaten, drunk, slept and worked the other twenty or twenty-one, but we don't do the same for our minds! Now, if I was an editor, as you may happen to be some day—"

He saw my smile and broke off. I begged him to proceed. "Well, I would have a page of my paper every evening, which I would head, 'To be read aloud in the family,' and I would employ my best men upon it. They should ransack the past as Digby did for things noble and beautiful, and they should search out this city for the nobility and beauty that there is surely to be found in it, so that to-day might be encouraged to emulate the ages that are gone by. Thus in every family there would be at least a half-hour each day wherein the soul could *live* with its kind, the best of its kind. The Church is right with her mar-

tyrologies and hagiographies. Imagine half an hour in the society of Sir Thomas More!"

"I catch your notion," I said. "*In secundo nocturno Lectio quarta?*"

He nodded assent. I wonder if there is anything in the idea. Any editor is welcome to it if there is!

ANDREW PROUT.

LITERATURE

Religion in New Netherland, 1623-1664. By FREDERICK J. ZWIERLEIN, L.D., Professor of Church History at St. Bernard's Seminary, Rochester, New York. Rochester: John P. Smith Printing Co.

To have a strain of Knickerbocker blood in one's veins used to be considered by New Yorkers equivalent to a patent of nobility, but we fear that the Rev. Frederick J. Zwierlein in his "Religion in New Netherland" will shatter the delusion, just as Charles Francis Adams did in another field by denouncing the ancestor worship of New Englanders.

While there were only a few trading posts on Manhattan Island, of course, no religious observances were imposed on the reckless adventurers who occupied them; but when, in 1624 the Dutch Reformed Church held undisputed sway, the situation was changed. The Classis of Amsterdam dominated the unresisting colony absolutely until 1654, but not harshly, for in the latter part of that period the Jesuit missionaries, beginning with Jogues, visited Manhattan Island, and they had nothing but kind words to say of the good-natured Hollanders. But in the ten years that preceded the English occupation religious strife began to develop, and New York, like New England, promulgated and executed some very offensive and oppressive penal laws, chiefly against Quakers, Lutherans, and the other sectaries. Fierce opposition was also shown to the admission of any Jews into the colony.

Before that, however, there were fierce internal dissensions, chiefly under the Kieft Government, and frequent and disedifying passages at arms between the clergy and the civil authorities kept the place in a turmoil. Dominie Bogardus, whose language and life were scarcely in keeping with his profession, was most conspicuous in these fights, and may be credited with preventing the growth of the piety and devotion which he was expected to foster, though he had plenty of opportunity to improve the situation if he had so desired; for until 1642 there was not a decent house of worship in Manhattan. The morals of the people were at the lowest ebb, and it is set down in the public records that "matters were in such a state that hardly any semblance of godliness or righteousness remained." In Albany the situation was as bad, and the patroon enumerates the crimes prevalent there as "dishonesty, licentiousness and drunkenness." Meantime, Bogardus, who was publicly assailing the Governor as "a receptacle of wrath and a fountain of woe and trouble," and also denouncing the people for their "horrible murders, covetousness and other gross excesses," himself was a public scandal because of his fondness for firewater. This deplorable state of things ceased to some extent when both "the minister and Governor embarked for Holland to terminate their long-standing dispute before the Directors. But they never reached that tribunal, for the vessel was wrecked in the Bristol Channel, and the two antagonists went down together into the same watery grave.

When Peter Stuyvesant arrived to take command of the colony, he informed the Home Government that most of the one hundred and seventy members of the Church were "very ignorant in regard to the true religion, and very much given to drink." The minister testified in the same vein, and ex-

pressed the opinion that the evil would be removed "if the seventeen taphouses were reduced to three or four." Evidently our ancestors in Manhattan were a thirsty set. Even when the English arrived, the morals of the community were not much better, and Governor Lovelace himself kept a tavern.

Such was the condition of these Calvinist Christians from Europe. Evidently they could not attempt to make converts of the Indians. Indeed, the legislation with regard to squaws was as stupid as it was shocking.

The only clerical figure that stands out with anything like pleasant relief in the early history of New York is that of old Dominie Megapolensis, although, unfortunately, he has the blot on his life of having been an apostate Catholic. Possibly that is the reason why Jogues and Le Moyne strove so hard to convert him. He did what he could, however, to better the morals of the colonists, but he writes that, although they loved to listen to him, they did nothing to support him. It was Megapolensis who persuaded Stuyvesant to surrender to the English. He could not have done otherwise, for defense was impossible, but the act branded him as a traitor.

It is very interesting reading for every one, but chiefly for New Yorkers. It is not fiction, but solid history. The author also starts us on our way for individual research, for he furnishes us with a select bibliography of no less than twenty closely printed pages. It will be of interest to know that "Religion in New Netherland" was written when the distinguished author presented himself for his doctorate at the great University of Louvain. Very properly, this thorough and erudite study of American history entitled him to the distinction of having the degree conferred *summa cum laude*.

C.

Phoebe and Ernest. By INEZ HAYNES GILLMORE. New York: Henry Holt & Company. Price \$1.25.

In this book is sketched the homelife to-day of a New England boy and girl in their teens. It is, no doubt, a faithful picture in many details; for Phoebe, by adroitly ruling her parents, manages to have her way in most matters, and her brother Ernest shows the well-known tendency of high-school boys nowadays to be men long before their time. No true father, surely, would care to see his seventeen-year-old son in some of the situations in which the author places her hero. Much of the dialogue is clever and natural, and the climaxes are well worked up, though the unconnected character of some of the chapters betrays the magazine origin of the story. "Phoebe and Ernest" is apparently a complete hand-book of present day slang, which is printed altogether without quotation marks and in the use of which the sister is quite as proficient as her younger brother. Such a high-school girl is doubtless true enough to life, though some old-fashioned mothers will remember that at the convent they were taught that it is unladylike to use slang. The last chapter, containing Phoebe's letters from abroad, is especially entertaining and is full of light but vivid descriptions of scenes in Italy, though readers must keep in mind that it is only quite in character for Phoebe to write, for instance, that "Mr. Waring said that there was a dawn of art at Sienna preceding the Renaissance that simply puts it all over Florence."

W. D.

The Autobiography of the late General Sir William Butler, edited by Lady Butler, is about to be issued by Constable & Co., London. Beginning with his memories of the Irish famine of 1846, it will cover General Butler's career in India, Canada, South Africa, Egypt, Ireland and Great Britain. Many interesting sidelights are promised on the history and personages of the period.

BOOKS RECEIVED

The Plain Gold Ring. Lectures on Home. By Robert Kane, S.J. New York: Longmans, Green & Co. Net 90 cents.

The American Church Almanac and Year Book, for 1911. Vol. LXXXI. [The Protestant Episcopal Church.] New York: Edwin S. Gorham. Price, paper, 50 cents; cloth, 75 cents.

England in the Middle Ages. Historical Illustrations. Portfolios V and VI. New York: Longmans, Green & Co. Net 90 cents.

German Publication.

Der Mailänder Dom und seine Sehenswürdigkeiten. Von Georg Fell, S.J. New York: Frederick Pustet & Co. Net 35 cents.

Seraphische Einsamkeit. Geistesübungen im Sinne des hl. Franziskus von Assisi. Verfasst von P. Josef de Dreux. Sinngemäss übersetzt von P. Thomas a Villanova Gerster. Innsbruck: Felician Rauch. Net 50 cents.

Kleines Messbuch der Katholischen Kirche. (Latinsch und Deutsch) zugleich Einführung in den Geist der heiligen Liturgie. Von Christian Kunz. New York: Frederick Pustet & Co. Net, Cloth, \$1.25; Morocco, \$2.00.

Minor Publications:

Kalendar. Nar. Slov. Spolku Spoj. Statoch. Americkych. Pittsburg: Tiacou Spol. Am. Slovenskyh Novin. 612 Grant Street.

EDUCATION

Combating what he terms "The Assault on our Colleges," Dean West of the Graduate School of Princeton University recently briefly outlined the *ad hominem* argument that is probably the best answer one can make to a specious detail in that assault. As is well known, the longest and most persistent attack upon our colleges is that based on a belief that college education is not "useful." Addressing the meeting of the Illinois State Teachers' Association last month, Dean West had this to say:

"Less than one in a hundred youths of college age have gone to college, and yet this scanty number has provided fully thirty per cent. of our House of Representatives, forty per cent. of our national Senate, nearly half our Cabinet officers, fully half our Presidents, while the members of our Supreme Courts have been almost solidly college men. In the great professions our one in a hundred gives twenty per cent. of all physicians, forty per cent. of all lawyers, and probably over eighty per cent. of all ministers."

* * *

Nor is the Princeton Professor prepared to concede another popular objection to the American college. He does not admit that young men are led into undemocratic ways whilst attending these advanced schools. If expensive and luxurious habits are developing among college men, Dr. West maintains the defect is due largely to another condition. He says:

"Another attack on our colleges is that they are becoming expensive, luxurious and undemocratic. There is some truth in this, for our colleges are reflecting what is happening all over the land. They are becoming luxurious in the sense in which Americans generally are becoming luxurious, but in no other. There are some gilded

fools in college. There are also some that are not gilded. The thing to do is to make both varieties work or leave. In the last analysis the fate of our colleges depends upon the character of the homes from which the students come. The colleges in four years cannot undo the previous home life of seventeen or more years."

* * *

Co-education has never been popular in England. It has been tried on a small scale, but the experiment has not proved successful enough to warrant any wider extension of the system. Recently, during the annual meeting of the Private Schools Association in London, it was the subject of a heated discussion, and the overwhelming sentiment of the masters in attendance was clearly opposed to it. The Rev. Dr. Burns of Plymouth said:

"Nature demands the separation of the sexes early in life. The best educationalists in America are against co-education and public opinion is inclining in the same direction. It is one of the American people's silly dreams. They are like children trying experiments with new theories."

Women educationalists present at the meeting were the principal defenders of co-education, insisting that it takes a lot of nonsense out of girls' heads, produces healthier relations between boys and girls, and in addition is exercising salutary restraint on the former.

The president of the association declared: "It would be impossible to carry out co-education without enormous dangers, as is shown both in America and here. Even if this difficulty did not exist, the sexes are bound to deteriorate by familiarity early in life. The sexes are antagonistic, and the best way to preserve the race is to encourage this."

* * *

Harvard announces a new scheme of requirements for admission to its colleges, which appears to imply better recognition of the work done in high schools throughout the country than has heretofore been customary in that university. According to the plan now made public, a high school candidate for admission must present to a committee on entrance, credentials showing in detail the character and quality of the work he has done in his high school terms. If the credentials are satisfactory the candidate will then be subject to an examination in four subjects chosen with reference to the degree for which he desires to matriculate. These examinations must indicate "satisfactory record," or the candidate will not be admitted to the college. The advantage the new scheme possesses over that formerly prevailing rests in this: Scholarly accomplishments through genuine work done in high schools will now be the test, a test, it is though, which will effectually bar students who could not qual-

ify except by high pressure study at the eleventh hour.

SOCIOLOGY

Under the auspices of the Catholic Alumni Sodality of Boston a Catholic Sailors' Club has been established at 110 Water street, Charlestown, to provide a cheerful, homelike place of resort for seamen of all creeds and nationalities, and particularly to influence Catholic seamen to attend to their religious duties. To accomplish this object the seaman is encouraged to use the rooms as his club, entirely free of charge; to make it a place where he can meet his fellow-seamen, where he can write his letters, read, or play games, or attend the concerts and lectures that are frequently given during the year. The baths recently installed through the efforts of the ladies of the Charlestown Auxiliary to the Club have proved a great blessing. The men are encouraged to write letters to their relatives, writing materials and stamps being provided, in the belief that home ties may be thus kept binding. Men who are sick are placed in hospitals, where visitors from the Club see that they are well cared for. Nine seamen have been buried from the clubhouse in Holy Cross Cemetery in the lot that the Most Rev. Archbishop has given to the Sailors' Club for the burial of Catholic seamen. Employment has been found for many seamen who were out of work. Convalescent seamen have been sent out into the country to recuperate from illness. Temporary sleeping quarters have been provided for stranded sailors, and clothing has been given to those in need. Some have been able to locate their lost relations through the Sailors' Club, and hundreds of seamen have been drawn to return to their duties through the door of penance, under the influence of the Catholic Sailors' Club. In his report of work accomplished during the past year the Superintendent, Albert G. Ayres, gives these figures: Number of seamen visiting rooms, 12,507; letters written, 2,123; letters received and delivered, 519; number of men attending Mass from rooms, 1,821; parcels of reading matter distributed, 1,940; carpet hand protectors given out, 2,634; total abstinence pledges taken, 47; concerts and lectures held, 14; prayer books and scapulars given out, 593; ferry tickets, 340; pieces of clothing given to distressed seamen, 24; meals and lodgings to seamen, 29.

Ten years ago New York's population of Italian origin numbered about forty thousand; it now amounts to more than half a million. It is estimated that during the

past year twenty-one children were born to every thousand American wives, while to the same number of Italian wives were born one hundred and seventy-five children. Thus, whatever shadowy foundation there may once have been for the fabled "Anglo-Saxon" nature of the American nation must of necessity vanish before the inexorable logic of the birth-rate in the United States, for the ratio of one to eight cannot be altered by mere frothy sentiment.

ECONOMICS

The henequen fibre, or "sisal hemp," industry of Yucatan has suffered such reverses of late that planters have been almost discouraged. The exportation amounts to \$5,000,000, gold, annually; but the prices obtained have gradually fallen, so that the margin of profit is very narrow. Experiments recently conducted in Merida give promise of new activity in the henequen industry, for it has been demonstrated that alcohol can be profitably distilled from the bagasse, or refuse, after removing the fibre, and that the residue can be made available as fuel. The average annual cut will yield thirty-two million gallons of alcohol, thus affording a return of \$6.00 gold in fibre, alcohol and fuel for every thousand leaves. An effort will also be made to open up new markets, especially in South America, for a great part of Yucatan is so barren, stony and dry that only henequen will produce a crop. The plant is a near relative of what is familiarly known as the "century plant," under the mistaken notion that it blooms but once in a hundred years.

The report on export trade for 1910 shows a marked increase in the price and quantity of Irish meat and cattle exports. The improvement is partly attributed to a corresponding decline in the imports of live cattle from America, though the frozen beef landed in Great Britain and Ireland has increased by 200,000,000 pounds.

The Irish Association for Prevention of Intemperance reports a decrease of 15 per cent. in the consumption of spirituous liquors and a corresponding decline in cases of drunkenness. Mr. A. M. Sullivan, K.C., the president, said that the liquor clauses of the Budget were a benefit to Ireland, but the licensing sections did not go far enough. The bulk of the people, even the drinking portion, were in favor of restrictive legislation, and a Local Option Law would benefit Ireland. The vast number of active temperance societies in every part of the country had created a public opinion against the multiplication of licenses.

ECCLESIASTICAL ITEMS

St. Francis Xavier died on the island of Sanchan in 1552, after ten brief years of labor in the East. His body was conveyed to Goa and buried in St. Paul's Church, but after the saint was canonized the Jesuits removed the body to the Church of Bom Jesus in 1624, and deposited it in the chapel of St. Francis Borgia. In 1655 it was transferred to the chapel of St. Francis Xavier, where it has since remained. Previous to 1782 the body appears to have been exposed yearly; but, owing to the eagerness of the people to get some relics of the saint, which was always attended with some injury to the body, the custom of yearly exhibition was discontinued. From that date this solemn ceremony has been held only four times, in 1859, 1878, 1890 and 1910. The last exhibition began on November 26 and was to close on December 28. The *Ceylon Catholic Messenger* for December 16th gives an interesting account of the opening day:

"The ceremonies connected with the placing of the remains before the public began with the ringing at 7 o'clock of the big bell of the Cathedral, calling the clergy to the preliminary service. The great procession was headed by the confraternities and Sodalities of the different parishes. Next followed the attaches of the ecclesiastical court and the clergy in order of precedence, with the students and staff of the Rachol Seminary. After these came the vicars and judges of the ecclesiastical court and the chapters of the Cathedral. Following in order were six mace bearers, carrying six silver maces, the symbol of the See of Goa, then the metropolitan cross and, among the higher church dignitaries, the Bishops of Mylapore, Cochin, Dacca, Hyderabad and his Excellency the Patriarch of Goa, all in full robes. Then came civil and military officers, judges, members of the municipality and other officers of State. The procession was very long and imposing. Slowly and solemnly it wended its way along the road leading through the row of improvised booths to the Church of Bom Jesus. At the entrance of the church the Governor and staff met the clergy and entered the church with them. After an interval the clergy entered the south door and, passing up the side of the church to the altar, were followed by the Bishops and Patriarch, carrying the coffin, which they deposited at the foot of the altar. The ceremony of exposing the remains was carried out with all the customary ceremonial.

"The body was borne by the Bishops to the catafalque near the rails, where it was carefully placed in a handsome shrine, after which the Bishops, clergy and other functionaries saluted it. High Mass was then

celebrated by the Patriarch, and, later, the body was viewed by the general body of worshippers."

A press communication from Goa on December 3 says:

"The exposition of St. Xavier's body continues with great reverence and good order, more than 15,000 persons being every day admitted to the kissing of the Saint's feet. Every day a large number of pilgrims from different parishes go to the Bom Jesus Church.

"A great revival of religious faith seems to have arisen in every corner of the country, and the old city, otherwise deserted, has returned to life, with a tremendous throng moving among the majestic churches and old ruins. Many hotels, restaurants and shops have been opened in the city to provide accommodations for the pilgrims and foreign visitors. To-day being the Saint's own day, there is a magnificent religious ceremony in the Bom Jesus Church."

The *Catholic Herald* of India states that the Jesuits have voluntarily left Macao in consequence of telegrams from the Lisbon government ordering their immediate expulsion. Some of them have arrived at Hongkong. Petitions have been sent by Portuguese and Chinese to Lisbon praying that the Jesuits may be allowed to return.

The general of the Order of Friars Minor has appointed the Rev. Ubaldo Pandolfi, Provincial of the Order in the United States. This is a new office, as up to this the highest position here has been custos. Father Pandolfi was rector of the Church of St. Leonard of Port Maurice, Boston, up to his appointment.

SCIENCE

Attempts to reduce the rolling of vessels have been next to numberless. At a recent meeting of the Schiffbautechnische Gesellschaft, Mr. H. Frahm communicated a paper descriptive of his newly devised apparatus. Two water tanks are disposed on opposite sides of the median line of the vessel, close to the framework, and are provided with a throttle valve. With the tanks partly filled, the water is free to flow from tank to tank. The valve permits or prevents these exchanges. The principle underlying the apparatus is that a series of wave-impulses causes the ship to oscillate about its longitudinal axis. The nearer the period of the waves to that of the ship, the greater will be the amplitude of disturbance, or vice versa. This same relation holds for the ship and the water of the tanks. The above arrangement is destined so to vary the phases, i.e., the lag of the several oscil-

lations of the three systems, the ocean, the vessel, and the water of the tanks, as to effect neutrality. Actual tests in a vessel of 446 tons displacement, with a vibration period of 10.75 per minute, showed a reduction of deflection from the perpendicular from 10° to 2° by twelve oscillations, with the tanks cut out, and by two oscillations with the tanks active. These tests were made at the docks. At sea the amplitude of vibration was reduced 33⅓%.

PULPIT, PRESS AND PLATFORM

We take from the *Denver Catholic Register* of January 7 the address which the Right Reverend Bishop Nicholas C. Matz of Denver delivered to the Knights of Columbus at their New Year meeting:

"I wish to address you this evening on a subject dear to my heart; a subject which I would wish earnestly to recommend and bring home to the K. of C., in the hope that they would take it up and work it out until not only every member of the order of the K. of C.'s, but every Catholic Society in the diocese of Denver were enrolled under the banner of the cross, which alone can insure our material and spiritual welfare. It is not yet ten years since the magic words, "Federation of Catholic Societies," went forth; it resounded from one end of this great land to the other, and to-day it numbers two million members under its banner. Yea, more, it crossed the ocean, was re-echoed in our insular possessions—England and France, Italy and Austria; yea, even South America heard the word, and all are beginning to follow our example.

"There should be no need of preaching federation to an American. Our government furnishes the most perfect illustration of the advantages accruing from federation. It is the application of the principle that in union there is strength, and if the United States stand to-day before the world as the best governed and the most prosperous nation on this globe, it is due to the fact that we are confederated for the express purpose of bringing about such results. And if our confederation has been able to accomplish such material results, who can tell what we might be capable of if a united phalanx, we Catholics, were to stand out for all the rights and liberties guaranteed us by the Constitution? The truth is, we are not united; we have no representation; we have little or no power, and we can wield no perceptible influence. Let the two million now leagued together under the banner of Catholic Federation increase to 10 or 15 millions, then see what a power for good we will wield.

"There is no doubt in my mind but that this will come. It must come, unless we are determined upon doing what they did in

France and in Portugal. The French have now realized what Montalembert told them more than sixty years ago, when he said: 'Unless the French people will bestir themselves, and shake off their lethargy, the time is coming when they will bewail with tears of blood their criminal indifference.' Recent events have verified this prophecy. Do you believe that the revolution in Portugal could have been so easily accomplished if the conservative element could have counted on a few determined leaders, men of influence, putting themselves at the head of a popular movement and saying to the mob: 'So far, but no further, at the peril of your lives'?

"I say the same to you, gentlemen knights, and I wish I might, with a trumpet blast, shout it into the ears of every Catholic in Colorado and the United States: 'Bestir yourselves; unite your energies, confederate your interests as Catholics and citizens of this great republic; go before the American people and say to them: "We claim no privileges; we only ask for our rights, guaranteed to us by the Constitution of the United States. If you refuse to grant us justice, we will cite you before the bar of public opinion; we will fight at the ballot box, and we will not desist till justice be done to our legitimate claims;" then point to your backing of 15 million confederated Catholics, and, without striking a blow, your battle is won.' For of all the people in the world, there is none more liberal, just and equitable than the American people; but you must make good your claims and give them the proper backing. If we don't do this, we will find ourselves, 50 years from now, in the hands of socialism and anarchy, and in their clutches we will be ground to death; and this is what we will deserve if we do not seize the opportunity. Such was the condition of affairs in Germany, Austria, Belgium, 35 years ago.

"But such results cannot be wrought without federation, without a Catholic press. With such weapons these countries above mentioned won their liberty, and we cannot expect to win without them. Now, there is nothing in this country enjoying such a beggarly support as the Catholic press. To convince ourselves of this, let us see how many of us subscribe for a Catholic paper. Here in Colorado, for example, how many subscribe to the *Catholic Register*? I am sure we have not over 5,000 bona fide subscribers, whilst, with a Catholic population of 100,000, we should have from 15,000 to 20,000 subscribers. It is no wonder the Holy Father complains that neither the clergy nor the people support the Catholic press as they should. Whilst, on the other hand, we are lavish in our support of the sensational press, which is in the hands of our enemies, whom

we pay generously to insult us. Can we call it by any other name but gorgeous stupidity? But this is not all; we thereby become responsible for all the mischief wrought by an infidel press, which is sapping the faith in the heart of our people. Think seriously over these points, and let your New Year's resolution be to support the Catholic press to the best of your ability. I wish you all a very happy New Year."

OBITUARY

Dr. George Joseph Bull, well known in Paris as a fervent Catholic and a physician of the highest repute, died there on New Year's Day. Born in Hamilton, Canada, in 1848, he received his doctor's degree from McGill University. Dr. Bull, on graduating, began the practice of his profession in Montreal, whence he removed to Worcester, Mass., in 1872. In 1879, he started his career as an eye specialist, and four years later was appointed instructor in Ophthalmology in the Post-Graduate Medical School of New York. In 1886 he made his home in Paris and became attached to the staff of the Ophthalmic Laboratory of the Sorbonne. In the following year he read his first paper in French on an "Optometer" at the congress of the French Society of Ophthalmology, and thereafter contributed many papers to the medical journals of France, England and Germany. When he began his studies in Paris "his mental position was one of simple skepticism," says the *London Tablet*, "and work was his only consolation. In 1889 one of his patients, an American Protestant lady, suggested to him that he should recite the prayer, "Come O Holy Ghost." Three months later, the reading of a chapter of St. Paul at a Methodist meeting sent him to the study of the New Testament, from which he quickly learned to recognize the divinity of Christ and the existence of the Church which He founded. But where was that Church? Newman's sermons and prayer brought him the answer; a Catholic Catechism supplied further information; he began to go to Mass and feel devotion towards the Mother of God. On July 25, 1892, he was received at the Passionist Church in Avenue Hoche in Paris, and in the month following went to London, where his faith was strengthened and inflamed by the wonders he there saw wrought by the intercession of our Lady. In Paris his zeal was shown by the foundation of a Catholic Club, of which he was elected president and in which he continued to take the most active interest. His practice as a specialist on the eye was a large one, and he made several discoveries which placed him in the first rank of his profession. His obsequies took place at the Madeleine, his parish church."

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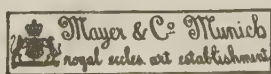
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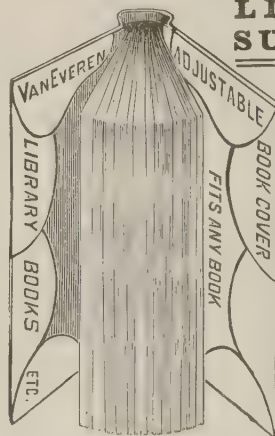
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CHRONICLE

Trade Agreement with Canada.—President Taft sub-mitted to Congress the proposed reciprocity agreement with Canada, together with a special message urging its prompt enactment into law. This agreement, which was laid before the Canadian parliament at the same time, provides for freer trade between the United States and the Dominion, and if adopted is bound to effect im-portant changes in the commercial relations of the two countries. The agreement is not in the form of a treaty and can be made effective by a simple majority vote in each of the two legislatures. The purpose in the nego-tiations has been to secure a reduction of the high cost of living by greatly enlarging the free list, so far as it affects food products coming from Canada. On the other hand there is a notable abatement of duties on a number of American products consumed in Canada. No less than 91 per cent. of the Canadian goods imported into the United States and 36 per cent. of the exports from the United States into Canada will be affected by the reductions of duty. The agreement is so broad, how-ever, and involves interests of such magnitude on both sides that its ratification can by no means be regarded as a certainty.

"Progressives" Organizing.—The first organized movement directed to the presidential campaign of 1912 appeared in Washington in the National Republican Pro-gressive League, the general purpose of which is declared to be "the promotion of popular government and pro-

gressive legislation." The organization is fathered by nine Republican United States Senators, the Governors of six Republican states, thirteen members of the House and others, all of them representing the "insurgent" or "progressive" variety of Republicans. The declaration of principles advocates the election of United States Senators by direct vote of the people, direct primaries for the nomination of all elective officials, the direct election of delegates to national conventions, with op-portunity for the elector to express his choice for Presi-dent and Vice-President; amendments to State constitu-tions providing for the initiative, referendum and recall, and a thoroughgoing corrupt practices act. The new League is evidently an anti-Taft organization. The struggle for control of the Republican national conven-tion of next year has already begun.

Ship Subsidy Legislation.—An important topic in the discussions last week, in Washington, was the shipping question. The National Merchant Marine Congress ad-opted resolutions urging Congress to adopt measures during the present session to resuscitate the American merchant marine. Senator Root made a notable speech in favor of the bill for that purpose now pending in the Senate. Mr. Alfred W. Dodsworth, business manager of the *New York Journal of Commerce*, which has consistently opposed all ship subsidy legislation, testified before an investigating committee of the House that he was offered \$100,000 six years ago for the insertion of an article in one issue favorable to ship subsidy legisla-tion, taking one million copies of the paper. The

offer was rejected. Mr. Dodsworth stated also that that newspaper was offered \$36,000 to help influence public opinion in favor of the purchase of the Panama Canal by the United States from the French company.

The Memorial to Father Jogues.—The Board of Regents of the State of New York, on January 25, approved the movement begun by the New York State Historical Society to erect at some point on Lake George a memorial to Father Isaac Jogues, the first of the Christian missionaries to the Iroquois Indians in the state, who ended a life of devotion and suffering with martyrdom. The project was taken up at the annual meeting of the Society last October, at which regret was expressed at the neglect of New York to manifest by some public monument her appreciation of the heroic story of the first Christian missionary within her borders. Lake George was selected, as Father Jogues was the first white man to cross its waters.

Galapagos Islands.—The proposed lease of the Galapagos islands for a naval base to the United States has aroused discussion throughout Ecuador. The press is divided, but it is significant that the Government organs favor the lease, while the independents oppose it. This is in line with the reports from Washington that the suggestion that the islands be taken over came from this country. At present, popular sentiment, based generally on patriotism, is against permitting a foreign power to get a foothold on Ecuadorian territory. *El Ecuador*, a journal published by Columbians in Quito, advises the government to lease the islands to America, "to avoid certain little unpleasantnesses that may otherwise arise." The United States offers \$35,000,000 for a lease of ninety-nine years. A plan proposed by the *New York World* is based on the principle that history repeats itself. The total population of these islands it appears numbers about 400. "If these 400 Galapagans," says the *World*, "were properly induced to rise 'like one man' against Ecuador and declare their independence; if United States war vessels were sent there in advance to make sure the revolution succeeded; if Ecuador were forbidden by the United States Government to bring any military forces within fifty miles of the Galapagos Islands; if a mushroom government were set up overnight and a French contractor were hustled off to Washington as commissioner plenipotentiary of Galapagos to sign a treaty granting the United States rights of sovereignty over the territory that had been taken from Ecuador—would anyone dare say that the rights of Ecuador had been violated? Would not everything have been done strictly in accordance with our Panama policy? Would it not be an act of high statesmanship, lofty morality and inspiring patriotism by which the Galapagos Islands were acquired and the protection of a strong and benevolent government extended over them for its own advantage?"

Canada.—The reciprocity arrangement with the United States has surprised the public, which was looking for something within very narrow limits and never dreamed of such a wide measure. It meets with considerable disapproval, partly on account of the interests held to be injured by it, but chiefly because it is held to be a step towards annexation. The *Montreal Star* hints this broadly and interpreting the expression of President Taft: "Geographical proximity. Closer relations of blood. Common sympathies. Identical moral and social ideas" to suggest that the same idea is in his mind. Mr. Borden, too, sees in the arrangement danger to Canada as a part of the Empire. The British press views it diversely. Radical newspapers declare it a triumph for Free Trade and the death blow of Tariff Reform. Unionists' papers, on the contrary, maintain it to be a proof that the commercial union of its parts is necessary if the Empire is to hold together. Some British Government organs complain that Canada has departed from its noble imperial ideas, but such complaints come with ill grace from a Government that has always refused to meet those ideas, and expects the Empire to be held together by sentiment only. There is some grumbling at the traditional continental policy of the United States as opposed to British imperialism. This is not very wise. The United States has a right to its own policy. It has never made a secret of it. If it takes practical means to realize the aims of that policy, it is to be met, not with grumbling, but with practical means to realize the aims of the British policy. If British statesmen will not do this, they cannot expect the United States to abandon its policy in order to maintain the British Empire. Some talk of a rejection of the arrangement by Parliament. But, as Mr. Borden said the other day, this is not very likely; the Government majority will vote with the Government. Others pin their hopes to a rejection of the arrangement by Congress. In other words, the future of Canada and the Empire is to depend upon the relations between the President of the United States and its legislature. This is hardly a dignified condition of affairs: so far as Great Britain is concerned.—Felix de la Chaux escaped from the Montreal Insane Asylum and went to Boston where, posing as a French Parisian man of letters, he arranged to lecture on *Chantecler*. The *Star* gave the news under the heading "De la Chaux in the Limelight." Evidently this is the place for him. Why then drag him back to Longue Pointe.

Great Britain.—Certain members of the International Vivisection Society agreed some years ago with the Battersea Corporation to erect a fountain and statue inscribed, "In memory of the Brown Terrier Dog done to death in the laboratories of University College, etc." It was set up in 1906, but in 1910 the Corporation pulled it down. A Miss Woodward brought suit on behalf of herself and the members of the Society to compel the Corporation to reerect it. She failed on technical

grounds. Nevertheless the judge remarked that even though she had established her case, he could not have granted the injunction sought, since the inscription was calculated to inflame the public against the college and lead to a breach of the peace. He was careful to say that such a refusal would not touch one way or the other the question of vivisection.—The first Sea Lord of the Admiralty has proved to the satisfaction of the Government the impossibility of an invasion of England. There are those who think he has not convinced the continental Governments.—It is said on good authority that a simultaneous strike of seamen in all English, American and German ports is preparing for the early summer. The idea seems to be to tie up Atlantic passenger traffic at the time when it will be profitable, that is during the days preceding the coronation. Many affect to doubt the truth of the report.—Direct communication with Jamaica by the Imperial Line is to be maintained. A weekly service will be supplied and the mails will be carried under poundage rates.—Sir Francis Galton, a well-known man of science, is dead in his eighty-ninth year. He was a traveler, a meteorologist, a biologist, an anthropologist; he investigated visions and the efficacy of prayer by methods strictly scientific—a rather unscientific course, one would think—and decided against both, and lastly went in for eugenics. Some will say of him: nihil, quod tetigit, non ornavit; others that he was, “everything by turns and nothing long.” The true judgment of him, probably, lies between these two extremes. He was one of the first to advocate the Bertillon system or identifying criminals by finger prints. It may be mentioned that the report sent out lately of the failure of this system, proves to be false. The supposed soldier had stolen the discharge papers of another person, and was really the convict the finger-prints showed him to be.

Ireland.—The Irish Parliamentary Party, at their meeting in Dublin, January 18, reelected Mr. Redmond as Chairman, and also the other officers. In view of the contests at recent elections resolutions were passed that Nationalists elected against official candidates were not eligible to membership except by vote of the majority, and that a member expelled by the majority at a called meeting ceased thereby to belong to the Party. At a banquet given in the evening by the Lord Mayor of Dublin in honor of the American envoys, Bishop O'Donnell, of Raphoe, as well as the other speakers, paid warm tribute to the generous support given by America to the Irish cause. He also said the rank and file of the Ulster Protestants were a fine people, but the few who were trying to excite them to religious fanaticism were not moved by fear of religious intolerance, but by desire to retain their monopoly of place and power. Mr. Redmond said the Irish Party was the only one that returned to Westminster stronger than before; that he relied on Mr. Asquith's promises of “full self-government” to Ireland, but more on their own strength; that the Veto

Bill would pass before the Coronation and a sound Home Rule measure would quickly follow. Next year would be spent in arranging and examining its details, and during that period he claimed a free hand and exemption from hostile criticism. Referring to Lord Courtney's suggestion that the Irish Legislature should be elected on a system of proportionate representation, Mr. Redmond welcomed any plan consistent with democratic principles that would ensure due representation to all opinions and sections. “Speaking for Catholic and Nationalist Ireland, I say we won't have, we won't tolerate the ascendancy of any class or creed.” At a meeting held the following day by the Protestant Home Rulers, Mr. T. W. Russell and other speakers objected to the introduction of “religious safeguards” into the Home Rule measure as unnecessary and an insult to Irish Catholics who, in the South and wherever else they had power, were never guilty of intolerance. The sentiment in Northeast Ulster was the result of ignorant prejudice carefully fostered by interested persons for selfish interests.—The London *Daily Mail*, an extreme Unionist organ, was informed by its special correspondent, sent to investigate conditions in Ulster, that he found no signs of arming or the purchase of arms, and the only drilling he observed was “the drilling of potato fields for an early crop.”—The municipal elections resulted in Nationalist victories everywhere. The Pembroke township, an important suburb of Dublin, which has been hitherto Conservative, returned all Nationalist Councillors.

Briand's Cleverness.—The French Minister had to perform some clever political circus-riding in dealing with the question of the General Confederation of Labor, which had committed so many acts of lawlessness during the recent strike. M. Berry undertook to arraign the entire Federation. Briand accepted the challenge. He had to face a two-fold danger. He had to reply to the interpellation so as to not to anger the Socialists, and at the same time not to desert the cause of law and order. He did both by maintaining that the disorders were caused, not by the 3,000 confederated associations as such, but by 15 or 20 violent members who should be indicted and tried. His successful evasion of the difficulty was acknowledged by the prolonged cheers which greeted his discourse. His recent escape from the bullet of the crazy Jizolme, who recently fired at him in the Chambers, has made him popular for the moment.

The Black Troops.—While war is going on in Morocco, with no great glory to the French, a proposition has been made to fill the gap created in the army by the low birth rate and the short term of service; namely, to draft 70,000 blacks from Senegal and give them the charge of Algiers, thus enabling the 19th Army Corps, which is now garrisoned there to be stationed in France. Naturally people are asking how will the natives

of Algeria like to be policed by this inferior race, which on the score of hygiene, morality, lack of discipline and the necessity of letting them have their wives and children with them and permitting them to return to Senegal whenever they like will leave the colony not only exposed to enemies from without, but will themselves be a source of physical and moral infection within. Secondly, will the young Algerians of the present army corps ever return to their country after having lived for a time in France? Thirdly, will the black troops who are pagans and Mohammedans prove faithful in case of a native uprising? The Huns and Vandals were originally barbarians employed to defend the Roman empire but they overthrew it.

Liquor Riots.—The famous champagne cellars of Perrier at Vameries, near Epernay, were invaded by 2,000 vineyard laborers and their womenkind, who poured out on the ground the contents of two 1,000 litre casks and 40 double-hectolitre butts. A dray loaded with 2,000 bottles and 300 half bottles was backed into the river. It was not an anti-liquor crusade, but an uprising of the impoverished; a protest against the neglect and abandonment of local vineyards and the importation of cheap wine from abroad. Meantime, however, the question of spirituous liquors, which until recently never troubled France, is vexing its legislatures, and just as in Anglo-Saxon countries, a bill had to be passed forbidding the sale of alcoholic beverages to children under 16 years of age. It is noteworthy, however, that the bill passed by the slim majority of 15 votes. The venerable Senators who voted against the measure did not want to quarrel with the liquor dealers of Paris.

Germany and Panama Canal.—Emperor William has selected Naval Officer Captain von Hintze as the new German Minister to Mexico for the special purpose of observing and reporting on the progress of the Panama Canal. Von Hintze's appointment to watch the Panama Canal attracts great interest in Germany. Its significance is unmistakable, because this is the first time a naval captain has been promoted to a strictly diplomatic post of such eminence. The new minister to Mexico was Admiral von Diederich's flag lieutenant in Manila Bay in 1898, and conducted the delicate negotiations with Admiral Dewey at that historic time.

Emperor's Fifty-second Birthday.—The only marring feature attending the celebration of Emperor William's fifty-second birthday on January 27 was the stormy weather that prevailed, and which played havoc with the brilliant bunting of the decorations in the capital city. In the imperial palace the usual program was carried out with much pomp and ceremony. Emperor William received in turn the congratulations and good wishes of his own family, of the princely guests present from all parts of the empire, of the ambassadors, the cabinet, the

army and navy, etc. Formal academic exercises were held in honor of the day in the schools of the capital and numerous banquets were announced, at all of which addresses were delivered in praise of the monarch. The usual distribution of honors was proclaimed, and specially remarkable is the prominence given to representatives of the Arts and Sciences in the list of distinctions awarded. For the first time in the history of the empire the name of a workman appears in this list. Master tinsmith Plate, of Hanover, is honored with a call to a seat in the House of Lords. The day passed without disturbance. A mob of workingmen out of employment tried to create one just without the gates of the palace whilst the Emperor was saluting the guard early in the morning, but the police easily dispersed the crowd, which fled, shouting: "We want work."

Millions for Austrian Navy.—An extraordinary sum of \$11,000,000, the first instalment, of a credit to run over six years, appears in the Austro-Hungarian budget in view of the building of the new warships asked for. The bill carrying the proposed outlay was presented to the delegations on January 24 by Baron von Rajoes, Minister of Finance. The navy construction program for the next six years provides for four Dreadnoughts of 20,000 tons each, three cruisers, twelve torpedo boats, and six submarines at a total cost of \$62,400,000. The army estimates for the coming year have been increased by \$8,600,000. The budget also outlines a considerable extension of the Consular Service, particularly in the United States. An official statement attached says that, owing to a continuous increase in the work of the Consulates, both in that country and Canada, it has been found necessary to strengthen the staff.

Spain.—King Alfonso has conferred the title of Marquis of Alhucemas upon Señor Garcia Prieto, Minister of State, for his success in arranging a satisfactory treaty with Morocco. The problem of emigration is giving fresh concern to the Government, for though wages have increased twenty per cent., the cost of living is fifty per cent. greater than formerly. Premier Canalejas has been openly urged to summon the Cortes at an early date and "establish in plain words the anticlerical and 'lay' sentiments of liberal and progressive Spain."

Portugal.—"The restoration of the monarchy is not easy, and nobody sees when the new government will be solidly established. The restless, seditious and anarchistic spirit of the people can be easily egged on to destroy but not to build up. Those who, instead of advising the monarchy, preferred to conspire against it by revolution, now find that the revolution is against everybody." This is the conclusion of *El Mundo*, of Madrid. The common council of Oporto have resigned in a body, alleging that they have no confidence in the Government representative in the city.

QUESTIONS OF THE DAY

The Battle of the Tongues

The efforts that are being made by what for want of a better term one may call the subject races to preserve or revive their individual languages is one of the remarkable phenomena of the day, especially as it coincides with the efforts in a contrary sense of modern statesmen and politicians to establish vast homogeneous nationalities. Canada furnishes one example of it; Ireland another; Hungary another; Poland another, etc., but perhaps the movement is no where more fraught with dangerous and disruptive consequences than in Belgium. There all the skill of the nation's leaders will be needed to avert disaster.

A very clever and apparently disinterested observer writing from Brussels to a Paris paper furnishes us with an impartial view of the situation. Belgium is split into two race sections, one inhabited by Walloons, the other by Flemings. The Flemings are the mainstay of the Catholic party, and to-day are insisting upon a greater recognition of their language than has heretofore obtained. It is the question of the day, and at one of the recent parliamentary dinners in the palace, King Albert said in a tone of voice intended to be heard by a great many: "The question of Flemish is of all others the one that worries me most," an utterance which speaks well for the political sagacity of the new sovereign.

The electoral question of that country is, at the present time, momentous, and so is the school question, but they both pale into insignificance along side of the question of the two languages, which up to this was a negligible factor in political calculations, but is now big with consequences for the parliaments, and perhaps for the governments of to-morrow and indeed of to-day. For the opposition it is going to be a fire-brand.

In the Walloon and Brussels section of the country and in those parts of the Flemish territory where French is in vogue, the predominance of French dates from the Revolution against Holland in 1830; a political upheaval which acted to the detriment of Flemish, so much so, that the agitation in favor of the study of Flemish has hitherto been a subject of ridicule and its advocates were looked upon almost as demagogues, revolutionists and socialists, especially when, as often happens, they secured some comfortable political berth.

But to-day it is clear there is nothing factitious about the movement. It has struck its roots very deep, and it is very far reaching in the number of people it has succeeded in enrolling on its side. Leagues and Associations for the defence of French will be like so many sand banks which will serve only to lash the rising tide into fury until all opposition is swept away. The common people, the masses, are marching like a single man behind their leaders and standard-bearers, and the "Vlaamsch

Leeuw" (the Lion of Flanders) is a popular song that reminds one of the "Marseillaise."

One might fancy and indeed many do nourish the delusion that it is possible to give the Flemings an education both in French and Flemish. But such a method is only hot-house forcing, and for some rare plants like Maeterlinck may succeed, but it will never do for the bulk of the people. As long as their customs and manners and education and language remain Flemish the results will never be satisfactory. A bilingual education will produce only linguistic weaklings and cripples. No matter how much a man may be trained in a foreign language he will always think in his own. Even when his lips are closed there are mental expressions which are fashioned by his primitive associations, and in his public utterances he will not have the same assurance, the same ease or the same correctness as when he is speaking his mother tongue. He is not only intent upon what he has to say, but upon how he has to say it. A well known writer hit the nail on the head when he described the Flemish people as being like a genius who stutters.

This is the reason why the Flemings at the present moment are clamoring for a proper consideration of their language in the study of the humanities. They are demanding a university for themselves and have reduced their aspirations to a concrete expression by insisting on making the University of Ghent distinctively Flemish.

You may tell the Fleming: "Your language is unformed; it is only a popular jargon which differs in every province and every town." They will answer you: "Of course the language of the people is crude, poor, and still burdened with its undetermined elements. But we ask you what would the *patois* of the Isle de France be to day if it had not been chosen among all the Roman dialects to be the language of the court, and of the centre of political power?" A language which has not, in order to crystalize it, the concurrence of the intellectual classes must ever remain crude and unformed. That is precisely the difficulty, and we demand a Flemish university as a right in order to effect that improvement in our mother tongue. Moreover it is not true that our language is a jargon. Have we not orators like Helleput; have we not preachers like Hugo Verriest; University professors like Van Cawelaert; splendid writers like Hendrick Conscience and Stijn Streuols; all of them products of the land of the Flemings whose laborious life, ardent natures and Christian souls are, through the instrumentality of these writings, revealed to the world?

When asked if they are going to give up French which, after all is a national as well as a world language, they will answer you: "No; you are making a mistake. We study French, we speak it, but when we obtain that Flemish culture which alone suits us, and without which we can have none at all, we shall learn French as well, if not better than at present, and it will lose none of its legitimate influence. But you must recog-

nize our rights. Let the Walloons and the 'Frenchified' people of Belgium who do not want to learn Flemish, though they impose French on us, not stand in the way of our claims by a systematic and fierce opposition, unless they want us to draw all the consequences which the situation may warrant. Let them know that although we may recognize all the scientific work of France from Descartes to Pascal, as well as its great spiritual contributions, yet, on the other hand, we despise and reject with all our strength that other element of French literature which is pernicious intellectually, morally, and religiously from Voltaire and Rousseau down to the impious journalism of to-day.

It is as interesting to outsiders as it must be irritating to Belgians to find the French of France mingling in this fight against Flemish. A writer in a recent issue of the *Matin* expresses himself thus:

"In a rapid trip which I made through Belgium I was simply startled by the conquests that Flemish has already made. This question is not a matter of indifference to us, for whoever uses French as his mother tongue can consider himself assailed by this attack on our language.

"This despotic Flemish is a sort of German *patois* and barbarous jargon, which the Germans and even the Dutch despise. It is spoken in Belgium by that part of the country which has entrusted its power to the reactionary party. That party is doing its best to down the Walloon element; that is to say the people of the French part of the country or those impregnated with French ideas. Day by day the Flemings are taking their vengeance on their compatriots of the south for the old battle of the Golden Spurs. It is simply intolerable that the Ministers who are directing the Government at Brussels, a city which is a part of Paris, should permit the Flemish *patois* to be on the same footing as French. These ridiculous statesmen imagine they are doing right in printing on bank notes the words 'National Bank,' side by side with 'Banque Nationale.' In cities where the language is exclusively French, they paint on the front of their railway stations, and stamp on official documents, along with 'Liege,' 'Luik'; alongside of 'Mons,' they put 'Bergen,' and 'Braine-le-Comte' is associated with 'S'Glaven Brakel.' In order to form an idea of the euphoniousness of this *patois* it will suffice to say that the Flemish translation of the National device 'In Union there is Strength,' is, 'Eendrak-mak-mak.'

"The Hottentots themselves have a more harmonious language. The French of Belgium are fighting, but all to no purpose. The officials are against them, and take care to let it be known. The Germanization of our neighbors is carried on without respite, and the Kaiser is rubbing his hands and saying to himself that at Brussels there are splendid Ministers who are as kind as they can be in working for the King of Prussia."

Such are the lines of battle to-day. And one needs not be a prophet to foretell which side is going to win. For there is a great historical fact that cannot be blinked or evaded, viz., that ever since the race invasions of the fourth and fifth centuries, the Franks from whom the Flemings derive their origin settled north of the line which to-day marks the limit of the coal belt and still separates the Walloon from the Flemish villages. Until

a short time ago the population of both faced each other without there being the slightest communication between them, but now a great many Flemings are settling in the Walloon district. In fact the emigration is increasing to such an extent that in the coal districts of the Hainault, the Catholics have been able to form a number of Christian Flemish Labor Unions. The reason of this transformation is explained by the fact that, thanks to its Christianity, the Flemish country always more austere in its morality is prolific, while the Walloon district, on the contrary, gangrened by free-thought and socialism, finds its population diminishing day by day. Hence Walloon manufacturers are compelled to seek for workmen among the Flemings. So that at the rate things are going, the Hainault will be two-thirds Flemish and only one-third Walloon in ten or twenty years. The victory is assured. It is a mere matter of figures.

What is remarkable about this view of the situation is that the writer is a Frenchman and an ardent admirer of French culture, but he does not consider it a drawback if a race which can never completely assimilate French should strive to know its own language better, and by that means make a decided advance along the road of moral, intellectual and social improvement.

This world wide revolt against national linguistic unity naturally recalls the time when "the families of Noe were of one tongue and of the same speech. And they said: Come, let us make a city and a tower, the top whereof may reach to heaven, and let us make our name famous before we be scattered abroad into all lands. And the Lord said: It is one people and all have one tongue; and they have begun to do this, neither will they leave off from their designs till they have accomplished them in deed. And he confounded their tongue that they might not understand each other's speech." Thus in our own days, just when the political power of great states and empires is becoming so formidable and the advent of a universal republic is being promised us by socialism, there begins the confusion of tongues.

This problem of the languages which presents itself so unexpectedly in so many places at the same time, can be satisfactorily solved only by heeding the words of the wise young sovereign of Belgium, who in his address from the throne advised his people to show the greatest consideration for each other in this very difficult situation. "Let me be permitted to make an appeal," he said, "to the national sentiment and to the spirit of peace and concord which should reign in the hearts of all the citizens of this Kingdom. Let us endeavor to find, by the respect which we manifest for the rights of each other, the means of forestalling the unhappy clash of languages and races which must result in disaster, and when there is need of intervening in the matter, let us do it with moderation, without passion, and without preconceived ideas." This declaration was received by the members of both Houses who were united in plenary session, with every mark of sincerest

approval. It was also cordially received throughout the country, in both the Flemish and Walloon Provinces. Everyone saw that it was not only the solemn expression of the hopes of the Government, but also that it adequately expressed the personal sentiments of the King.
L.

Shall There be a Tariff War with Germany?

The "most favored nation clause" in the Payne Tariff Law, enacted in 1909, in its direct application, denies the benefit of minimum tariff rates to countries which fail to allow to American imports that equal treatments which other nations enjoy. That it may be made an effective weapon in another direction is a contention just now being urged by certain American importers of German products. Through the passage, in May, 1910, by the German Reichstag, of a bill claimed to be retroactive and practically confiscatory, contracts made by American citizens with those in control of potash production in Germany have been invalidated, and unless relief is secured a loss of \$40,000,000 will result to American importers in the next seven years. That this loss falls upon Americans alone, constitutes, they argue, unequal treatment to citizens of this country doing an import business with that empire, and they appeal to Congress to inaugurate in reprisal a tariff war against Germany by declaring forfeit the right it now enjoys to preferential treatment by the United States. Congress, that is to say, will be asked to recommend that the President, in the spirit of the Payne enactment, levy upon all German imports a 25 per centum penalty duty. The details underlying the sought for conflict involve a magnitude of interests little known to the generality of the people.

The story is one of absorbing interest to the students of practical economics, throwing, as it does, an illuminating side light on the contention brought into prominence by General Hancock's claim that the tariff was a purely local issue depending almost exclusively upon the jealousies and selfishness of industrial sections and leaders. A tariff war, it is held by the American importers directly effected, would speedily end in a triumph for home interests. They reason thus: Our imports from Germany aggregate about \$140,000,000 a year, mostly in manufactured goods; our exports to Germany are about \$250,000,000 a year, principally raw materials, such as cotton, copper, petroleum, and food products. Should the "most favored nation clause" be abrogated in Germany's regard by President Taft's action, the whole German-American commerce would be affected. In that event our imports from Germany might readily be drawn from other world markets; but the raw material of export from us is essential to German commercial and industrial prosperity. Germany would be forced to yield, cry those who now appeal to Congress, and the unjust treatment of the potash importers would cease. Late press reports affirm that the Germans are

watching with outward unconcern the moves now being made by the potash men in Washington. They look upon the agitation as a piece of American bluff, it is said, and they have diplomatically made it clear that no action of the Americans will have any effect upon their policy in what they consider a distinctly home affair.

Our readers will, perhaps, find a certain interest in the history of an ordinary business contract, whose development has induced conditions menacing an industrial war between two powerful nations. The American side of the controversy has been detailed in a brief which will be presented to Congress by the committee of potash buyers now urging governmental action in their favor. They represent seventy American companies, and capital stock of \$500,000,000, held by 100,000 Americans is affected. The commodity around which the threatened conflict centres, with its salts, is used in the manufacture of commercial fertilizers, explosives and chemicals. The farmer is very largely a party in interest. The brief is valuable for the details it gives of the controversy and can be summarized into the following sketch of what may become a conflict of international moment.

Potash salts, in their natural state, are found principally in Germany, where they exist in enormous deposits, pronounced by Germany mining experts as practically inexhaustible. The present capacity of the producing mines is three times the entire world's consumption. The United States uses about 30 per cent. of the entire production and about 60 per cent. of the amount exported. For the past twenty-five years the German mines have maintained a monopoly in the product. Using a manner of "gentlemen's agreement" not unknown among trusts in our own country, the German "Kali Syndicat" controls production and prices in all markets. The agreement binding the members of the syndicate has usually run for five year periods. The brief to be presented to Congress tells us that one such period expired June 30, 1909. Certain American importers, with keen eye to the main chance, saw in this a golden opportunity. In the few hours between the expiration of that agreement and the formulating of a new one by the "Kali" group in Germany, these Americans made large contracts with individual mines for a period of seven years, and at prices averaging about 30 per cent. below those fixed during the control of the former syndicate.

The representatives of the new "gentlemen's agreement" entered into on July 1, 1909, recognized the havoc these contracts would bring upon their monopoly and at once set machinery to work to eliminate them. In December, 1909, they proved their ability to use governmental influence in their favor, as they had threatened, by bringing about the introduction of a bill in the Bundesrath, which would have invalidated all these June contracts, as well as duplicates of them secured by sixty-five other American manufacturers in the preceding September. In fact the effect of the bill would have

been to constitute a practical repudiation by the Government of these contracts entered into with individual mines. The Americans appealed for protection to their home government, and the Secretary of State, through the American Embassy in Berlin, protested against the bill, claiming that it would destroy the value of contracts previously legally entered into by American buyers of potash salts, and diplomatically hinting that it might seriously embarrass negotiations then in progress for the establishment of minimum tariff rates between the two countries. The bill was withdrawn, and, such at least appears to have been the understanding at the time, Germany explained that there would be no export tax levied on potash, although that Government retained its authority to fix the price of potash and to limit its production within certain bounds. Soon thereafter the commercial treaty between Germany and the United States was consummated, giving Germany the privilege of preferential rates according to the "most favored nation" clause of the Payne Tariff Act.

Shortly after the signing of this treaty, the potash question again came up,—this time in the German Reichstag. A bill was introduced, changed in form from that protested and dropped in December, but levying a tax on potash production in such a manner that the mines having contracts with the Americans would be unable to fill them without having to pay a tax on their output in excess of the value of the potash mined. The bill passed in May, 1910, and its claimed injustice to Americans is thus shown in the brief we have mentioned. According to the new bill a penalty tax is imposed on the production of any mine in excess of the quota allotted to it by the Government under the bill's provisions. This penalty is equivalent to \$22 per ton on muriate of potash, the price called for in the American contracts being but \$15 per ton at the mines. It is charged that the framers had the American contracts in their possession, while specifying in the text of the law the allotments to every mine, whether in or out of the syndicate. Quotas were allotted to the syndicate mines large enough to supply the entire trade of the world, whilst allotments to the independent mines were limited to one-fourth of their actual sales to the Americans; thus the German Government, it is contended, knew that the penalty under this law would fall exclusively upon the Americans. This penalty tax, if collected for the seven years of the life of the contracts made as described above, would aggregate about \$40,000,000 paid to the German Government by American importers, while citizens of no other country would contribute one cent to revenue from this source. Hence, the brief argues, Germany fails to allow to American importers that equal treatment which those of other nations enjoy, and she has forfeited in consequence her right to the privilege of minimum tariff rates in her commerce with the United States.

The questions involves one of the most delicate situa-

tions as yet emerging from the tangled web of our tariff legislation. "Whenever the President," so runs a pertinent clause of the second section of the Payne-Aldrich Tariff Act of 1909, "shall be satisfied that the conditions which led to the issuance of the proclamation hereinbefore authorized (that of the minimum rate privilege) no longer exists, he shall issue a proclamation to this effect, and 90 days thereafter the provisions of the maximum tariff shall be applied to the importation of articles from such country." The American potash importers affirm this contingency to have arisen. As a condition to her enjoyment of the "favored nation's" privilege of minimum rates, Germany, they say, because of a protest from the United States, has withdrawn a bill practically the same as that which is now attacked. The present insistence of that Government upon the potash export tax, therefore, argues a deliberate change in the conditions under which she secured the minimum tariff rates, and this with full knowledge on her part that the change would unduly discriminate against American citizens. In confirmation of their contention they cite an undeniable fact. Despite the assurance of Germany's Foreign Minister given to Ambassador Hill, that the law in question "would not invalidate or impair the American contracts," Americans have been obliged to pay a tax equal to \$22 a ton on muriate of potash, on all shipments from the independent mines since the law went into effect in May last. This tax, they add, increases the contract price of the commodity to a sum \$6 in excess of the present syndicate price.

What is to be the outcome of their appeal to Congress? The American potash importers are quite clear in their affirmation of what it should be. Either, say they, the United States must stand by its original protest and in consequence proclaim Germany's right to minimum tariff rates forfeited, or she must abandon that protest and ignore the unequal treatment of them by Germany. The former alternative means the risk of a great tariff war; the latter a national humiliation in the eyes of the world. Meantime Germany stands pat, and apparently has made up her mind that control of her "Kali" mines through governmental limitation of their products is a question of pure domestic economics, in solving which she will not be coerced by any foreign or outside interest.

M. J. O'CONNOR, S.J.

Children's Helps in the Child-Welfare Exhibit

When we hear of "neglected and wayward children," we are inclined to say that the correct expression should be "neglected and therefore wayward children;" for a child responds readily and even generously to properly given guidance from the proper source. If that guidance be not forthcoming when it is needed, he speedily outgrows the period of whole-souled receptivity and finds himself classified with the headstrong and the hard to manage. The cynic who said that man is composed of

body, soul and beast might have said worse, for an undisciplined soul in an undisciplined body brutalizes the rational animal and leaves it the plaything of impulse or whim.

Visitors to the Central Park Menagerie will have noticed that in the cages of some of the wild beasts there is nothing to relieve the monotonous weariness of pacing up and down in unvarying sameness, or the listless lounging about until the next feed time; but some of the lions and tigers have been provided with a plaything. It is only a hard wooden ball about seven inches in diameter; it is too large for them to swallow, it is too smooth for them to set their teeth in it, but it is something that they can roll and toss about. Going on the well-established principle that a child with nothing to do will scheme some mischief, the Child-Welfare Exhibit displays a bewildering variety of inexpensive toys which may serve not only to divert but also to develop their happy possessors.

Who ever saw the child that could long remain in blissful contemplation, quite satisfied to gaze and admire some artistic treasure, while the mother's warning "mustn't touch" was echoing in its ears? Like Helen's babies, who were just ordinary, every-day children, starched and ironed perhaps a little too often, the child wishes "to see the wheels go 'round" and, possibly, to accelerate their speed. Hence the double, the triple, advantage of toys that can be taken apart and put together in different ways, provided they are accommodated to the age of the child. Once upon a time, a kindly-disposed visitor presented a rather complicated puzzle picture to a little child, whose parents, grandfather and aunt were imperiously conscripted, in turn or in a body, as often as the picture was to be put together. Needless to say they tearfully remembered the giver.

Boys of a mechanical bent can be made happy with a few simple tools and a packing-box or two. If we may give full and complete credence to labels, even girls, who are so clever at crochet and so awkward with a hammer, may (by dint of much patience and perseverance, we fancy) be trained to the manly art of driving nails; for one of the noteworthy exhibits is a carpenter's bench evolved through feminine ingenuity from a shipping case. But all interest in adjustable toys and carpentry tools vanishes into thin air when we stand in front of the School Garden Exhibit. It stands for eighty-eight gardens in different parts of Greater New York. May it soon stand for more! A school garden is something modern and quite urban. In suburban or rural districts the garden is no novelty.

A youngster who lived in the suburbs (on a truck farm) once described the Fourth of July as "the day when other boys go out for fun and your father sets you to weeding the onion bed." But the school garden is intended to exercise a civilizing and humanizing influence over city children and, while opening their eyes to the mysteries of plant life as it is unfolded day

by day in the little plot of ground, to instil into their minds many helpful lessons which may make them better men and women. Neatness, order, design are the first lessons; but others, to which these serve as an introduction, are built up and imparted on the lines of individual effort, care of property, and others equally wholesome. If the Queen Regnant of Hungary is officially "King," we may say that Mrs. Henry Parsons is the generalissimo of the work. She modestly confesses to sixty summers, but there is manifestly something wrong with her arithmetic; for one so fired with youthful energy and enthusiasm could not have seen so many winters. Next to animal pets (which are so frequently tortured and killed through mistaken kindness) and often more than these, the child loves to watch over and tend the little plants from the day of their appearance until they reach their full development. And the gratification of this very common craving is an invaluable means of teaching lessons of helpfulness to others and due regard for their rights and feelings.

As is to be expected from their number and importance, the exhibit of the New York public schools is a prominent feature. The visitors learns here, among other details, that of every dollar of school funds, eight and seven-tenths cents are spent for sites and buildings; twenty-three cents for supervision, care, supplies, etc.; and sixty-eight and three-tenths cents for principals and teachers. Reasons are also set forth for the employment of "visiting teachers," namely, those whose duty shall be to visit the parents, look up reasons for absence from school, and try to arouse parental interest in the pupils' welfare. It is asserted, and very reasonably, we think, that to demand this service from the regular teachers would be too great a tax upon their time and strength. The suggestion has much to commend it in the way of warding off betimes the activity of the truant officer and in making sure that home affairs, as far as they affect school affairs, are in harmony with the pupil's report of them.

The special public school No. 120 is intended for boys of an unsettled and roving disposition, to whom regular attendance at the ordinary public schools has proven rather too irksome. Its exhibit claims decided advantages for the system that it follows. Nothing is commoner among half-grown boys than a propensity to run or to stand or to lie outside a school, while girls take very kindly to the quiet round of a pupil's somewhat prosaic duties. If, then, even boys in ideal home surroundings manifest at times this strange "wanderlust," which prompts them to indulge in harebrained schemes of becoming cowboys, bandits or Indian fighters, is it wonderful that the neglected child should reduce to practice in some clumsy, off-hand way those same propensities which struggle in his own undisciplined breast? What of the "caves" and "dens" that the police discover from time to time? Taking advantage of boys' restlessness and love of adventure, a clever and designing

man can easily transform a group of them into a gang of thieves. Hence the need of keeping in touch with them and with their parents.

The charities of New York, Catholic, Protestant, Jewish and "unsectarian" (a very vague and unsatisfactory word) are nationwide in their renown. Over fifty organizations make known by means of charts, tables and photographs what they are doing for the relief of bodily woes of all kinds, as they are found among children. Since this is a Child-Welfare Exhibit, some of our greatest Catholic charities, such, for example, as the work of the Little Sisters of the Poor, find no representation; but the Sisters of Charity, the Sisters of the Good Shepherd, and the Sisters of St. Joseph, among over a score of Catholic organizations represented in the exhibit show that Holy Church cares for the little ones of the flock. Those who know the simply immense amount of good accomplished by that truly Catholic Society of St. Vincent de Paul for the relief of bodily misery might wish that the Society had given more prominence to its objects, not indeed in a spirit of self-glorification, but for the sake of other Catholics who are not yet but ought to be actively interested in its work of zeal, charity and beneficence. The facts are clearly and tersely put, but we should have been pleased with more "display."

"The Churches" is the lettering over one of the most carefully appointed alcoves. Here is arranged much of great interest to the lay visitor, and of even greater interest, we may say, to the ecclesiastic. If, after a careful study, we should try to express with the greatest brevity the whole import and drift of the exhibit, we think we could sum it up in the golden words that salute us as we enter: "The church that grasps the problem of the city must concentrate on the child." That is one of the reasons why in Greater New York 126,083 pupils are distributed among one hundred and sixty-eight Catholic schools. A few bricks and a little mortar will make a church; more than a bowing acquaintance with Almighty God is needed by one who is called to be a living temple of the Holy Ghost.

H. J. SWIFT, S.J.

IN MISSION FIELDS

CHRISTIANITY IN CEYLON.

Ecclesiastical returns for the past year in the Island of Ceylon will necessarily direct the attention of Catholics to the flourishing condition of the Church in that portion of the far East. There side by side are working 133 European secular priests, 43 native priests, 300 religious, Oblates, Benedictines and Jesuits, and 450 Sisters in various educational and charitable institutions.

The Island of Ceylon, 266 miles long and 140 miles broad, lies to the southeast of India, separated from it only by a chain of reefs. Before the Christian era it

became a stronghold of Buddhism, and it was there that the Buddhist Scriptures were first reduced to writing in the year 88 B.C. After the advent of Europeans to Ceylon in the sixteenth century and the consequent introduction of Christianity, Buddhism lost much of its prestige, just as it had previously lost much of its purity and activity. The credit of introducing Christianity among the Cinghalese belongs to the Franciscans, who arrived in Ceylon in 1518, and under the protection of the Portuguese government preached the Faith, and converted many thousands.

About the middle of the same century the island was visited by Sr. Francis Xavier, who converted large numbers to the Faith, especially among the Tamils of the north. Catholicism prospered until it encountered the opposition of the Dutch, by whom the Catholic Faith was proscribed, penal laws enacted against Catholics and the Dutch Reformed religion set up as the religion of the State. Catholicity would have been extinguished were it not for the efforts of missionaries from Goa, who kept the spark of faith alive and even converted many heathens. A new era dawned with the conquest of the island by Great Britain, for although the Church of England became in turn the established form of Christianity, religious liberty was granted to all. In our day Dutch Presbyterianism is represented by a few hundred Dutch descendants, who are ministered to by Presbyterian ministers from Scotland. Anglican disestablishment came about in 1881.

To-day the Catholic Church is the largest Christian body in the island, numbering fully 300,000—the Anglicans coming next with about 35,000, and the Presbyterians with 4,000. At the date of the British occupation in 1796, the Catholic population was only 50,000. However, there are still on the island 2,150,000 Buddhists, 830,000 Hindus and 250,000 Mohammedans, showing that notwithstanding the good work accomplished the missionary field remains a large one. There are now five dioceses in Ceylon, the Metropolitan See of Colombo, and four Suffragan Sees in Jaffna, Kandy, Galle and Trincomalee. The hierarchy is composed of two Oblates, two Jesuits and one Benedictine. These five bishops have, besides the priests, European and native, assisting them, communities of Sisters of the Good Shepherd, the Sisters of the Holy Family, the Franciscan Nuns, the Missionaries of Mary, the Little Sisters of the Poor, and the Sisters of Charity of Jesus and Mary, in charge of various schools and institutions. One institution worthy of special mention is the General Seminary, established by Leo XIII, at Kandy, for the education of a native clergy and placed by him under the direction of the Fathers of the Society of Jesus. To-day there are nearly one hundred students in this Seminary, who are recruited from all parts of the east. As showing the solid and steady growth of the Church one might take the report of the *Ceylon Catholic Messenger*, which gives the Catholic population for the past year for the single

diocese of Jaffna as 48,588, and compare it with the figures given in the eighth volume of "The Catholic Encyclopedia," published last year, which numbers the Catholics of the diocese of Jaffna at 45,000. Whatever difficulties the Church may encounter in other lands, the spectacle of Ceylon's flourishing Catholicity is an encouragement to those who pray for the spread of God's Kingdom on earth.

CORRESPONDENCE

A "Benighted" Oriental on Western Revolution

The following extracts are the impressions (translated from the Tamil) of a young "benighted" Indian of the Madras Presidency on the "enlightened" civilization of Europe, into the amenities of which his personal adventures, during the late Portuguese troubles, gave him a very close insight—somewhat too close for his taste. He is a former pupil of St. Joseph's College, Trichinopoly, and he was ending his noviceship in a Salesian convent in Lisbon when the "Glorious Revolution" broke out in this inglorious wise:—

OFFICINAS DE S. JOSÉ, LISBON, OCT. 10, 1910.

Our people at Trichinopoly used to say: "Go to Europe and you will see fine sights!" I hope you have heard of the miserable state of this country. I have no mind to send you a description of it; I have neither the time nor the means to take up such a heavy task. I will, therefore, content myself with sending you an account of our unhappy lot.

At 5 A. M. on Tuesday last, Oct. 4, we were awakened by the firing of cannon. As this was nothing new in the town, I did not mind it. After Mass I accompanied a friend of mine to the hospital. On our way we were stopped by a lady, an old acquaintance of ours, who shouted to us: "Take care, don't pass by the main street; there seems to be a revolution in town; soldiers are found everywhere." We profited by this warning to reach the hospital by a short-cut. It was there that we learned the full significance of the warning given us on the way. We had scarcely spent a few minutes within the hospital premises when we witnessed a sad spectacle: corpses, wounded soldiers, men who had just lost their arms or legs, were all brought in, followed by their friends and relatives. Owing to the great uproar and confusion that reigned in the streets, we went out of the town and returned home by a circuitous path.

From our house we could see the soldiers fighting and hear the cannon. We were told that on Monday some ruffians had seized all the priests they found in the streets, flogged them to their heart's content and thrown them into the water. At the direction of our Superior our community began to pray for the repose of the souls of these priests and for our own safety. We had not a wink of sleep that night. The next morning also we heard the firing of cannon as on the previous day. This was the day destined by God for our trial. Good Heavens! I feel no courage to relate all that happened to us on that terrible day.

It was about one o'clock in the afternoon. We were just going out of the refectory after dinner. Suddenly the tramping of horses was heard outside, and there they were in an instant—the revolutionary soldiers. One of

us went to meet them and was greeted with a shower of bullets. We threw off our soutanes and ran in confusion to hide ourselves. I thought of running away through the back-door, but there I had a narrow escape; a bullet aimed at me missed its mark, struck the door and fell to the ground without harming me. I shut the door at once and took refuge in a cellar, where I was joined by some of my companions; and all of us prepared for death by a fervent act of contrition. In a moment we were face to face with the soldiers, all of whom pointed their guns at us, saying, "Come out instantly, or we fire." We obeyed and were ordered to stand in line. How fast our hearts were beating at that moment! We were immediately conducted to prison.

On the way we were insulted and jeered at by an excited mob of revolutionaries, while there were others who sympathized with us. I thought I was going to my doom. We entered the prison and the soldiers examined us. Some of the little children who had accompanied us to prison began to weep. The Superintendent having asked us who we were, told us, "You may go home, you are innocent." We breathed a sigh of relief and made fervent acts of thanksgiving. Our trials, however, did not end here. These soldiers took us home, searched in every corner of our convent for arms, threatening all the while to kill us. At this critical moment some shots from the guns of the royalist troops dispersed these rebel soldiers.

My first trial was just over and I went out of the house and lay down under a tree. Shortly after, seeing two soldiers coming towards me, I got up and slowly walked off. One of these men pointed his gun at me and was about to fire, when his companion, thanks to my Guardian Angel, persuaded him to spare me. Then I returned to our house to see in what state it was. All our furniture had been smashed, our books torn to pieces. I saw only destruction wherever I went. And in our chapel! what a sacrilege! The wretches had scattered the consecrated Hosts on the floor and stolen the sacred vessels and vestments; even the altar cloths and candles had disappeared. Our house was visited by another band of revolutionaries, who caught hold of me whilst I was running for safety and wanted to shoot me. Thank God, this time also I was spared. In this miserable state I went in search of my lost companions—seven of them have not been found yet. . . .

After spending the whole day in a house outside the town I went in the evening to the college directed by our Fathers. No harm had yet been done to the inmates of this place, for the enormous amount of good done to the orphans here had moved even the hard-hearted soldiers. The next day a band of soldiers was sent to visit this college and search for arms. The colonel who watched with interest the little orphans at work, spared us for their sakes. This sympathy shown by him did not however prevent the rebels from firing at the college that very night. . . .

I have decided to pay a visit to the British Consul. I will try my best, with the help of God, to get Brother Ignatius [a countryman and fellow-novice of the writer] released. What misery! what confusion! alas! we have no proper food; we have no bread to eat. I have been suffering from stomach complaint these four or five months. I am still unwell. I thought, and many thought with me, that Our Lord would deign to take me to Himself in my sickness, but He has left me here only to see this sad spectacle.

V. ORULSAMI.

Subsequent communications informed his relatives that

he and his countryman were at last safe in the Salesian Institute of Turin. The British Consul paid their fares and bought them some clothes.

The Religious Problem in Japan

CONCLUSION.

As fourth and last reason of my plea for an orphanage I must set down the crying needs of a multitude of children in Japan. The evil practice of killing children when parents are unable to support them is, thank God, unknown in the island Kingdom. Nevertheless the lot of poor children is a very unhappy one. Not infrequently they fall into the hands of vicious men, who give them, it is true, some sort of an education and superficial training. This is done by such men, however, only that they may afterwards place the poor children out at hire for their own gain. There is no need to explain that this means morally dangerous situations for the children, if, indeed, they be not directly and immediately introduced into a life of shameful vice. It is enough to break the heart of the zealous missionary to see bands of hungry children, clothed in rags, gathered about the refuse heaps of the city and picking over garbage to find bits of food; or eagerly gathering small pieces of wood which they afterwards peddle about in bundles in order to make a few pennies to keep from starving. How easy it would be to help them corporally and spiritually! How many of them might be influenced to become in time excellent helpers in the spread of our holy religion, were there a Catholic orphanage ready to receive and to educate them! In the trust that friends in other lands may be moved to aid me in my project I shall briefly note the ordinary expense involved in the carrying out of the plan I have in mind.

(1) For the support (food, clothing and schooling) of one orphan for one year,—about \$25.

(2) For the support of one student in the training school or in the seminary,—about \$30.

(3) For a perpetual foundation, the income from which will support one orphan child every year,—about \$500.

(4) For a perpetual foundation, the income of which will support one student each year in the training school or seminary,—about \$625.

And I presume to add a heartfelt prayer that God may deign to open the hearts of the friends of Catholic mission work to feel the pressing needs existing here for the building of an orphanage. Every little mite will hasten the day that shall see the work begun!

With this sketch, of our mission field in Japan, and with this explanation of what I deem the specially actual needs to be met at once, I will close my series of letters to AMERICA. May I be allowed to briefly summarize what I have thus far written? Above all else there is demanded here a strong Catholic Press Association. Its immediate organization is imperative. In no other way will it be possible to spread the true Christian teaching among the people; in no other way can we hope to remove the obstacle to our work created by the misrepresentations and calumnies which are published concerning our Church. An almost equally important work is the establishment of an orphans' home, into which poor and abandoned children may be received for a Catholic training. Out of this home, with God's blessing, we may hope to pick excellent subjects for our training schools

and seminaries, thus to be assured of a strong corps of native priests and catechists to aid us in our ministry.

Soon or late, there will dawn the day on which Japan will realize the necessity of accepting the blessings of the Christian religion, just as she has been compelled to make her own the profane culture of Christian lands. Therefore our obligation is clear. We must use every means to open the way to the Catholic truth,—the truth alone should find welcome here. To all appearance Japan is destined to be the teacher and guardian of the whole Mongolian world—nay, mayhap of the entire Asiatic race. How needful, then, that its people be preserved from the destroying blight of heresy. It is a grand project, this, but to attain it, what boots the eager zeal of a few poor missionaries, unless it be backed by the generous co-operation of the Catholics of Europe and America. Missioners alone do not carry the burden which the apostolic work of the world's conversion supposes. Even they who go not forth into lands afar to toil in the actual mission field, have their own duty in respect to the spread of God's Kingdom on earth. Every member of the Church is bound in his own way to cooperate in the salvific will of Christ. It does not suffice to fulfil this obligation, to follow at home with deep interest the story of the work missionaries are doing. Each one must do his share and through his own personal sacrifice supplement the activities displayed by those at work in the mission field. Such has ever been the spirit of Catholicism and the glorious pages of our history record uninterruptedly the zeal with which nations and individuals have fulfilled this essential duty of their faith—ready always to sacrifice all they had, aye, life itself, when the interests of the foreign missions were at stake. We of the twentieth century will surely not prove degenerate followers of those who have given such splendid example. May I insist, especially in our day and time is the spirited co-operation of the Church's children demanded. To-day the Church faces a mission situation such as never before in the centuries. Through the awaking of the Asiatic peoples from their sleep of a thousand years, as well as through the mighty leap into prominence of the Japanese, there has been created a condition never hitherto dreamed of in planning missionary enterprise among the heathen.

Ours it is to enter into the clash of the combat, but you, brethren in Europe and America, though far from its turmoil, can and must do your part in the struggle for God's glory and the spread of His kingdom. Do it in fervent prayer for us all,—do it in generous helpfulness that the material needs in our work may not overwhelm us and make that work impossible.

JOHANN WEIG, S.V.D.

Politics in Argentina

BUENOS AIRES, DECEMBER 29, 1910.

The year 1910—the Centenary year—is almost sped and, here in Argentina, we are beginning to note and balance the evil and the good of the auspicious period. In regard to the latter there is but very little to show. Argentina has lived rapidly during the last twelve months and she is just waking up to the fact that the candle has been burning at both ends. Thanks to the Centenary celebrations and the expensive habits that have been encouraged and rendered, as it were, necessary, the Budget for the year 1911 has had to be inflated to immense proportions in order to meet a heavy deficit and the

numerous demands of the coming year. On the other hand we are face to face with a short harvest, a long period of drought and an extensive invasion of locusts. In a word the situation is most discouraging.

It is next to impossible to write from this end of the continent without referring to politics. The theme is like the magic bottle—inexhaustible, and yet there is nothing in it. The new President has not yet got into his stride but he has certainly got into hot water, if not beyond his depth. His Excellency's health is reported to be giving way; yet he can hardly have felt more than the premonitory symptoms of the approaching deluge of Opposition censure. After his return from Cordoba a typical turmoil took place in that province. Its Governor played the host whilst the President was in the city and, it is freely alleged, during those few days the host and the guest arranged that the "situation" should not be modified when the Governor's term expired. In other words the Governor would have a new spell of (official) life for his courteous aid and future assistance! This did not suit the Vice-Governor, who is also a candidate for the honor of directing the destinies of the province. The Vice is, of course, President of the Provincial Senate by virtue of his office. In the Senate he has been actively "making politics," as the phrase goes here, and "profound enmity" exists between the two dignitaries. Whether this enmity will result in a revolution, an arrangement or in national intervention is not certain. Indeed there is nothing certain in politics except perhaps that, out of them, trouble will be forthcoming always. As in the past so it is now and always will be: Politics constitute the curse of Latin America.

With an estimated expenditure of \$426,500,000 paper (paper dollar—44 cents gold) for the year 1911, Congress has imposed an *ad valorem* duty on all passengers' luggage or \$200 gold and over entering the country. The Conscript Fathers have also decided to reduce the educational vote by \$2,700,000. It is stated that this would practically mean the closure of 1,000 schools educating about 10,000 or 12,000 children annually. In view of the fact that the percentage of illiterates is still very high in this Republic, many think that this economy, at the expense of the poor and the national character, is false economy. But it is the only economy the Conscript Fathers care to contemplate.

E. FINN.

A Mission Sodality of Catholic Women

The Catholics of Germany have of late years been more than usually enthusiastic over missionary work. This grand movement has especially developed within the last ten years. The women of the Fatherland, married and unmarried, always so ready to lend enthusiastic and energetic support to anything that is lofty and noble, have not looked on passively. In the course of the last decade they have organized many active and prosperous societies, among which the "Mission Sodality of Catholic Women" ranks first. This Sodality has for its prime object the support of the missions in the heathen lands, and secondarily so far as it is possible also the aid of the home dioceses. Its means are prayer and nominal contributions, only 25 Pfennigs (5 cents) a year for each member, and the furnishing and making of church vestments and religious articles. It is most probably this last feature that explains the popularity of the sodality among the women of Germany as well as the marvelous

extension and development that have marked the few years of its existence. It turns the natural bent of womankind to needle work to good account in the service of the missions. Many beautiful vestments have been lovingly made up and sent to parts where they are greatly needed. A short statistical account will help us to understand better the rapid growth and effective work of the Sodality.

It was founded in 1893 as a private organization of 891 members with an income of 473.28 marks (a mark is about 24 cents). In 1901, eight years later, it numbered 24,613 members with an income of 20,088 marks. The next year, 1902, the central organization divided: 5,277 members went over to the "White Fathers" as a separate organization; 12,676 formed the nucleus of the more general missionary union, and the rest, 6,660, while they remained passive for a time, finally rejoined the parent organization. The following table will show us the steady, sturdy development of this missionary union in subsequent years:

Year	Members	Cash Income
1903	19,728	11,261.72 Marks
1904	49,329	22,620.48 "
1905	61,885	34,316.58 "
1906	75,742	48,294.90 "
1907	81,074	50,229.36 "
1908	90,663	59,558.19 "
1909	102,007	57,972.51 "
1910	117,631	70,871.54 "

To this cash income must be added the many articles for church use, most of which came from the members and have been sent to the missions in heathen countries. In 1910 alone, 108 packages were sent by mail and freight to all parts of the world, the value of which ran up to 60,000 marks.

A few months ago the Sodality found its way into Austria and Switzerland, in which countries it is gaining steadily in popularity. It is to be hoped that the day is not far off when it will be introduced into the United States; in fact, steps in this direction have already been taken. There is no reason why it should not be organized here, as an association, which while remaining in close touch with the European branch of the Sodality, will have for its particular object the missions among the Indians and Negroes and in the American colonial possessions. We would call attention to the distinct benefits this society brings to those regions to which it devotes itself. It is the best means known and the surest way of awakening interest in the missions in Catholic homes and of leading young men and women, who have vocations, to dedicate themselves to their service. For this reason alone the association deserves our earnest support and we should not only welcome its introduction into this country, but also strive to extend its sphere and aid it in the accomplishment of its purpose when it is introduced.

How much the Holy Father thinks of this missionary union is shown in the many privileges and spiritual advantages he has granted it, and the personal interest he constantly shows in its development. His Eminence Cardinal Ferrata at Rome, has been named the Protector of the Missionary Union. The various national unions deal with him through the medium of a Roman prelate, at present Mgr. Lohninger, Rector of Sta. Maria della Anima.

BRUNO HAGSPIEL, S.V.D.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Irreligion in France

France has to-day 968,121 persons in its civil service, and if things go as in the past, there will be a million before long. The number of those seeking to enter the public service must be about the same. Consequently there must be about two million adults whose clear interest is to please the Government. This they do by abstaining from any profession of Christianity, by defending the measures of the Government, by circulating the journals that support it, by fostering a public opinion favorable to it, and, at election time, by voting for its candidate and by getting others to do the same. This explains how only a revulsion of public opinion such as one in this country could hardly conceive, would be able to change the political complexion of the Chambers.

But it helps to explain something else. Irreligion in France is a paradox. On the one hand it is evident that in their exterior conduct the vast number of Frenchmen are irreligious, even aggressively so. On the other, many who ought to know, men of judgment, assure us that Frenchmen are on the whole rather religious than otherwise. Whether religious or irreligious, the Frenchman is logical. He can not understand a profession of principles, and a continual departing from them in practice. He cannot be one thing on Sunday and its opposite during the week. Once, therefore, he has voted with the Government or defended its policy or subscribed to its newspaper, he feels he has taken his place among the anticlericals and has made their principles his own. To these he must live up; and to go to Mass or to kneel in prayer, or to kiss the Bishop's ring, or to take off his hat to the Curé, becomes as impossible for him as to trundle a hoop, or to play tops or marbles.

There was a time when this irreligion was largely external. The Frenchman believed in his heart and showed his faith in a number of ways, above all, at the hour of death. The official was never happier than when, as in

the early ages of the Second Empire and under the Republic between 1873 and 1879, a religious official was acceptable to the Government. Then he could go to Mass, walk in the *Fête-Dieu* procession, salute Monseigneur, live on terms of intimacy with the Curé, without endangering his public career. When the Government policy changed, he too often changed with it; but the clergy could maintain for some time that the change was only external and that he and his friends were religious at heart. Still one cannot play with irreligion any more than with fire; and it seems that now irreligion is with most Frenchmen more than a matter of the exterior.

Some twenty years ago a missionary from the South Seas came to San Francisco to be consecrated bishop. He was a Frenchman, so the Archbishop consecrated him in the French Church. The French Government was still the patron of missions, so the Consul and his staff attended the function, sitting in the front pew, a group of men as handsome and well dressed as one would wish to see. The Archbishop made a stirring address. As he spoke of the glorious achievements of France in the mission-field, the gentlemen in the front pew straightened their backs, threw out their chests, put the right foot over the left knee, twirled their mustaches, while their eyes sparkled with delight. But the Archbishop had an opportunity too good to be lost, and he passed from the glories of France to the shortcomings of Frenchmen, especially in San Francisco. He spoke of their neglect of their religion and its duties, and as he spoke the fingers left the mustache, the foot came down from the knee, the chest collapsed, the eye faded, the head fell forward. Conscience was at work. Those Frenchmen were not "practising," but they had the Faith. To-day a consul's pew would be vacant; or were he present he would hear the Archbishop's burning words with a sneer. Irreligion has made great strides in France.

Portugal is Speedy

One of the latest demonstrations of Portuguese republicanism and love of liberty is the attack of an armed mob, led by the mayor of Alemtejo, on the Italian national church in Lisbon. The sacred edifice was pillaged and profaned under the eyes of the "Republican Guard," who endeavored by their own immobility and strenuous inactivity to impress upon the looters the precious lesson of calmness and self-control. They failed. The wrecked church shows it.

Is Portugal speedily settling down to the normal life of an established government? All admit that it is showing great speed, but the impression prevails that Portugal's speediness is hurrying it towards anarchy or the return of the monarchy. The boy king may be left to his own devices, but he has an uncle who is of mature age and is a most devoted son to the sorely afflicted

Queen Maria Pia; then there are the legitimists who may have an envious eye on the throne.

The delay in summoning the constitutional convention is significant. If the heroes who woke up in October and found themselves famous in spite of themselves are so sure that the country is back of them, why is nothing done to put the country on record as being in their favor? And meanwhile, ugly tales are circulating, tales of extra-governmental activity in dogging the steps of monarchists and prying into letters that have been entrusted to the authorities for transmission. Letters bearing plain evidence of having been tampered with have been forwarded to their destination; other letters have unaccountably disappeared. Many changes in the personnel of the army and frequent furloughs, which have been extended from time to time, are not reassuring signs. Of the navy, such as it is, not a vessel of importance is anchored in the Tagus; all are scattered to the four winds of heaven. And commanding officers have been empowered to retire, for the good of the service, all those whom they deem it expedient to honor in this striking way. There is a promise, too, that the decrees already muzzling the press are to be more rigorous.

Are the monarchists plotting to restore the king? This question, often asked, through anxiety or curiosity, can receive but one and the same answer: They don't need to, for the Provisional Government, or rather, the "black cabinet" which manipulates the puppets called in irony the "Provisional Government," is doing everything possible to disgust the people with the kind of republicanism that Lisbon now has on tap. The Braga administration is, wittingly or unwittingly, busily employed in digging its own grave; for the Portuguese, excluding the riffraff of the large cities, are industrious and soberminded, and tolerant of misgovernment, as their history shows; but never were they so drenched with a "liberty" full of vexatious exactions, as they have been since that fateful Fourth of October. They are monarchists on principle and not through any special love for the late monarchical government, which was made up of corrupt time-servers. But even the monarchist newspapers make no attempt at propaganda; their most effective blows against the republicanism that has bobbed up are dealt simply by printing and publishing the ministerial decrees which, like batrachians after a shower, pop out from all manner of secret and ignoble recesses.

Some wiseacre has blandly suggested that, for the sake of peace on her borders, Spain might intervene and preserve order, as the United States did and stands ready to do in Cuba; but such a man must know little about Portugal. As Don Gabriel Maura Gamazo expressed it, "Spain and Portugal have long lived close together, but always back to back." Undoubtedly, the most welcome (or least unwelcome) intervention, were intervention to become necessary, would be that of Great Britain, whose interests in Portugal far exceed those of any

other foreign country; and British troops have strolled into Portugal before to-day. If the true situation is known to the dreamy Theophilo, he may well bewail his lot of yesterday, when he could rail at will against the Government, and the Government's police power protected him against all comers. But that was monarchy.

What's in a Name?

According to Bishop Brent, of the Protestant Episcopal Church in the Philippines, a name makes all the difference in the world. His Protestant missionaries have not impressed themselves on the Filipino mind, but let them only change their name to "Catholic" and presto! the thing is done: "It may be a small matter in the United States what the Church is called—but in a country like the Philippines it makes all the difference between success and failure."

The good bishop is wrong in both statements. It is not a small matter that the name of a Church, the mouth-piece of truth, should belie its character and be a manifest misnomer. It is still less a small matter when such a name is deliberately stolen with the express purpose of deceiving those who are simple enough to believe that a Church is what it says it is. It is juggling with souls, a form of trickery too contemptible for words. But the Filipinos have had experience with these missionaries and they are not now so easily deceived. "In their minds," he says, "Protestant and Catholic are as diametrically opposed as darkness and light." They are evidently well grounded in fundamental religious principles, for it is evident from the bishop's own confession that it is not the names they lay stress on but what these names represent. When he informed them that the American Church is "Catholic," they contradicted him, he says, and had objections to offer. They probably asked him why he is there at all, since on his own admission his Church in the Philippines is "attempting to do a Catholic work with sectarian implements, a manifest absurdity."

They may have also questioned him in regard to morals as well as dogma, e. g., the views and practice of "the American Church" on divorce and kindred questions. Their notion of the generous broadness of Protestant missionaries in such matters is illustrated by Rev. G. C. Bartter in the Milwaukee *Living Church*. He was visiting recently the Government Leper Colony in the Philippines and a deputation of lepers begged him to have the authorities send them a Protestant pastor instead of the Jesuit who is stationed there, as they wished to become Protestants. He continues:

"I was assured by an American doctor, a member of our Church, who is working there, that this wholesale demand for 'the gospel' was brought about by the tactless preaching of the Jesuit against the immoralities of the lepers. He had threatened that the sexes would be separated and they believed that a Protestant pastor

would condone their lack of virtue, hence their zeal for the change."

"Bishop Brent," says the same writer, "enlarges (in his last Convocation address) on the misconception arising in the minds of the natives when a Church with a blatantly Protestant name claims to be Catholic in character and work." And in order to destroy the misconception "we have torn out," says Mr. Bartter, "the title-page of our Prayer-books, and insist on the meaning and significance of the confession of faith in the Prayer-book itself: 'I believe in the holy Catholic Church!'"

Any well instructed Filipino could inform him that the Church is Catholic not because of its name but because it is what the name signifies, universal in doctrine and time and place: It must have taught ALL the truths Christ delivered to the Apostles during ALL days from Christ's day to ours and embrace in its scope ALL peoples and ALL times. Would Dr. Brent or Mr. Bartter reply that tearing out a leaf from his Prayer-book magically endows his Church with these characteristics? Suppose the Filipino asked him how did that word, Protestant, get into the title-page, and how its history differed from the other "sectarian implements" which are being used to undo a Catholic work?

"Protestant," Mr. Bartter says, "is as significant to the Filipino as Anarchist Church would be in the United States." Then the Filipinos have just hit off the situation. Considering its countless contradictions and varieties, and the scriptural, dogmatic and ethical confusion which it has caused and in which it is floundering without chart or rule or guide, there is no title more significant of the religious anarchy that obtains in the multitudinous sects and sectlets of Protestantism than "The Anarchist Church." If this will not satisfy, Bishop Brent had better stick to "Protestant." He will not cajole Filipinos or Americans under an alias. The wolf in sheep's clothing cannot be concealed by the addition of these flimsy pretexts.

Waking Up

By common consent, Spain is looked upon as a little backward in coming forward and keeping abreast of the times. The reputation is, in reality, well established but less well deserved; for in spite of a lame government, the people are very much awake to their interests and show a praiseworthy interest in attempting to better their social and economic condition. We had rejoiced to notice in our Spanish exchanges one sign of Spain's backwardness and we had trusted that it might long remain as a monument to the good sense of the country; but the spell has been broken; Spain has caught up with the United States. And we find the proof in a widely-read family newspaper, *El Social*, which communicates to its patrons the astonishing news that a lady, on application by mail to a certain address, will give without charge

to all sufferers from "rheumatism, gout, asthma, anemia, phthisis, stomach and nerve troubles, etc., a simple remedy, a marvel of curative power, producing surprising results." She has been cured (whether of one or of all the ailments she does not say) and "from everlasting gratitude and as a duty of conscience and in fulfilment of a vow," she publishes her advertisement. We note in passing how she pulls out the stop of "religious sentiment" when she plays to a Spanish audience. We are well acquainted with her (or him or them), for such appeals to the guileless who are waiting to be bilked are distressingly common in our family and rural publications. "Surprising results" will surely follow an answer to such advertisements, for the writer will be advised to buy "Dr. Cheatem's Choice Chasse" and follow the directions, the chief one being to buy another bottle when the first is getting low. Why doesn't she publish the name of the nostrum and be done with her "duty of conscience?" She knows better, for the air of mystery in her innocent little advertisement will attract the curious. The number and the variety of the diseases should warn all but those who wish to be misled; but as this kind of advertising keeps up, it must pay. Thus do the words of Ecclesiastes about the number of foolish people (I: 15) acquire a clear modern confirmation.

Entrance Requirements in Harvard

There seems to be a division of opinion regarding the effect likely to follow the very considerable change in the system of testing applicants for admission to its schools recently announced by Harvard. Some believe that the reduction in the number of subjects required will make for a reduction in the quality of scholarship demanded in candidates by the system now in vogue, and will throw open Harvard's schools to students not so well prepared for college work as those who have met the requirements of the past few years. Others are inclined to see in the change a decided improvement in the general policy of Harvard, while they have no fear of a lowering of the standard of scholarship actually obtaining there. This latter view appeals to us.

Since President Eliot's sweeping innovations there has grown up in Harvard an excessive range in the elective system dominating its students. The requirements for admission cover so large a variety and number of subjects of examination that an undue proportion of its students secure it through the "cramming" process and are not adequately prepared for the work to be done in their advanced classes. Naturally the university is not getting as many students of general capability and intelligence as it requires. The Faculty has not been slow to recognize in the exaggerated electivism of the Eliot scheme the source of the evil, an evil, be it said, very commonly foretold by competent critics when President Eliot first inaugurated his extensive changes in Harvard. The present move may be characterized as a wholesome

reaction from his plan in the direction of fixed requirements and a modified electivism. As recently pointed out in our educational notes the essential features of the plan now proposed by the Harvard Faculty may be said to be the simplification of the entrance requirements and the inclusion of the records of candidates at their preparatory schools for at least four years. The latter will be a helpful bar to cramming, since the examiners, in deciding an applicant's worth, will have in it evidence that will enable them to pass judgment on his adequate preparation for college work, an evidence, namely, not based on the boy's ability to answer questions from a freshly acquired stock of information specially adapted to these questions, but on the degree and kind of ability to learn that he has shown in his four years of preparation. It may be of interest to remark here that this feature of Harvard's new plan is very like a solution of the vexed question of entrance requirements proposed last spring, in a meeting of college men in Nebraska, by the Vice-President of Creighton University, Omaha.

The simplification in the matter of requirements is, as we said, a return to the old idea of fixed courses and is, too, a wholesome one. In old days there used to be a consensus among college professors regarding the certain minimum of knowledge with which a college student must be equipped in order to enable him to draw reasonable profit from his course in an advanced institution. Whatever he may be desirous and be able to do in studies apart from what is included in this minimum, this much he must have. We are glad to see that the wanderings of Harvard in strange fields have but served to prove to those directing that institution the prudence and wisdom of the old guides. Hereafter the candidate for admission into Harvard will be called upon to show his preparedness for advanced work by a satisfactory previous record in English, Mathematics, Physics and Chemistry, and History. The only change from the rule once universal in college admission requirements is the choice allowed the applicant to qualify in modern languages, French or German, or in the ancient languages, Latin or Greek, as he may elect.



Referring to Mr. Taft's peace proposals and the favorable responses which he has received from most of the European powers, including 16 British editors, "to his invitation to a Conference on the limitation of armaments and the institution of the World's navies as an international peace force," the *Dublin Independent* remarks:

"It is, possibly, with a view to making this naval patrol for the preservation of international peace as powerful as possible that the navy dockyards of the world are just now so busy, and every maritime country, including the United States, is spending millions on Dreadnoughts."

LIONEL JOHNSON ON ST. IGNATIUS.

[The following little essay by Lionel Johnson appeared, unsigned, nearly twenty years ago in an English literary periodical. The author had come to London not long before from Oxford, where he had entered the Catholic Church. His short prose pieces, full of delicate distinction of speech and teeming with ripe scholarship, were already features in the pages of London's best literary reviews, and he was launched upon an enviable career in letters, which an untimely death, alas, was to end abruptly. It is interesting to compare this modern estimate of St. Ignatius Loyola with that of Francis Thompson as it appears in his "Life of St. Ignatius," published a year ago. Both were gifted poets, with fine Catholic instincts for what was rare and beautiful in the Church of their devotion; both of them, because they were poets, could not fail to be struck to admiration and reverent affection by the commanding figure of Loyola. Francis Thompson, the more spontaneous and exuberantly fervid of the two, is warmer and more colored, though not less intellectual, in his characterization of the Saint; Lionel Johnson, more condensed and concentrated, without losing in effectiveness. The following sketch, slight as it is, has the true ring of the writer's best work, its restrained energy, felicity of phrase, and evidences of wide reading and a richly stored mind.]

In the saints of Spain there is often an element of something terrible, a fierce fire of energy, a flame of passion in their very humility and self-contempt. St. Dominic, St. Teresa, St. Peter of Alcantara, St. John of the Cross, St. Francis Borgia, St. Ignatius Loyola, these are figures of devout chivalry; even the great St. James, apostle and patriarch of Spain, appears in Spanish tradition and to Spanish imagination as an *hidalgo*, a knight in gleaming mail, who spurs his white warhorse against the Moor. And of none among them is this more true than of the founder of the Society of Jesus. Cardinal Newman, describing him in his most famous sermon, finds no phrase more fitting than "the princely patriarch, St. Ignatius, the St. George of the modern world, with his chivalrous lance run through his writhing foe." And his enemies, whose name has been Legion, for they have been many, recognize Ignatius of Loyola as "ever a fighter," a captain-general of men, indomitable, dauntless. And they cannot but admire him, as the devil is "sometimes honored for his burning throne"; and the antipathy to "the Jesuits," at this moment raised in certain quarters to a perfect hatred, is recognition of his genius in devising a Society filled, to the end of time, with the heat and light of his spirit. By no one have that genius and spirit been more aptly recognized than by the unbelieving d'Alembert, who wrote to Frederick II., "to invite the Pope to abolish this gallant army is like asking your Majesty to disband your guards."

The secret of Ignatius lies in his will; in its disciplined strength, its unfailing practicality, its singleness, and its power upon other wills. It was hardly a Franciscan sweetness that won to him his followers, who from the famous six at Montmartre grew so swiftly into a great band; it was not supremacy of intellect or of utterance; it was not even the witness of his intense devotion and self-denial. More than these, it was his unequaled precision and tenacity of purpose; it was his will and its method. Doubtless this suggests a character not wholly winning, a touch or hint of something not perfectly amiable. Yet, whether in Spain after his conversion, or during his student years at Paris, or whilst upon his various travels, or at his final establishment in Rome, we can detect no trace of that proud, personal ambition and imperiousness often ascribed to him, nor even of

a personal ambition or vanity on account of his own Society. But he had learned a way of life which he esteemed profitable to religion, and religion was all in all to him. He simply could not be lukewarm in its service—*noblesse oblige*, and the Christian holds a patent from the King of kings. It is possible to hold that he was mistaken, but not possible to hold him insincere. The Jesuit "A. M. D. G." was without doubt his ruling principle. And never was saint more practical and clear of vision. He saw that "this very visible world," with its practised skill of allurements, must be met by spiritual weapons of equal cunning, with an equally skilled adaptation of means to ends by a "sanctified common sense." And the reader, who studies for the first time his two great achievements, the "Spiritual Exercises" and the "Constitutions"—the first devised for individual souls, the second for the body politic of his Society—may be amazed at the simplicity of their wisdom. They seem to say to the Prince of this World: "You have such and such arts and methods? We will meet you with ours, weapon to weapon, scheme to scheme, appeal against appeal." Ignatius, once the heroic soldier of Spain, was still a soldier, swordsman, strategist, but in the Holy War; and the memorable instruction to his "men," his followers, that they should "be as corpses" in the hands of their superiors, was but the natural command of military obedience in that war. But that obedience to the point of committing sin is enjoined by the "Constitutions" is an ignorant blunder, arising from the misinterpretation of a Latin technical term in theology, and a term much older than the Jesuits. Ignatius of Loyola does *not* command Jesuits to march cheerfully into crime, if a Jesuit authority should think it desirable. Even the late M. Paul Bert, of unfragrant memory, in his "Morale des Jésuites," did not maintain that fiction, though the late Mr. Symonds did, and afterwards confessed his error. No; the Ignatian obedience is of a nobler kind—the Scriptural "Go there, and he goeth; do this, and he doeth it," but not contrary to conscience and the moral law. The insistence upon obedience, upon instant and willing co-operation, was essential to organized effectiveness; and his whole teaching, whether for souls in the world, or for his religious forces, dwelt upon the truth that discipline and training carry the day, that casual fits and gusts of emotion do not.

And hence a certain sameness and rigidity in his life, from the time of his dedication to God; externally varied, and taking us from Jerusalem in the southeast to London in the northwest, with manifold perils and privations, yet the interior life followed the classical precept—

"Servetur ad inum

Qualis ab incepto processerit, et sibi constet."

Almost any one can delight himself with the lives and legends of St. Francis; but then almost any one can enjoy the "Canticle of the Creatures." The "Spiritual Exercises" are another matter; they proceed with a regimental steadiness of movement, not to a carolling music of artless art. Of Cardinal Wiseman, at the age of thirty-five, we learn from Mr. Wilfrid Ward's biography that "he had hitherto been averse from the somewhat repressive ideal of the Jesuit asceticism," but that a certain giving of the "Exercises" laid a lasting hold upon him. Just so, for they contain no "waste," no mere poetry of devotion. They are a drillbook in which each line is of necessity and logic where it is. And so with Ignatius. He was far from forbidding, harsh, grim, unplayful, but his eyes were always turned towards the battle. He was tender and stern, like Dante. Like Dante, he served the world at first, then Heaven, not without many an "act and agony of tears." Thenceforth, like Dante, he kept his thoughts fixed upon the mysteries of good and evil.

Neither to Dante, nor to him, would we speak lightly or at all times. But he has one feature, winning and inviting, not shared by the brooding poet: it has been said of Ignatius of Loyola that he shares with Shakespeare a likeness to the traditional face of Christ.

LITERATURE

A Diplomatist's Wife in Many Lands. By Mrs. HUGH FRASER. With frontispiece; 2 vols. New York: Dodd, Mead & Company. Price, \$6.00 net.

In his "Adventures of Philip" Thackeray expresses what we are inclined to believe is a generally accepted opinion when he informs his readers that "even dull autobiographies are pleasant to read." What shall we say, then, of the pleasure to be derived from Mrs. Fraser's informal memoirs? She has not found life dull by any means; she seems to have snapped up every moment of it with almost greedy alertness. This keenness of appreciation gives sparkle and animation to the narrative, and wins our sympathy for the narrator. For satisfaction with life, even under the most charming conditions, is a rare virtue in these latter days. Its presence is nearly invariably an outward sign of invisible grace.

As we have intimated, merely echoing Horace and others, external advantages are no guarantees of inward happiness. Otherwise we should be tempted to attribute Mrs. Fraser's zest in life to the fortunate circumstances in which she passed her days. Her husband, the late Hugh Fraser, ended a long diplomatic career in many lands as English Minister to Japan, thus affording his wife the opportunity of living close to those historic and mysterious springs of statecraft which dispatch navies overseas on warlike errands and set armies in motion; her father was a famous sculptor domiciled in Rome, whose house and studio were wont to welcome distinguished cosmopolitans; her mother's family was prominent in the society of New York and New England; her aunt, Mrs. Julia Ward Howe, was a poetess, and her brother, Marion Crawford, a world-renowned novelist. It would be very strange if lines that fell in such pleasant places had not enriched life near its close with precious and interesting memories.

The author, judging from this narrative, became a Catholic late in life, long after the conversion of her famous brother. But her natural sympathies would seem to have been all along, even from childhood, instinctively favorable to the Church which she finally recognized and embraced as a benignant Mother. Mrs. Fraser never had anything but withering contempt for the agencies that strove for Italian Unity and laid the foundations for the present Kingdom of Italy, during the making of which she was an attentive and, on several occasions, a suffering spectator. The following passage is one that we have waited a long time to see in some English book

"Victor Emmanuel was a bad Christian and an exceedingly bad soldier, but he attacked the Papacy, and for that good deed he will ever be enshrined as a spotless hero in the average Briton's mind. The feeling in Italy against Austria was quite sincere and quite justified by the atrocious oppression under which the disputed provinces groaned; the sympathy with it in England was a flagrant sham—all the real venom was directed against the Papacy. Other countries have suffered under the tyranny of usurpers. . . . But the sensible British public, barring a speech or two, minds its own affairs, for Protestantism suffers no humane convulsions where there is no Catholicism to attack."

Mrs. Browning was responsible for much of the English sentimentality that went to waste in those days over Mazzini and Garibaldi. Consequently she was detested by the little Protestant girl, half American and half Roman, who, in spite of her immaturity, was more thoroughly in touch with Italian life than the invalid poetess. This dislike has, no doubt, colored the following striking description of Mrs. Browning in 1860:

"Soon after this my mother took me to see Mrs. Browning, and that was an awesome experience. From the blaze of the Tuscan summer noon we passed into a great dark room, so dark that it was some time before I made out a lady lying on a couch and holding out her hand to me. I felt my way to a stool on the floor and looked at her for quite an hour without daring to open my lips, while she and my mother spoke in rapturous whispers of the glorious epoch opening up for Italy. Everything was intense—the heat, the enthusiasm, the darkness, and I tried hard to get keyed up to the proper pitch and appreciate my good fortune. But it was of no use. The poetess was everything I did not like. She had great cavernous eyes, glowering out under two big bushes of black ringlets, a fashion I had not beheld before. She never laughed, or even smiled, once during the whole conversation, and through all the gloom of the shuttered room I could see that her face was hollow and ghastly pale. *Mamma mia!* but I was glad when I got out into the sunshine again! All that day and long afterwards I pondered in my own silent, busy way over the strange problem—why should that wise, happy Mr. Browning have such a dismally mournful lady for his wife?"

As an impression, this is valuable; but, as a judgment, Mr. Browning's tender affection for his wife is better testimony. How similar, yet how different, is Hawthorne's description of the poetess as "a pale, small person, scarcely embodied at all," "sweetly disposed towards the human race, though only remotely akin to it." Thus may the point of view alter the significance of external appearances, and we are all at the mercy of the mood of him who appraises us. A Catholic, however, may be pardoned for failing to see Mrs. Browning, who was always so narrow, bitter and unjust in her hostility to the Church, as one "sweetly disposed towards the human race." Her violent anti-Catholic prejudice, as betrayed in her poems on Italy, was due, no doubt, to the fact that she was more "remotely akin" to men and affairs than the child who in her maturity has recorded an unfavorable impression of her.

Although the author tells us that in her childhood she could "not hit it off" with another poetess, her recently deceased aunt, Mrs. Julia Ward Howe, it would be wrong to conclude that these bright, gossiping pages are a record of personal antipathies. Mrs. Fraser's fund of admiration and enthusiasm for men and places and events is inexhaustible, and is poured out with a fairly uniform instinct for whatever is worthy. It is clear that the lighter phases and more superficial ambitions of society had their attractions for her; but they did not absorb her completely. As we drift along the glancing current of her narrative through a great variety of pleasant scenes, we are aware of a certain depth and constancy of thought and vision, without which the contents of such a work as this would be mere chatter. Whether we find ourselves with the writer in Italy during the stirring days of Italian political transition, or at the English legation in Peking, or among the stilted grandeurs of the Austrian court, we can depend upon our guide to be intelligent as

well as entertaining. Her picture of the Austrian nobility is especially graphic, and reminds us anew that human pride has its asceticisms, sometimes of an heroic kind, which Christian humility, except in saintly instances, seldom dares to practise. Mrs. Fraser ends her book with the account of her experiences in Vienna, and draws a vivid portrait of the ill-fated Empress Elizabeth, to whose "sick heart" "the remedy of steel" went home, to use the phrases of Francis Thompson in his most recently published verses on "The House of Sorrows," in the *Dublin Review*.

We should like to quote more from these fascinating memoirs; but it is sufficient to say that they are never dull, and often instructive. The latter is the case in a marked degree whenever they touch on the much misunderstood Italian embroglio of the nineteenth century. Americans and Englishmen have had few opportunities and little inclination, perhaps, to hear the arguments on the other side—that is, the Catholic side. Next March there will be great doings in Rome and loud explosions of Latin eloquence over Cavour, Garibaldi and "the Thousand." Our newspapers and periodical literature will reflect it all faithfully and with approval. Those who wish to see the other side of the shield can catch more than a glimpse in these attractive volumes.

In bringing our observations to a close we cannot forbear mentioning that the diplomatist's wife tells a ghost story very effectively. Several such tales appear in her book, and some of the thrilling experiences were her own! Ghosts and ghostly happenings, we happen to recollect, are rather common in books that treat intimately of courtly circles. De Blowitz, in his memoirs, strains our credulity on this point more than once. The extremes of the social scale seem to meet here on common ground. No wonder that we who herd between are deemed commonplace and prosy. Specters, warlocks and bulbeggars are for princes and peasants, for Hamlet and Tam O'Shanter. This is the only luxury shared in freely by the opposite poles of society as it is conventionally constituted. It is a curious phenomenon which we submit to the attention of some philosophical inquirer. Can it be that, when sophistication is stretched a trifle too far, there is a sudden rebound back to primal simplicity?

JAMES J. DALY, S.J.

Ned Reider. By the Rev. JOHN A. WEHS. New York: Benziger Bros.

I started reading this story for boys a few hours ago, and spent some time over the first few sentences. Why, I asked myself, does the author make a boy of fourteen say "does he not" instead of "doesn't he"? Then I remembered the ancient adage, "Who drives fat oxen should himself be fat." There's a fallacy in the line, but there's little fallacy in the statement that he who reads a boy's story should himself be a boy. Presto! I threw off thirty-five years of life, and then, without pause, read the story from beginning to end. It has go; it has incident; it is thoroughly Catholic; the interest never lags; it springs upon the unsuspecting reader many a surprise; the story itself, without moralizing, teaches the lesson of manliness, truth, bravery, loyalty and purity. The fire scene, good on many counts, has a touch of genuine inspiration; lo! in a few clever lines of description the author turns his villain into a hero. But the book is full of heroes. The old negro cook lends humor and the sick-bed scene of Ned pathos to the story. In a word, all the elements that go to the making of a boy's story are so kindly mixed throughout as to give our American boys a book which they should not willingly let die. May it be as immortal as boyhood itself, go from edition to edition, and shed its bright and uplifting influence upon a million Catholic households.

Father Wehs—may his tribe increase—has scored a splendid success.

Putting on these discarded thirty-five years again, I question whether Father Wehs has correctly interpreted his heroes, Ned and Jack, in their refusal to give Father Hale any information in regard to the fight in which he had surprised them. Good boys of fourteen would answer his questions better. Also, whether he does well—however true it be in real life—to divide the honors of the story, giving the rescue to the villain, and the first and second prizes for scholarship to rank outsiders instead of to Jack and Ned, his protagonists. The boy's hero must come out first—so runs the tradition of all boy stories. But has not the reverend author violated all precedent in writing a parochial school story? And has he not succeeded? There is plenty of room for more fiction of this kind. May the author repeat his success in many a succeeding book.

FRANCIS J. FINN, S.J.

Christ and the Gospel. By Rev. MARIUS LEPIN, S.S., D.D. Philadelphia: John Jos. McVey. \$2 net.

The rapid eclipse in public estimation of what has been styled Modernism and its complete isolation from the Catholic body, do not preclude the necessity of carefully studying the principles or pretexts on which it is based. It deserves its name only in as far as it is the latest phase of a movement as old as Christianity. The basic objection of Modernist and sceptic is, though differently phrased, identical with the Pharisee's: "Who is this Man that He should call Himself the Son of God?" They are also at one in recognizing Him only as "the Son of the carpenter," for they will have "no King but Cæsar," no binding authority beyond what they can themselves create or this earth can furnish. They are in the uninterrupted line of those whom Simeon had in view when he pronounced the Infant Saviour "a sign to be contradicted," and there is no likelihood as long as human pride subsists that the contradiction shall be discontinued. The echoes of its most recent utterances are still prolonged in journal, magazine and non-Catholic pulpit, and the delusion that the contradicators represent scientific thought will linger on till the old contradiction has assumed some new metamorphosis.

The refutation of such contradictions has been the substance of religious controversy from the days of the Apostles, and in our own day the God-head of Christ has been assailed with equal fierceness and more skilfully directed ability. The attacks have been met and repulsed in a great variety of publications, but we know of few that establish the foundations of faith against the Gospel assailants of all time so briefly, clearly and thoroughly as Dr. Lepin's admirable work.

Its purport is to vindicate the veracity of the Gospel according to Sts. Matthew, Mark and Luke—St. John is reserved for a future treatise—and to prove thereby that Jesus claimed to be and is the Messiah, the Son of God, equal and coexistent with the Father. The opening chapters, about a fourth of the 538 pages, are devoted to direct exposition; the remainder to reproducing and rebutting the various and variant theories of rationalistic critics. Into the introduction of 56 pages is gathered without crowding a convincing array of evidence for the authorship, historicity and inspiration of the Gospel from Christian and pagan testimony of the first two centuries, from uninterrupted tradition, internal evidence and the admissions and self-contradictions of its impugnors. The Jewish conception of the Messiah at the dawn of Christianity is then set forth from the Old Testament, the Targum, Talmud and other Judaic sources, and the scriptural story of Jesus' infancy is shown to contain numerous internal evidences of veracity and to record

the realization of what had long been implicitly or explicitly believed.

This portion of the book is particularly valuable and would form itself an instructive and interesting volume which might be safely recommended to the general public. It places in clear and continuous narrative the best available proofs for the Divine Sonship of Christ and the truth of His Gospel, and answers directly or inferentially all the objections that can be brought against either. The remainder of the volume takes up the endless conjectures and cavillings of Rénan, Strauss, Loisy, Harnack and a long list of other critics, most of them captious and arbitrary and not a few who have not even notoriety to commend them to attention. The discussion is too technical to command general interest, though controversialists and biblical scholars will find it valuable, especially owing to the exact references in every instance, a very full bibliography and an excellent alphabetical index.

We could dispense with many of the citations, especially those from Loisy, which are valueless except in so far as they show that opponents of Christ's Divinity are so because they are opposed to the idea of a Personal God. Pretending to a lofty, unbiased and impersonal attitude they enter the field with a preconceived theory and reject as spurious any verse or chapter that will not fit in with their prejudice. Christ must not be God; He cannot be declared an impostor; hence His words and works must be accounted for by illusion, evolution, development of consciousness or any other phrase that excludes His Divine Personality. Miracles are impossible, hence everything supernatural must be either reduced to the natural or ruled out altogether. The same writer, Loisy for example, will in a new book nonchalantly change his theory and frame a new evaluation of scripture to accord with it; and all this without advancing further proof for either theory than his personal opinion.

The author cites pages of such arbitrary opinions, many that sound blasphemous to Christian ears, and then follows with a chapter of calm and effective refutations of the principal objections, omitting some that have been already answered; so that one who desires to be satisfied on every point has to read the whole book with careful scrutiny. It may have been found expedient in France, where the book was first issued, to notice extensively the flimsy arguments of Modernistic sceptics but, for American Catholics, there is too much of Loisy and of the numerous German and Gallic sceptics who pit their self-conceit against history, tradition and common sense.

The book shows deep erudition, clarity of thought and expression, and a thoroughly Catholic instinct. The translation is so excellently done that we must admire the modesty of the translator in concealing his identity. His hope that "Abbé Lepin's masterpiece will receive the welcome that greeted it in its native land and find its way to the desk of every priest, of every theological student, of every thoughtful layman, who is anxious to verify the solidity of the foundations of his faith" will, we trust, be realized.

M. K.

Unterm Petersdom. Wanderungen durch die Vatikanischen Grotten von DR. E. KREBS, Kaplan am deutschen Campo Santo. Pustet & Co.

The grottoes under the basilica of St. Peter at Rome are an object of unusual interest to the historian, archæologist, art critic and every loyal Catholic. They contain the tomb of St. Peter, many valuable paintings and sculptures of different periods and the most remarkable cemetery in the world. "Unterm Petersdom" is a guide that enables us to study in the light of history, art and religion the silent and sublime monuments which recall many a great epoch in the history of the Church. It is well written and will be especially welcome to visitors to Rome.

BOOKS RECEIVED

- The Lives of the Popes in the Middle Ages. By the Rev. Horace K. Mann. Volumes VI, VII, VIII. St. Louis: B. Herder. Net, \$3.00 per Volume.
- Catholic Theology. By the Rev. D. J. Lanslots, O.S.B. Preface by Rt. Rev. F. A. Gasquet, O.S.B. St. Louis: B. Herder. Net, \$1.75.
- The Doctrine of the Communion of Saints in the Ancient Church. By the Rev. Dr. J. P. Kirsch. Translated by the Rev. J. R. McKee. St. Louis: B. Herder. Net, \$1.35.
- Free Will. The Greatest of the Seven World-Riddles. Three Lectures by the Rev. Hubert Gruender, S.J. St. Louis: B. Herder. Net, 50 cents.
- Church Symbolism. A Treatise on the General Symbolism and Iconography of the Roman Catholic Edifice. By the Very Rev. Father M. C. Nieuwborn, O.P. Translated by the Rev. John Waterreus. St. Louis: B. Herder. Net, 75 cents.
- Life Through Labour's Eyes. By George Milligan. St. Louis: B. Herder. Net, 30 cents.
- A Papal Envoy During the Reign of Terror. Being the Memoirs of Msgr. de Salomon, the Internuncio at Paris During the Revolution (1790-1801). St. Louis: B. Herder. Net, \$3.25.
- Memorabilia. Gleanings from Father Wilberforce's Note Books. Introduction by Rev. F. Vincent McNabb, O.P. New York: Benziger Brothers. Net, \$1.10.
- Historic Nuns. By Bessie R. Belloc. New impression. St. Louis: B. Herder. Net, 75 cents.
- Mezzo Giorno. By John Ayscough. St. Louis: B. Herder. Net, \$1.50.
- None Other Gods. By the Rev. Robert Hugh Benson. St. Louis: B. Herder. Net, \$1.50.
- Father Tim. By Rosa Mulholland. St. Louis: B. Herder. Net, 90 cents.
- Pat. By Harold Wilson. St. Louis: B. Herder. Net, 50 cents.
- A Romance of Old Jerusalem. By Florence Gilmore. St. Louis: B. Herder. Net, 50 cents.
- The Catholic Who's Who and Year Book for 1911. Edited by Sir F. C. Burnand. London: Burns & Oates. Net, \$1.00.

Latin Publications:

- Cursus Scripturae Sacrae. Auctoribus B. Cornely; I. Knabenbauer; Fr. De Hummelauer. Alisque Soc. Jesu presbyteris. Novi Testamenti Lexicon Graecum. Auctore Francisco Zorelli, S.J. Paris: P. Lethielleux.

German Publications:

- Der Herr Der Welt. Roman, von Robert Hugh Benson. Authorized Translation from the English by H. M. von Lama. New York: Frederick Pustet & Co. Net, \$1.00.
- Aus Indien. By Father Noti, S.J. New York: Benziger Bros. Net, \$1.25.

French Publications:

- Visions D'Anne-Catherine Emmerich. Sur la vie de Notre-Seigneur Jésus-Christ. Et de la très Sainte Vierge. Coordonnées en un seul tout, selon L'ordre des Faits. Par le R. P. Fr. Joseph-Alvare Duley. Traduction Entièrement Nouvelle du Texte Allemand Par M. Charles D'Ébeling. Trois Tomes. Troisième édition. Paris: Pierre Téqui, Libraire-Éditeur, 82 Rue Bonaparte.
- La Religion Védique. Par Alfred Roussel. Paris: P. Téqui. Net, 3fr.
- Essai Sur La Foi. Dans Le Catholicisme et dans Le Protestantisme. Par Abbé Snell. Paris: P. Téqui.
- Le Problème Du Mal. Par P. J. De Bonriot. Troisième édition. Avec une Introduction par X. Moisan. Paris: P. Téqui. Net, 3fr. 50.
- Théophane Vénard. D'Après le Témoignage du Procès Apostolique. Vie de Missionnaire, Captivité et Martyre Procès de L'Ordinaire et Procès Apostolique Fêtes de la Béatification. Paris: P. Téqui. Net 2fr.

EDUCATION

Catholic schools for advanced training are pushing rapidly forward the preparations made necessary by recent progress. For years leaders in educational work among us have been content gradually to build up a strong elementary system. Its need was patent to all as it was universal. Now that we possess such a system in our well-equipped parochial schools, thought is to be given to the wider play of our energies in secondary, college and university work. And it is with gratification one

notes the fact that the work of our higher schools is being extended to meet the wishes of students eager to follow courses in advanced scholarship under Catholic influence and with Catholic surroundings. A circular has just come to us describing the work done in the School of Commerce and Finance begun in St. Louis University, St. Louis, Missouri, in the fall semester of 1910. The call to-day is for trained men. In business, as in other fields of activity, it is the trained man, the technical specialist who wins preferment and success. To meet this call the St. Louis University School offers courses in the Economics of Trade, in Advanced Accounting, in Commercial or Mercantile Law, in Modern Languages, and similar topics useful in specializing in business methods. The courses are thorough, practical and interesting; the instructors are specialists and experienced business men. The classes are held in the evening, and as even one term of hard, conscientious work may mean much in the business advancement of the ambitious student, it is to be hoped that the efforts being made by those in charge of the school may be fittingly recognized by students to whom its advantages have been thrown open.

A Greek letter society, of rather different aims from those of the Greek letter organizations hitherto known to college men, has been organized in the Jesuit institutions of the Middle West. It is a Eucharistic League and its end is to promote and foster the practice of frequent Communion, according to the intention of our Lord and the desire of the Church. A Greek word, commonly used by the early Christians as a symbol of Christ in the Eucharist, has been adopted as the emblem of the Students' Eucharistic League. It was taken by those early believers as an acrostic formed from the first letters of the five Greek words signifying Jesus Christ, the Son of God, the Saviour. To be a member of the League and entitled to wear its badge one must approach the Holy Table at least once a week. Consistency, however, and loyalty to Our Lord require of course that members of the League shall, on all occasions, avoid improper places, bad companions, profane and immodest conversation, and whatever will bring dishonor to the monogram of Christ worn publicly on the breast.

A recent communication from Rev. R. J. Meyer, Provincial of the Missouri Province of the Society of Jesus, addressed to those engaged in promoting the League among the college students of that province has this to say: "Very Reverend Father General reports an audience with the Holy Father, whom he told of the Eucharistic League existing in our American colleges, of its object, practices, etc. Then, he adds, 'When the Supreme Pontiff heard this,

not only did he show that it was very pleasing to him, but he also imparted a special Pontifical Benediction to all and each of the members of the various associations and to the directors of the same. Therefore I ask that your Reverence cordially communicate this fact to all those whom it may concern.'"

Full information concerning the League may be had on application to Rev. Henry S. Spalding, S.J., 1076 West 12th street, Chicago, Illinois.

Boston College has reason for congratulation on the success of "College Night," the first of the annual festive reunions planned recently, and carried through successfully by an Alumni committee on January 16. Most notable of the guests of honor on the occasion were Archbishop O'Connell and two other sons of this college who have received the honor of episcopacy, Auxiliary Bishop Anderson of Boston and Bishop M. J. Foley of Tuguegarao, P. I. The Archbishop's address is a proof of his abiding interest in the welfare of his *alma mater*. He said, in part:

"No one can doubt that there was anything to bring us here but love for our *alma mater* and a desire to visit once more her halls and mingle with her sons. We are all interested in the new phase of existence which Boston College is to begin. No one in all Boston or its surroundings has greater reason to be deeply interested in it than I. There is no one who does not know that if I stand for anything in my position it is for this. Until we Catholics impress ourselves upon everybody by our intellectual merit we shall never count for anything. I speak not of mere pagan merit; it is the Christian Catholic mind that is going to count.

"There is no doubt that, if we are faithful to Boston College and the college is faithful to her trust, the future is ours. And we shall be faithful. We are none of us very rich, but this we can do and must do. We must speak well of *alma mater*, always, always, always. I venture to say that of all things that is the best, because it makes the college spirit which is necessary for the greatness of any college.

"Your Archbishop is very enthusiastic about Boston College, and is doing and is going to do all that he can for it. No one feels the greatness of the plan proposed in a larger spirit for Boston College than I. Father Gasson in his own way and in God's own way will get all he needs."

A Sister who had spent seventy years in religious life, all of which were devoted to educational work, died recently in the Dominican Convent, Kingstown, Ireland. Sister Mary Vincent Dooley was born near Carrick-on-Suir, Tipperary, 1823, and en-

tered the Kingstown convent 1841. Over fifty years ago she volunteered to join the first band of Irish Dominican nuns who went from the Kingstown convent to Australia, but the place was given to her sister, Sister Mary Regis, who is still actively engaged in the cause of Catholic education in Australia. Sister Vincent's ability and energy contributed to the high reputation enjoyed by the Kingstown convent in Ireland.

By the will of Mrs. Frances A. O'Mahoney, who died recently in Brooklyn, \$5,000 was left to the Catholic University of Washington, D. C., to establish a scholarship for Brooklyn students. It was stipulated that the candidate each year should be selected by the Bishop of the Brooklyn diocese.

PULPIT, PRESS AND PLATFORM

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

"Beyond question, the Young Men's Christian Association has succeeded in making itself a power in America, and, we may add, in the world. In every city, almost in every town, in the United States, it erects costly buildings and gathers to itself crowds of patrons and clients. It reaches into our colonial dependencies—the Philippine Islands, Porto Rico, the Panama Canal zone. Far beyond lands over which flutters the American flag, it has its social centers, its edifices, its groups of workers. It is in Cuba, in several large cities of South America; it is in Europe, in Asia. Immense sums of money are needed to sustain it in this wonderful expansion; but those scarcely await an invitation to rush into its treasuries. In rapid diffusion of its agencies, in ambitious planings, and, we must add, in efficiency of methods in practical work, the Young Men's Christian Association stands without a parallel among American social institutions of present times.

"An interesting study it were to examine in detail the Young Men's Christian Association in its opportunities and in its methods, and read out the causes, remote and proximate, of its growth and power. Credit would at once be attributed to America itself—first, to its genius of organization and its management of projects, and, next, to its lavish generosity in aiding movements believed to be philanthropic and humanitarian. In no other country could the Young Men's Christian Association have waxed so rich and strong as to-day it looms up in America. And, then, we should have to note the opportunity set before the Association by circumstances in our modern social organisms. In cities and industrial centers the young men are legion whom no well-constituted home, no immediate parental control, guards from

peril or guides to safety along the pathway of sound morals and good citizenship. To harbor young men, bring them within reach of wise counsel, procure to them innocent recreation seasoned with encouragement to Christian manhood, must be taken as a most needed, a most praiseworthy work. To a work of this kind thousands of well-meaning people will contribute promptly and liberally, and thousands of young men will readily put themselves more or less under its protecting wing.

"Caring for unprotected youth is a blessed benevolence, to which none object, to which many are strongly drawn. Right here, however, enters the criticism we feel bound to make with regard to the Young Men's Christian Association—a criticism from which, in its present form of organization and methods, it cannot escape. The Association in organization and methods is sectarian—Protestant. It is, in essence and in fact, what its authorized sponsors called it, Evangelical Protestantism. This is why it is not patronized yet more extensively than it is—why large numbers of young men hold themselves aloof from its classrooms and recreation halls; why many, as deeply concerned in the welfare of young men as any of their fellow citizens can ever be, refuse it encouragement and pecuniary aid. Worse yet—the Association, because of this sectarianism, is compelled in the carrying out of its work to mis-state before the public its character and calling—let us speak plain words—to mislead and deceive.

"In appeals for contributions, in invitations to young men to take advantage of its hospitalities, the Young Men's Christian Association is a large-minded, unsectarian, philanthropic, social institution—aiming to afford homes to homeless young men, to guard them from evil, to uplift them in morals and good citizenship. To put its Evangelical Protestantism into the foreground would wondrously restrict the power of the appeals, and so, for the time being, Evangelical Protestantism is bidden into obscurity. This is what happens in continental America; this is what happens, to a yet greater degree, in our colonial dependencies and the republics of South America, where Catholicism is dominant, where an institution avowedly Protestant would be doomed to quick failure. To insist only on a few recent instances: In the Philippine Islands, in the Panama zone, in Cuba and Porto Rico, in South America, the Association proclaims in loudest tones its utter unsectarianism, and expresses surprise when the single-mindedness of its benevolence is brought into question, when Catholics make opposition to it on the ground of its opposition to their Catholic faith. In Porto Rico, where the Association is confronted by special difficulties on account of its sectarianism, it has gone farther than elsewhere in its professions

of large-minded unsectarianism, and actually, we are told, has admitted Catholics into its local directorship. But in those professions of unsectarianism is the Association honest and truthful? Are not those professions as the ruses of olden-time Grecian perfidy before the walls of besieged Troy?

"A strict ruling in the constitution of the General Board of Government of the Association is that only Evangelical Protestants may be permitted to hold office of any kind in its directorships. A few years ago a few well-intentioned delegates to a general convention strove for the elimination of the Evangelical Protestant test from the constitution, but an almost unanimous vote defeated their efforts. In practice, universally so, in the books and pamphlets laid on its tables, in the Bible classes it organizes, in the whole atmosphere of its halls and classrooms, the Association is Protestant, a teacher and propagator of Evangelical Protestantism. Visitors and pupils may be urged by word to be loyal to their several church affiliations, but at the same time the Association offers religious services of its own—an obvious temptation to the belief that those exercises suffice, that the Association is of itself a church, simple and undogmatic, yet all-sufficing to the requirements of Christian living.

"In Catholic countries the methods of the Association are particularly dangerous. With Bible-reading and hymn-singing, with the ever-present and insidious appeal to individualism in religion, the dogmas and the discipline of Catholicism are made to appear as an unnecessary burden, unauthorized additions to the pure Gospel. And what is worse in those countries, the religion of the Young Men's Christian Association is put forth as the religion of America—the religion of America emblazoned by the splendors of the liberty and the material aggressiveness with which the name of America is so easily associated.

"Catholics should have nothing to do with the Young Men's Christian Association. Now and then we hear the promise that the Association will alter its constitution and methods, but the promise is not being fulfilled. When this is done, if ever it is done, the attitude of Catholics towards the Association may also be altered.

"Meanwhile, the question rises before the Young Men's Christian Association: Does it ostensibly sail under its true colors? Are its professions free of fraud and deceit? Should it not be candid and frank and openly declare that it is in all its parts Evangelical Protestantism—this and nothing else; that it expects patronage, whether in money, or in frequentation of its halls, from Evangelical Protestants, not from others—especially not from Catholics?"—*The Catholic Bulletin, St. Paul, Minn.*

ECCLESIASTICAL ITEMS

The Right Rev. Patrick Ludden, Bishop of Syracuse, in an emphatic statement to the press declared that religious bigotry and racial prejudice were at the bottom of the deadlock at Albany over the election of a United States Senator. Some resented what they presumed to call the Bishop's interference in politics, and took upon themselves to say that he was going out of his proper sphere. The answer of Bishop Ludden to one of these critics, Assemblyman O'Connor, is worthy of record:

"I don't know who this Hon. Mr. O'Connor is, and don't care to inquire, who calls me to severe account for my remark on the quarrel over the election of a United States Senator. He tells me that I ought to mind my own business and not interfere in politics.

"I beg to inform the honorable gentleman and others who feel as he does that, apart from being a clergyman, I am considerable of a taxpayer. I am an American citizen and a voter for half a century. As such I claim all the rights of a citizen and don't recognize the powers of any self-constituted political dictator to place a chalk line to the limits of my political and civic rights.

"I have stated elsewhere that it is the wounded bird that flutters. I don't know what Mr. Sheehan is or who Mr. Murphy is. I have never met or seen either, and from my point of view I don't care a snap of my finger for either. The object of my public expression was not to inject religion into politics, but rather to eject and drive out ignominiousness from politics and from religion racial and religious rancor and animosities."

It is well to remember that Bishop Ludden speaks of opposition growing out of race as well as religion, and limits this to a particular instance. The presumption is, of course, that the Bishop has facts to make good his declaration. On the other hand, speaking generally, Archbishop Ireland sees no prejudice in this country against Catholics. In an address last week to the students of Detroit University, his Grace of St. Paul says that the failure of Catholics to form a numerical body in State and national legislation that will be in proportion to their number in the republic is mainly due to the neglect of Catholic students to use the opportunities afforded them in Catholic colleges for a thorough education. These are his words as reported:

"I want each one of you students to have laudable ambitions. I want you to put out all that is in you. How many members have you Catholics in the Legislature at

Lansing? Not many, I wager. At Washington we have only three or four Catholic Senators. In the country at large we are great in numbers, but I do not see that we are towering upward.

"The remedy is in our schools and in the teachers of our schools. Justice White of the United States Supreme Court learned the logic that has made him the ablest jurist in the United States in a Jesuit College. I want you to have a passion for study; I want you to get everything that is in the brain of your professor; I want you to be thorough in your studies and go to the source of things. I have visited the schools of both this country and Europe, and I have no hesitancy in saying that the schools of Europe are, as a rule, more thorough than here.

"I have no patience with the Catholic who, as an excuse for his slothfulness, says: 'I don't rise because there is a prejudice against Catholics.' I say there is no prejudice against Catholics here to-day. Merit is the only thing that wins and demands attention in this republic. America looks out to-day for the man who does things."

The Right Rev. Edward D. Kelly was consecrated titular Bishop of Cestra and Auxiliary Bishop of Detroit at Ann Arbor, Mich., January 26. Cardinal Gibbons performed the ceremony of consecration and Archbishop Ireland delivered a notable discourse, in which he dwelt on the need of the religious element in education. There were more than 350 priests in attendance, with Cardinal Gibbons, three Archbishops, twelve Bishops and twenty-five assistants.

Rt. Rev. Dr. Clune has been appointed Bishop of Perth, Western Australia, in succession to Right Rev. Matthew Gibney, who recently resigned through ill health. Dr. Clune was born in county Clare, Ireland, 1862, and was ordained 1886 for the Australian mission. Having labored seven years in Goulburn, he joined the Redemptorist Congregation and returned to Ireland, where he became noted as a missionary. In 1899 he received charge of the Redemptorist missions in Australia, and was later appointed Rector in Wellington and Perth. His zeal, eloquence and experience make his appointment to the important See of Perth eminently fitting.

St. Mary's Catholic Church, the Little Sisters of the Poor, St. Joseph's Hospital and St. Joseph's Orphan Asylum, Paterson, N. J., were remembered in the will of Mrs. Ann See, eighty-four years old, who died recently. The church gets \$1,000 and the other institutions \$500 each. The estate amounts to \$15,000.

SOCIOLOGY

The Irish Emigrant Society was founded in 1841, 70 years ago, by a number of gentlemen—mostly of Irish birth. Its declared purpose is to afford advice, information, aid and protection to emigrants from Ireland and, generally, to promote their welfare. These emigrants were often swindled, as the Italians have been in our own day, by irresponsible small bankers, whose drafts were worthless on the other side, and therefore the Society opened an account with the Bank of Ireland, Dublin, and its various branches, and began the sale of drafts and passage tickets as well.

Having, in 1865, reached the limit of its capital, it began the distribution of its surplus to various charitable institutions.

Up to and including 1883 the amount thus distributed was over \$142,000. Since then the diminution of emigration from the old country and the competition with others in the same business prevented the Society from making further donations (excepting \$500 twice, in the nineties, to the Mission of Our Lady of the Rosary, known also as the Home for Irish Emigrant Girls) until last year, when, in November, \$3,260 was distributed among twelve charitable societies and institutions in New York and Brooklyn.

Every year the society spends between three and four thousand dollars—last year \$3,574—upon the maintenance (in connection with the German Society) of the Free Labor Bureau housed in the U. S. Barge office at the Battery, pays the salary of its agent at Ellis Island for looking after the welfare of the Irish emigrants, and expends money for their relief.

It may be well to note that the Emigrant Industrial Savings Bank, whose new building is a landmark, and whose deposits this year will place it at the head of all other savings banks, grew out of the Irish Emigrant Society in 1850, nine years after the organization of the latter, and that the directors of both institutions are the same.

The Society has enlarged its sphere of usefulness, and for some years past has been issuing drafts on all parts of the world, instead of on Ireland alone. Its record is a very honorable one.

The birth rate of Montreal for 1910 was 37.15 per thousand: that of London was 24.2 per thousand. In London the lowest rate was in the suburban districts, the home of the respectable middle class, that for Hampstead being only 13 per thousand. The highest was in those districts inhabited by the working classes, that for Bermonsey being 25.5, nearly twice that of Hampstead. The death rate of Montreal was 22.03 per thousand, that of London was only 14 per thousand. Thus the natural

increase of population in Montreal was 15.12 per thousand while that of London was only 10.2. Hence Montreal would double its population by merely natural increase in 66 years, while London would require about a century to do the same. If Montreal's death rate were reduced to that of London, and there is no reason why it should not be, it would double its population in 44 years.

SCIENCE

What the great earthquake of San Francisco on April 18, 1906, was to Omori of Tokyo, that the recent disastrous earthquake of Semiretchansk, Russian Turkestan, has been to American seismologists. It has given them the opportunity of testing the capacity and value of their instruments and, much more, their ability to infer directions and calculate distances.

That quake began to be registered at this observatory at 3:39:30 p. m. on the vertical seismograph; at 3:39:36 and 3:39:42 on the horizontal, E-W and N-S components, respectively.

We had very nearly 12 minutes of preliminary tremors, and the quake kept recording for 1h. 42m. 30s.

That this is the record of the Semiretchansk quake is evident from the dispatches of the Associated Press and the calculated distance.

The beginning of the quake was in the early hours of the morning of January 4 in the region of its disastrous effects.

Now the longitude of the Santa Clara College Observatory is 8h. 7m. 50s. W.; that of Kooldja is 5h. 30 E.—making a difference of 13h. 37m. 50s. between Santa Clara and Kooldja, which we take in preference to the towns of the affected district, because its geographical co-ordinates are better known, while the affected district lies W. and N.W. on a radius of, say, 200 miles.

Hence 3:39:30 p. m., Jan. 3, at Santa Clara corresponds to 5:17:20 a. m., Jan. 4, at Kooldja—which harmonizes with the time given by the Associated Press.

On the other hand, by applying Omori's formula for distance, founded on the duration of the first preliminary tremors, we find that the origin of the earthquake was 10,952 kilometers away from this observing station. The same result is obtained by the first of Laska's rules.

Now, by calculating the distance between longitude 8:7:50 W. of this station and Kooldja's longitude, which is 82° 30', or 5h. 30m. E., at the latitude of the latter place, 43° 46' N., we find very approximately the same number of kilometers—which is a very precious test of the accuracy of both Omori's and Laska's empirical equations for distance.

The above likewise proves that the seis-

mic waves of the preliminary tremors reached our instruments from east to west by Asia and the Pacific, and not through Europe, the Atlantic and the American continent, although it is equally certain that the following waves of 2.7 millimeters reached here by the latter and longer route, both sets of waves circling and recircling the world in order to fill up the duration of the record, namely 1h. 42m. 30s., with the usual double sinusoid of very distant quakes. From the same we infer also that the same waves followed a smaller circle of the terrestrial spheroid and not a large circle—otherwise the small first tremors would have lasted longer and, besides, on the latter hypothesis, the waves should have come here from the west with a few points to the south, whereas they came from the N. W. b. W. very approximately.

Another corollary is that the seismic waves travel in circles parallel to the earth's surface, rather than straight through the earth along the chord joining origin to observing station. Finally, by using one of Omori's formulæ, the time of occurrence at the origin was 3:19:42 p. m., standard Pacific time. Hence the waves took 19m. 48s. to travel from Russian Turkestan to Santa Clara. It may be added the waves of the preliminary tremors must travel very deep in the earth's crust to have reached the vertical seismograph first and left a good impression of themselves on the seismogram.

JEROME S. RICARD, S.J.

Observatory, Santa Clara College,

Paris would have its time coincide with Greenwich time. A bill was recently presented to the French Senate in which the change was suggested, and in all probability it will become a law. Paris time is now 9 min. 21 sec. in advance of G. M. T., and the day the law becomes effective the clocks of France will be set back by that amount. By this adoption France will be brought into line with the International System of Standard Time.

OBITUARY

Professor James F. Edwards, librarian of Notre Dame University, died at South Bend, Ind., on Jan 15. Through his long connection with the university, and especially as the founder of Bishops' Memorial Hall, Professor Edwards was well known to prelates and clergy and Catholic college men in general throughout the land. He was a pioneer in gathering together the books and pictures and relics illustrating the lives and labors especially of the early Bishops of the country, and with these he enriched, naturally, the halls of Notre Dame, his Alma Mater. His work is not to be measured by what he actually accomplished, though that is by no means incon-

siderable, but more, perhaps, by the suggestion and impetus given to others to begin for themselves or to continue and perfect the work which he began so laboriously and so energetically. A sketch of Professor Edwards, with an account of his work for Bishops' Memorial Hall, written by some of his friends at Notre Dame, would be a fitting tribute to the man and would undoubtedly be of value to students of the History of the Catholic Church in the United States.

LETTER TO THE EDITOR

A GOLDEN WEDDING.

To the Editor of AMERICA:

The Honorable Pierre Boucher de La Bruère, of Quebec City, and Madame de La Bruère (née Leclerc) have just had their golden wedding celebrated in the Dominican Church, at St. Hyacinth, Canada. This family feast was a public event. There were present nine children, survivors of fifteen—all an honor to their parents for their intellectual and Christian upbringing and the respectable positions they occupy in society—and thirty-one grand-children. The Right Rev. Alexis-Xyste Bernard, Bishop of the diocese, celebrated the solemn Mass of thanksgiving; the Right Rev. Père Hage, the eloquent Dominican Provincial preached the sermon and the Very Rev. Canon O'Donnell, who on January 8, 1861, had sealed the matrimonial union, blessed again the happy venerable couple.

During his long career M. de La Bruère served God and country in several spheres, but especially the last sixteen years, as the intelligent, devoted, truly Catholic Superintendent of Public Instruction in his native Province. The numerous congratulatory addresses and good wishes presented to the jubilarians by the dignitaries of Church and State, and by numerous other friends in high position, are all so many *Te Deums* for the manifold, never-ceasing heavenly blessings showered during half a century upon this patriarchal home. In each of his replies the Superintendent spoke like a loving father and zealous apostle. To give one instance out of many: In thanking the School Inspectors for the religious principles embodied in their greetings, he told them the supplication which the Belgian Bishops have added to their litanies: "De l'école sans Dieu et des maîtres sans foi, délivrez-nous, Seigneur," should be also our motto. The past of our Canadian history invites us to be steadfast in the Faith of our Fathers and those who are by profession engaged in education should spare no pains to secure for our people the preservation of the precious treasure of our Catholic traditions. . . . M. F.

Montreal, Jan. 20, 1911.

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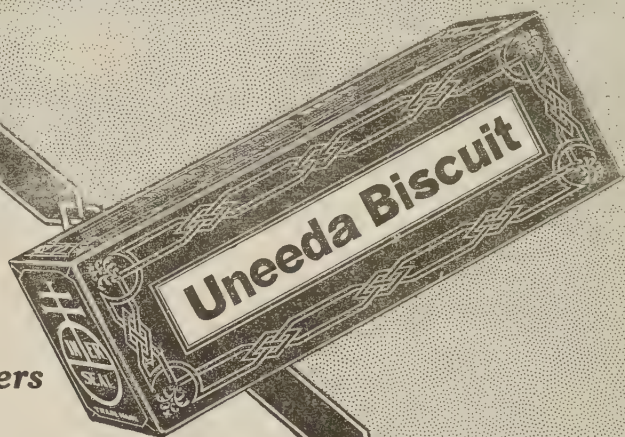
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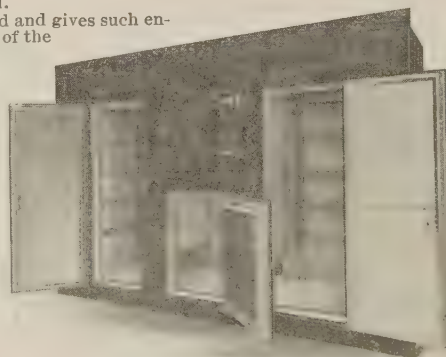
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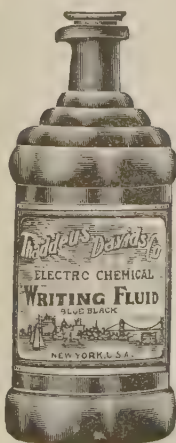
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Maturities available—1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919.

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Notes Retired.....2,500
Outstanding.....\$22,500
Valuation of Property, \$90,000
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No. 3. IMPORTANT PAPAL DOCUMENTS.
No. 4. THE HOLY SHROUD. JOSEPH BRAUN, S.J.
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FR. PASCHAL ROBINSON, O.F.M.
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Rt. Rev. BISHOP LUDDEN, JOHN GERARD, S.J. S. M.
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No. 24. M. LOISY'S MANIFESTO. FERDINAND PRAT.

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Nos. 3, 4. STATISTICS OF THE LEADING RELIGIOUS DE-
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Encyclical Letter of PIUS X.
Nos. 8, 9. THE RELIGIOUS CRISIS IN FRANCE.
A. DE MUN
No. 14. THE CONCORDAT OF 1901. D. M. O'CONNOR.
No. 15. SUAREZ AND REGICIDE.
No. 16. SOCIALISM. T. J. CAMPBELL, S.J.
Nos. 17, 18. THE VATICAN WHITE BOOK.
No. 24. THE CATHOLIC PROTECTORATE OF FRANCE IN
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—1905—

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TERS. ETUDES.
No. 24. THE REAL NATURE OF SODALITIES.

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- No. 1. THE FRENCH SEPARATION BILL. TEXT.
No. 6. CATHOLICS AT THE NATIONAL UNIVERSITIES.
No. 13. SCIENCE AND RELIGION. J. G.
No. 15. I. OBJECT OF FEDERATION.
Rt. Rev. J. F. REGIS CANEVIN, D.D.
II. DIVORCE. HON. DANIEL J. KENEFFICK.
No. 17. HOLY COMMUNION IN THE EARLY CHURCH.
EDWARD KING, in the *Month*.
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—1911—

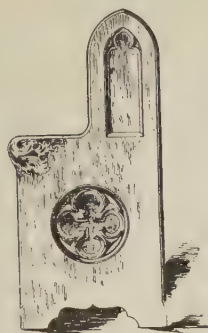
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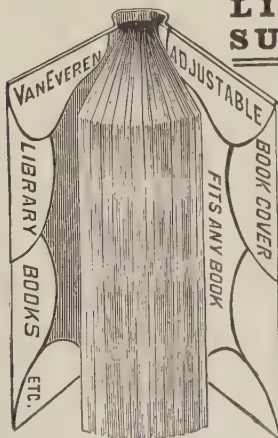
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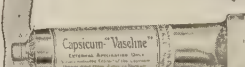
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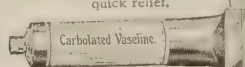
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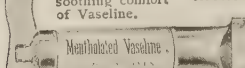
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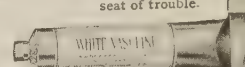
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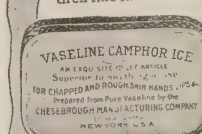
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ANNOUNCEMENT

In connection with the movement inaugurated by the New York State Historical Society to erect a memorial in honor of the discoverer of Lake George, Father Isaac Jogues, it has been deemed advisable to reprint the brief notice of his life which has already appeared as one of the monographs of the "Pioneer Priests of North America," by the Reverend Thomas J. Campbell, S.J.

This reprint, with emendations and additions will consist of about 55 pages, with nine full-page illustrations. Aside from its historical value, it will be of particular interest to the pilgrims, who, during the summer, journey to the scene of the martyr's death at Auriesville on the Mohawk.

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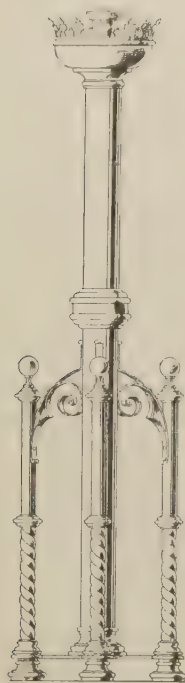
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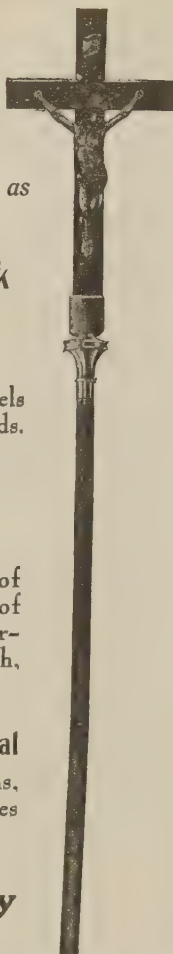
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CHRONICLE

United States Senate.—By the narrow margin of one vote, 40 to 39, the Senate adopted the bill granting bounties to ships carrying mail between our ports and those of South America, the Philippines, China, Australia and Japan. The measure was saved from defeat only by Mr. Sherman's exercise of the Vice-President's prerogative of casting the deciding vote. As the President has made special efforts in behalf of this measure, there is with this negative victory little or no prospect of its enactment by the House.—Senator Root, in a speech of dramatic intensity, called on the Senate to reject the majority report of the committee and declare void the election of Senator Lorimer of Illinois. He took the position that the investigation committee had been at fault in its method of procedure, and that even in the face of its failure in this respect the committee had obtained sufficient evidence effectually to taint and invalidate the election.—Two new members took their seats in the Senate—C. W. Watson, a Democrat, who succeeds Davis Elkins, a Republican, of West Virginia; and A. J. Gronna, a Republican, who succeeds William E. Purcell, a Democrat, of North Dakota.

House of Representatives.—By a vote of 70 to 55, the Republican members of the House voted in caucus to preserve the membership of the House at its present figure of 391.—The animated rivalry between San Francisco and New Orleans for the Panama Canal Exhibition of 1915 was settled, so far as the House is concerned, by

a vote granting the honor to the California metropolis. New Orleans may now carry its fight to the Senate.—The House Committee on Agriculture decided that it had no duty to perform in relation to the report of the Ballinger-Pinchot investigating committee, which was referred to it before the holiday recess of Congress. The report of the House Committee says that it does not consider it to be its duty or within its province to review the evidence already taken, as if it were a court of appeals and pass judgment upon the findings of the joint committee.—The ratification of the reciprocity agreement with Canada is by no means certain. The McCall bill, embodying the reciprocity agreement, was taken up by the House Committee on Ways and Means, and the hearings, which are still in progress, have already disclosed marked divisions of opinion among the members of both parties. Advices from Ottawa indicate that similar divisions prevail among the opposing parties in the Ottawa Parliament.

Extension of Harriman Lines.—The executive committee of the Union Pacific and Southern Pacific lines voted to complete the double tracking of the roads from the Missouri River to San Francisco. They also voted to double track the Oregon Short Line from the junction with the Union Pacific main line at Granger, Wyoming, to Huntington, Oregon; also the line along the Columbia River in Oregon to Portland, a total of 1,673 miles. The cost of the double tracking of the lines as determined upon will aggregate upwards of \$75,000,000, which will be distributed over a period of five years.

President Lovett states: "The entire country served by the Union and Southern Pacific system is rapidly developing. Indeed, it is only in its infancy, and we are convinced that its growth in population and its agricultural and commercial development must continue. And it is our purpose to provide, if we can, transportation facilities necessary to accommodate the growing business." Plans for the construction of a number of extensions and new lines tributary to the Union Pacific and Southern Pacific, for some time under consideration, were also approved, the expenditures therefor to extend over a period of six years.

New Aviation Records.—J. A. D. McCurdy, a Canadian by birth, but now affiliated with American aeronauts, set a new record in oversea flight, covering a distance of nearly one hundred miles from Key West to within ten miles of Havana, the exhaustion of his oil supply compelling him to drop into the sea. There he remained, his biplane floated by pontoons, until he was picked up by the crew of the United States torpedo boat destroyer "Terry." During the flight he developed a speed of fifty miles an hour, and descended in safety from an altitude of 1,500 feet.—A new record for the number of persons carried in a heavier than air machine was made by Le Martin, who piloted eight passengers for five minutes in a Blériot monoplane over the Pau (France) aerodrome. A record of six passengers was established a few days before at Douzy, when Roger Sommer, ascending to a height of one hundred feet, flew to Romilly and return, a distance of thirteen miles.

Dynamite Disaster.—A terrific explosion of dynamite, as it was being transferred from cars to lighters at the docks of the Central Railroad of New Jersey, in Jersey City, on February 1, caused the loss of about thirty lives, the injury of hundreds, and spread devastation over an area of several miles in every direction. All the men engaged in transferring the dynamite were killed outright; buildings in the lower part of Manhattan rocked with the concussion, and casualty companies insuring plate glass estimated that their losses would exceed \$500,000. Other property losses will equal this amount.

Philippine Volcano Active.—An eruption of the ancient volcano of Mount Taal, in the Island of Luzon, Philippine Archipelago, followed by numerous earthquake shocks and an immense tidal wave, devastated large areas of property and caused the death of seven hundred natives, leaving 5,000 families homeless on February 2. Father J. Algué, S.J., the astronomer in charge of the Manila Observatory, says that the eruptions of Mount Taal are not diminishing, and that there is a strong possibility of a still greater outbreak. The observatory recorded a total of 700 shocks up to noon on February 1. There is no reason, however, to fear that Manila is in danger. The activity of the volcano raised

the temperature to a highly uncomfortable degree for a radius of fifty miles. The Philippine government has sent launches, army burial corps and provisions to the scene, while the joint committee of the Philippine Legislature voted \$2,500 to aid the sufferers.

Canada.—It is announced officially that the Duke of Connaught will come as Governor General next September. The Duke has been accused by the English Protestant Alliance of having laid the foundation stone of a Jesuit college in South Africa. He hastened to deny the accusation and to placate his accusers by telling them that he laid the foundation stone of a Protestant church with Masonic honors.—The project of the General Aluminium Company of America to dam the Long Sault to obtain power is causing no little excitement. The government has been asked to intervene; but the Minister of Justice replied that, provided navigation be not interfered with, the United States will be quite within its rights if it grants the concession. The opponents of the scheme do not see how in practice the provision can be carried out.—The reciprocity agreement occupies nearly all minds. The Conservatives have resolved to oppose it in Parliament. The Chambers of Commerce of Montreal and some other cities have petitioned against it. The Liberals approve it generally. From the commercial point of view the chief objection seems to be that it will divert Western wheat from export through Canadian ports to the United States mills. Some claim it will be the ruin of Fort William and Port Arthur, but even on this railway men are not agreed. For the rest the free interchange of products of the soil will help some and injure others, but no one believes the injury will be serious. The political aspect of the matter is much more important. Those, however, who hold it to be dangerous for imperial unity have, on both sides of the Atlantic, made a mistake in betraying their fears, which seem to have considerable influence in winning support for the agreement in the United States. Quebec and Ontario are resolved not to remove the impediments to the exportation of pulp-wood.—Tenders have been invited for the ships of the Canadian navy, four "Bristol" cruisers and six destroyers. They must be submitted before the end of April.—Severe snowstorms disorganized the transcontinental railway service for some days.

Great Britain.—The King opened Parliament in state February 6, and made the new declaration of Protestantism instead of the scandalous old one.—Eleven persons lost their lives and five were seriously injured in an accident on the Taff Vale Railway, South Wales. In the train were several miners' delegates on their way to a meeting in connection with the colliery strikes. Three of them were killed.—Lord Robert Cecil has declared in favor of female suffrage.—William Thorne, M.P. (Labor Party), stated in an address that he wants a

Royal Commission to look into the endowments of Oxford and Cambridge, which, given for the education of the people, have been usurped by the rich. Should Mr. Thorne manage to get the university endowments brought into conformity with the intentions of the donors, he would probably be one of the most chagrined men in England.—Edward Mylius has been convicted of uttering a seditious libel. He distributed the *Liberator*, a Paris periodical, containing the assertion by the editor, Edward James, that when the King married Queen Mary he was the husband of a daughter of Admiral Sir Michael Culme Seymour, whom he had married at Malta; that this lady, if alive, is the real Queen and her children the heirs of the crown. As he was sentenced to only a year's imprisonment, which, though the maximum, is inadequate in such a case, it seems that the prosecution was undertaken to crush the stories current for the past eighteen years, rather than to inflict condign punishment on the offender. Indeed, the Attorney-General said as much. Sir Michael Seymour, his family and the Crown-Advocate of Malta testified, and proved conclusively the improbability of the story. Indeed, so uncertain are its retailers that they are not sure of the lady who for many years was said to be a daughter of Sir George Tryon, and lately even a third was mentioned. The *Liberator* libel, with its affected legal phraseology, is in form curiously like Micawber's denunciation of Uriah Heep. Mylius, who had sought proofs in vain, offered no justification of the libel. After sentence had been passed the Attorney-General read a declaration under the King's hand, which stated that he had never been married to any one but Queen Mary, and that he had never gone through a marriage ceremony with any other. The King added the second clause to forestall the quibble that in the first he was sheltering himself under the Royal Marriage Act, which would have made such a marriage legally null.

Ireland.—It is officially announced that the King and Queen will visit Ireland in July, soon after the coronation. The Liberal papers interpret it as a sign that the King will subsequently grant Home Rule and thus make true his father's forecast that "a bright day is dawning for Ireland." The Unionist organs take the opposite view, holding that his presence in Ireland means the postponement of such a vexed question. He will travel from Dublin to the West and South, but so far Belfast is not mentioned in his itinerary.—The Irish League Directory has resolved that a new Land Bill must be drafted to make the principle of compulsory sale universal. The Birrell Land Bill, having been shorn of its best provisions by the Lords, has not facilitated purchase, except in the Congested Districts, and only slightly even there. A clause is demanded denying any bonus to landlords who refuse to settle with their tenants on terms which the Commission deem just. The Congested District Boards have declared that the loans they have advanced to the poor tenants and fishermen of the West

have been promptly paid in every instance. This is in accord with Mr. Wyndham's acknowledgment of the promptness of the new proprietors in keeping their obligations. A similar testimony appears in the half-yearly reports of the principal banks, which, in announcing an increase in deposits, loans and dividends, attribute the absence of bad debts to the general honesty of their clients.—An important meeting, attended by many prominent clergymen and members of Parliament, was held in Dublin, January 25, to consider the administration of Intermediate Education. Resolutions were passed on the motion of Dr. Douglas Hyde, seconded by John Dillon, M.P., demanding that the system be adjusted to national needs and along national lines; that on certain subjects schools should have power to devise their own programs, subject to approval of the Board; that the finances be put on an adequate basis, and a recognized profession of secondary teachers be created.—A portion of the Hill of Tara, the seat of the Irish Kings and of the most ancient parliament of Europe, was recently sold at auction. Some 220 acres fetched \$25,000. An archeological body retains control and care of the monuments.

Branly Honored.—France has been very much excited for some time past about the rival candidacy of Mme. Curie and Professor Branly for a seat in the Institut. It was finally given to Branly on January 25, and the lady is obliged to wait for another occasion. Branly was the associate of Marconi in the discovery of the wireless telegraphy. It was to him that Marconi sent the first message, for it was Branly who, in 1890, discovered what is called radio conductivity. He is the author also of many works on static electricity, violet rays, the ions, etc., and by his telemechanism he has opened new horizons for many industrial activities. There was a bitter opposition raised against him, and though not openly declared, there is little doubt that his practical Catholicity was the chief if not the only reason why he was finally chosen by such a slim majority. He had already been set aside three times. He has at last succeeded.

The Army.—Last week attention was called to the fact that the French Government was considering a proposition to confide the care of its African colonies to the black barbarians of Senegal, whom it might be able to induce to don the uniform of France. Some measure of that kind will have to be resorted to, for the last accounts of the condition of the army in France give reason for alarm. The effective strength of the army for 1910 is 27,995 officers and 552,959 men. The proportion of men classed as constantly "sick" tends to increase. In 1908, 10.71 per 1,000 were sent home as being tuberculous, as against 7.3 in 1,000 for 1904. In the same period cases of meningitis trebled. There was a similar increase in pleurisy and respiratory ailments. It would be interest-

ing to know the conditions of health now obtaining in the German army.

Germany.—An efficient instrument of the Catholic press is the Central Information Bureau located in Cologne. Its purpose is to investigate the charges against the Catholic Church, which appear in many journals hostile to the Church in Germany, to look into all the details connected with these charges, and to make fitting report to the Catholic press. A recent return from the Bureau speaks of 1,824 charges examined during the year October 1909 to October 1910. Of these 1,108 were satisfactorily answered; 215 could not be met, chiefly because they could not be traced to their sources. Among the charges 400 were proved to be unblushing falsehoods; some 360 were shown to be misrepresentations of facts; and only in approximately 350 cases was it found that the anti-Catholic press had published the main facts in the charges made. 800 lies and false statements in one year, is a rather notorious evidence of the bitter hostility of the free-thinking press in regard to the Catholic Church.—Perhaps the work of the Bureau has influenced the Bavarian Episcopate in the determined stand taken in recent pastoral letters against the anti-clerical journals. Attention has just been called by the bishops of that country to the hostile tone of the Bavarian *Lehrerzeitung*. This newspaper is the organ of the Teachers' Association of the kingdom, and many Catholics, members of that body, are forced to subscribe for it. The bishops appeal to these Catholic teachers to take united action looking to a change in the spirit of the paper. Should their efforts prove futile they are called upon to cease subscribing for the journal. The liberal press makes its wonted outcry at the bishops' suggestion.

—For some time back there has been noted in the Rhenish-Westphalian industrial district a marked disposition on the part of workmen to abandon the evangelical State church. In Düsseldorf alone 700 persons are reported to have done so recently. Common comment connects this backsliding with the undoubted progress being made by the Socialists in this region. The German Government seems not to be blind to the danger, as official announcement is made of energetic action against further success of the Social-Democratic party.

Austria-Hungary.—The "Catholic Association for Austria," an organization formed on the lines of the popular "People's Party" of Germany, at the close of its first year looks back upon an excellent record. Its central bureau has been successful in establishing twelve departments, each headed by representative specialists in its particular work. These departments take over the direction of Catholic activities in the field of Apologetics, of the Labor and Social questions, of Industrial movements, of Insurance, of the Charitable Care of the young and the needy, etc. The members of the Association have already secured a splendid equipment for their use-

ful labors; a fine library, 60 newspapers and reviews, and a well indexed store of more than 30,000 articles selected from foreign and home journals are at their service as the result of one year's intelligent work.—Statistics based on official reports give a total of 23,179 clergymen serving the different religious bodies in Hungary. Of these 13,104 are Roman Catholic priests. 2,346 are Greek Catholics, 115 are United Greeks and 1,714 are Jews. For the whole population of the kingdom there is on an average one clergyman for every 780 inhabitants. Among the Catholics the average is one for every 650 persons.—The question of the secularization of the schools is coming into sharp prominence in Hungary. The liberal Teachers' Association has petitioned parliament for legislation abolishing the practice of religious instruction as at present approved for the State schools. Count Zichy, Minister of Religion and Education, has entered into the contest as a warm defender of religious training in every department of State education.

A Sample of Liberty.—Liberty as it is understood in Lisbon, says the London *Tablet*, continues to make great progress in Portugal. The right of free speech having been proclaimed sacred, a fourth newspaper, the *Povo d'Aveiro*, has been suppressed. Meanwhile, the people continue to crowd to the new museum which the government has established in the old Jesuit house of Quelhas. Mr. Percival Phillips writes: "And this is the first institution opened under the auspices of the new Republic! Surely it is the grimmest museum in Europe, this two-storied dwelling-house on the hill above the Tagus, where a rifle that killed a king is enshrined on a kind of altar with a palm branch laid across it; where the photographs of dead assassins are pinned below a flag of freedom; and where bombs of all kinds and shapes are displayed in neat rows under mottoes which glorify the sacrifices of those who die for their country."

Mexican Notes.—The governor of the Federal District has forbidden employment agents to engage hands for Oaxaca and el Valle Nacional, for occasion has been taken to enlist in seditious enterprises the men ostensibly engaged for plantation work. Mexico and Argentina have arranged for a line of steamers between the two countries, calling at Havana. Four steamers will be employed in the service. The trip will take twenty days and the cost of passage will be about \$300 gold. The machine shops of the national railways about to be established at San Luis Potosi, will have a payroll of over \$50,000 gold a month, and will bring an estimated increase of 12,000 to the population of the city. American engineers and firemen on the Southern Pacific Railway in Mexico who struck for higher wages have been replaced by Mexicans, to the general satisfaction of the people, who have long been clamoring for the employment of natives on the roads.

QUESTIONS OF THE DAY

Mr. Draper and Religious Instruction

Close to the village church of Grindelwald, in Switzerland, there stands an ancient schoolhouse, into whose wall there was set a tablet bearing this inscription:

"Kirche und Schule nebeneinand'
Sind zwei Finger an Gottes Hand,
Womit er aufwärts zieht die Welt
Und in einen besseren Zustand stellt."

In its delightfully simple expression of a world-old truth it has stood through many years, at once a profession of faith in the intimate relation of Church and school, and an insistent protest against the policy which would divorce religious training from the education of children. The world has not given a willing ear in these latter days to that protest, and the result has not been helpful to humanity's growth. A capital error of many modern educators lies in this, that they expect too much from mere intellectual accomplishments for the social and moral well-being of mankind. Every second word of theirs is culture, knowledge, science, information; and yet what is radically needed is a forming of character by training the will. The plausible assertion, "Instruction makes for moral improvement," a principle repeated in many variations, is false. The passion and pride of man, the corruption of his heart, the selfishness of his fallen nature, the proneness to evil that is part of him because of his original disobedience, all militate powerfully against his achieving an integrity of life worth commendation, when the essential motive of that integrity is lacking. Lacking, however, it must be unless man's recognition of some higher unseen power as having control of his destiny and as being entitled to obedience, reverence and worship is not made an effective part of his education.

It is because of the defect of this element in the educational program of the public school system that, from the beginning, the Catholic Church has refused to use the benefits that system provides. Recognizing the system's professed aim to be a complete sundering of everything connoting religious instruction from its program of studies, the Church has ever emphatically protested against its essential fallacy, and to safeguard her children from the dangers associated with non-religious teaching she has willingly made the enormous sacrifices involved in building up her own system of elementary, secondary and college education.

Her declaration of principle, whilst often unfairly criticised, has not been without its moral effect on educators long led astray by the false glamor of the so-called unsectarian education. Little by little they have come to realize that the end of education is a training, not to get a living, but to live right, clean lives; and that a scheme

of studies from which everything implying a recognition of doctrinal religion is excluded does not and cannot achieve this purpose. Hence the growing demand for some manner of religious training in the public schools. Probably the latest expression of this demand, surprising as the statement may be to many, is that recently voiced by Andrew S. Draper, Commissioner of Education in the State of New York. Mr. Draper chooses as special theme for his annual report of the State Educational Department for the year ending July 31, 1910, "Religion, Morals, Ethics, and the Schools." After what he terms a careful discrimination between the words religion, morals and ethics, the Commissioner shows how other nations have handled the question, and discusses the attitude of New York State to the subject. Among other things he has this to say:

"It will take more objections than the ultrasectarianists or the few who pretend to think that they are opposed to all religion can ever offer, and more power than any government in America will ever have, to keep all religion out of the schools. With exceptions that are so rare that they do not count, the teachers are men and women who recognize a Supreme being, and, of course, that fact is continually expressed in the life of the school. The work of the school itself cannot be carried on without constant recognition of the relations between the created world and the Creator, which are accepted and felt by practically all of the people of the country, and which in one way or another enter into most of the activities of the country. The organization and discipline, and the consequent feeling and spirit of the American schools, go deeper than mere toleration or only formal politeness, and enter the domain of reason and result, of cause and effect, whether we wish it so or not. People in the schools, as out, will not divest themselves of their religion. The State will never ask them to do so."

And among the brief and general statements in which Mr. Draper gathers up his thoughts in the summary with which his paper closes, this is found:

"Fourth, that the substitution of formal courses in morals for religious training or for the religious influence in the schools will not settle the difficulties and meet the needs of the situation."

A Catholic will be, of course, glad to note these remarkable admissions by one as prominent in the educational world as is Mr. Draper. It is a victory to glory in that so distinguished a public school man has come to realize that a school system which fails to give religious instruction a definite place in its program lacks an influence which may not be ignored. However, it may be said at once that no Catholic will be content with the plan "to meet the needs of the situation" seemingly favored by Mr. Draper. We say "seemingly" because the Commissioner, whilst apparently extremely candid in the presentation of his views on a fit program of religious instruction in public schools, does not permit one to see clearly that he holds this and rejects that. One thing

alone seems sufficiently clear. Mr. Draper is not averse to the introduction into our public schools of a so-called unsectarian system of religious instruction now being urged in some parts of Germany. One may fairly conclude this from a paragraph in which the Commissioner makes a plea for "an increasing generosity and confidence which must come through a conscientious care to avoid offense," in the matter of "spiritual culture in the schools of the people."

"The Ten Commandments," he argues, "are the vital basis of society. There is no more complete code of morals in any literature than in the New Testament. The historical and literary value of large parts of the Bible is very great. There is no disagreement among most of the sects about any moral virtue and there is small difference between them concerning religion. The differences are not so much over things that are in the Bible as over doctrinal theology that will never either save or damn anybody of whom it cannot be said either that 'much learning hath made him mad' or that he lacks the strength to rise above a philosophy that can neither be established nor disproved. There is little sectarianism in the Bible. The differences are outside of the Bible, and are not material; the things that are fundamental are cherished by all."

Mr. Draper affirms a purpose to "avoid offense and conciliate objectors." It may, then, surprise him to learn that his views on a possible system of religious training in State schools embody a plan which, to many thousands of his fellow citizens, bears all the earmarks of an abhorrent freedom of thought, giving the phrase its less honorable usage. Nor could the plan be followed without a sweeping disregard of sacred convictions of others, such as often seeks to hide itself behind the mask of "tolerance."

His plan, after all, means no more and no less than to have all children in public schools put through a course of rationalistic training by the introduction into the school program of an undogmatic, unsectarian system of so-called religious instruction plainly based on the few details which liberal or modernistic theology has left of the ancient Christianity. In so many words, the Commissioner affirms: With us the State does not propose to be atheistic. It has no intention to banish religious instruction from the schools. It recognizes that formal courses in morals will not meet our needs. It has, however, no mind to be "clerical," not even in the sense that it will tolerate church supervision of the religious instruction it allows. It does propose to be a State in which religion and morality will hold their proper places in its civilization, a purpose which in its essence involves religious instruction in its schools. What kind of positive instruction will its system contain? Again one may readily conclude from Mr. Draper's paper: It will not be heathen or buddhistic, or mere naturalism; it will not be a sort of philosophic abstraction or a makeshift of teachings drawn from hither and yon, but it will be what he terms Christian evangelical.

Of course, this positive instruction will not be imparted in the dogmatic sectarian development of any special cult; it will, rather, aim to realize the ideal of an interconfessional Christianity, *i.e.*, the ideal of the unsectarian Christianity of Christ, which is based upon those elementary principal truths which are to be found in the great biblical professions of faith; in the ten commandments, in the prophecies and psalms of the Old Testament, in the Our Father, the Sermon on the Mount, the Parables and in the direct teachings of Jesus found in the New Testament. The Bible will be the foundation of this system, which will be neither Catholic, nor Protestant, nor reformed, but an unsectarian union of the essential truths of all of these. The reason is plain: as the organization of the universal people, it must tend to the harmonious union of the children of the nation in one simple, unsectarian spirit of religious piety.

No elaborate detail of reasoning is needed to show that this new system of religious teaching will necessarily prescind from everything distinctively Catholic, from every phase of recognized orthodox Protestant doctrine, from the divine Sonship of Christ, from all teaching regarding the life beyond, from the Sacraments, etc. There will remain only the small remnant of Christianity on which modern rationalism has set its stamp of approval. To be sure, such a system will of necessity beget in school children the conviction that what they have learned is the essence of Christianity. Whatever else may be called to their attention, be it by Catholic or by Protestant, will be for them a matter of supreme indifference. They will have been trained into the universal rationalism that underlies absolute indifference to the faith revealed by God.

Sometimes plain speaking is best, and plain speaking bids us affirm as emphatically as we may that Mr. Draper's suggestion will never meet the needs of the situation facing us. Catholics will certainly never accept a plan even more dangerous than that against which they have protested these many years; nor will sincere and orthodox Protestants approve a system which tears to tatters the doctrines revered by them in the deposit of biblical truth.

M. J. O'CONNOR, S.J.

Delinquents and the Child Welfare Exhibit

III.

The average monthly number of New York children arrested and taken into court is one thousand. The charges which bring them within the mighty grip of the law vary in gravity from mere boyish pranks to those which, if urged against adults, would mean a term in the penitentiary; but only one-third of the monthly number have to face what might be called serious accusations. Yet the fact that every month sees over three hundred children before the courts on charges of grave misconduct towards persons or property does not speak

well for the efficiency of the agents already at work for instilling ideas of good citizenship into the minds of the young: In fact, there seems to be some occasion for the application of the moral of the tale of the four men who employed a boatman to convey them across a pond. Hardly had they seated themselves when they ordered him to pull with a will. He essayed to speak, but they commanded silence. As the boat did not appear to progress rapidly, all four began to berate the rower, who redoubled his efforts, but to no purpose. At last, in desperation, he shipped the oars and silently pointed to the bank. They had not cast off the painter.

Could it be barely possible that those who have devoted so much time, labor and thought to juvenile delinquency may not have noticed and cast off what fastens them to the shore? Through simplicity or shortsightedness or misinformation, a child may consider "good" that which his more experienced elders unite in condemning; and he may count as "bad" precisely what they earnestly commend. Perhaps he ought to recognize their superior fitness to speak on the subject; but in practical life we opine that many a child, while giving all credit to the good intentions of his elders, does not accept their point of view, and thinks that they are old and behind the times. In other words, there occur crises in his life when the mere fact that certain good people call a thing nice or proper or good form will not be able to hold him to the path of duty.

The State seems to act upon our view, whether it accepts it or not, for in its many reformatory and penal institutions it willingly provides every facility for the ministrations of clergymen of various denominations. In one of these institutions, a priest, a minister and a rabbi are a recognized part of the staff. If their efficacy as remedial agents is thus admitted, why could they not be utilized in preventive measures? Prophylactic treatment is now being extolled in the case of tuberculosis and kindred diseases which, as a drain of the resources of the State, are less great than that entailed by watching over the enforcement of the law and punishing transgressors.

Since neglected children furnish so many recruits for reformatory institutions, it is well to consider here what the committee thinks should be the order of proceeding with children that are brought to its notice. First, it says that if the neglect can be remedied by assisting the child's home, there should the work begin; for if it can in any way be kept up as a factor in the child's life, by all means let it be kept up. "Be it ever so humble," there is no place like it. The truth is that much of the so-called "neglect" is due not to the indifference or ill-will of the parents, but to their ignorance or their poverty. It is well known, too, how parents, and even their children, have struggled against terrific odds to keep up something that might, in spite of its dreariness and misery, be called "home."

But what is to be done with the child when not even

an apology for a home is possible? The committee does not show an unqualified enthusiasm in advocating the plan of placing the child out in some family willing to undertake the care of him. The reason assigned is that in spite of official efforts to select the proper family, and to endeavor by periodical visits to secure the child's well-being, the opportunities for abuse of trust are too numerous to be subjected to effective control. Hence, the committee favors the formation of what might be called an "artificial family," at best a poor substitute for a home, but something in which the child may develop a personal interest. This is the cottage system, in which a dozen or a score of boys form one of the many or few units of which the whole establishment may be composed. This system affords the all-important means of careful classification and facilitates adequate supervision. Neither can be realized where large numbers dwell under the same roof and mingle more or less freely together. There is a limit to the size of a herd of cattle or of a flock of sheep that can be profitably kept together.

The fact that so many pass from Randall's Island to Elmira, and from Elmira to Auburn or Sing Sing (unless they reach Matteawan first) is sufficient proof that there is room for improvement in the care of neglected children or juvenile delinquents. But this difficulty is not peculiar to New York City, for it exists and is recognized in all our great centers of population. It is hard to understand, however, why the great problem of caring for young mischief-makers should have received so little thought until these latter days. A few years ago the boy who committed the enormous crime of swimming in unconventional attire within the city limits, or of "hitching" on a street car, was hustled off to jail and thrust into the same cell with footpads and housebreakers. In due time he was brought before a judge, whose chief care was to protect the public by bestowing "terms" on mature evil-doers, and too often the youngster suffered from the company in which he happened to be found. There was certainly ample room for improvement in handling children who disobeyed the wise regulations of the city fathers.

If not in the order of time, at least in the order of importance, the first place among special courts for disposing of juvenile offenders is to be assigned to that of Denver, Colorado. Judge Benjamin B. Lindsey, "The Kids' Judge," called it into being and gave it the worldwide reputation that it enjoys. Mere knowledge of the law does not make a judge nor a lawyer, as mere knowledge of any branch of learning does not make a professor of that particular branch. Other gifts or acquirements are necessary. Judge Lindsey found a way to keep Denver's wayward boys away from Denver's rogues, at least while they were guests of the city; he agitated until he had a "detention home," with nothing of the "jail" about it, least of all in the devoted couple who were placed in charge; but there was a garden and there was a playground. And there the judge's guests found themselves

in a respectable neighborhood and in surroundings that did not tend to degrade and debase them. After tarrying there for a short time, they returned to their homes with no obligation but to call on the judge once a month and pay their respects. Who gained and how much?

Of course, he was accused of wild enthusiasm and fanaticism; and when, through the opposition of the local Democratic and Republican leaders, the whole work of his juvenile court was threatened with destruction, he was saved at the polls, triumphantly saved, by the votes of the women of Denver. Had he depended on the men, he must have certainly gone to the political junk heap. Hence the eagerness with which people flock to hear him whenever he speaks on the subject so dear to his heart, the welfare of the neglected and therefore wayward child. When he comes out so strongly, therefore, in favor of the probation system, the people know that it has merits; when he says that to put a child away (elegant euphemism) is the last thing to be done, the people know that he has not reached that conclusion through dreaming; when he says that there is good in a boy of very unpromising exterior and antecedents, the people may never have seen it, but they feel that it is there.

And the obvious conclusion for us Catholics is that every effort should be put forth to keep Catholic boys out of so-called reformatory institutions; for, whatever the benevolence of the State and its attempted freedom from all religious bias, whatever the merits of the institution, the boy must necessarily be at a disadvantage. If some boys must be sent to such places, the smaller the number the better for all concerned. Attempted prevention is more salutary than attempted cure. With twelve thousand juvenile cases a year, New York is without a single salaried probation officer. This is a foul blot on the metropolis, even putting it on the mercenary basis of dollars and cents; for one probation officer could efficiently look after sixty boys in their homes, but under supervision, who, if taken away and locked up, would entail on the city an annual expense of over eight thousand dollars.

The moral gain, however, would be far greater; for if even twenty or only fifteen of those sixty boys are thus saved from ever being put behind the bars, the gain to them and to the community is immense. Failures and falls from grace are to be expected; there will always be found some upon whom only severe restrictive measures will produce any impression. We are fully persuaded, nevertheless, that the number of such has been largely increased by pouncing upon petty offenders and penning them up where they have opportunities to become proficient in evil, with few incentives to mend their ways. The probation system aims to interest parents, teacher and pastor in the welfare of the boy; the probation officer simply helps. The greatest interest in the confinement system is felt by the dealer who is figuring on a contract for supplying food or clothing to the cooped up youngsters during their temporary retirement from public life.

H. J. SWIFT, S.J.

The Jesuit Myth Once More*

The Phoenix-like vitality of the Jesuit fable is most remarkable. The persistent survival in literature, clear into this twentieth century, of that smooth, intriguing minion of Rome, the political Jesuit, is a phenomenon that some learned Professor Puffendorff or Dr. Brousenhauer should make it his life work to explain. One of the latest appearances of the venerable legend is in a book of travels from the pen of an English journalist who has consented to give at last a true picture of Spain to the patient reader. It is quite early in the volume, in a chapter headed "The Church in Spain," that the traditionary Jesuit, as is fitting, is solemnly ushered in.

"The sinister part played by the Jesuits in Spain," we are told, is so potent that "their influence rules Court and Cabinet even to-day, and it extends through all classes of the community; the confessional being beyond a doubt the medium through which their work is done." The interested reader would now naturally like to hear some instances of these sinister doings of the Society, and his curiosity is whetted still further by the statement that "it is notorious" "that some of the Jesuit confessors in Madrid" "use their influence for purely political purposes."

"What, in the very capital?" The alarmed reader will exclaim, "Who can they be?" But his legitimate curiosity is ruthlessly foiled by the prudent author's assertion in the very next line that "chapter and verse could be given," "if it were not that the personal note is out of place in a work like this."

But the reader may be somewhat consoled for his disappointment by recognizing a little further on an old acquaintance when Mr. Bensusan is forced to confess that there is nothing in Spain "carried out with a clearer conception of vital aims regardless of the means to the end than the order of Jesuits." So, after all, the Society does teach that the end justifies the means. What a pity the author of "Home Life in Spain" was not on hand in Germany or in Ireland some years ago when a fat purse actually went begging for a claimant because no one was willing to prove that any Jesuit of authority ever taught such a detestable doctrine. The lie continues meanwhile to enjoy a vigorous old age.

But this is not all the startling information Mr. Bensusan has for us about the Society in Spain. For in a chapter entitled "The Hierarchy of the Church," he makes mention with bated breath of a certain mysterious "vicario general," "the dreaded head of the Jesuits in Spain." His tremendous power, as we learn further on, may be inferred from the fact that "among the confessors of the aristocracy it will be found that the most are Jesuits;" and, since "there is no aspect of

*"Home Life in Spain," by S. L. Bensusan. New York: The Macmillan Company.

family life upon which the Jesuit is not competent and eager to advise," "it may be said that through his Society the great vicario general of the Jesuits has all the secret history of Spain before him." Small wonder, then, that "his power is felt by millions," and that "he is the most dramatic and sinister figure in Europe to-day." A "vicario general" with ways so dark and devious as these is surely formidable enough, but he is besides so mysterious a personage, that to say with the author, that "not one man in a thousand outside Spain knows the name of the vicario general" is speaking with great moderation, for to establish his identity beyond dispute would baffle the penetration of the wildest Jesuit that ever fired a powder train.

The "Constitution" of the Society, to be sure, provides colleges with rectors, provinces with provincials, and the entire body of Jesuits with a Father General, but as to what the position and functions are of this new variety of superior, a "vicario general" who seems to rule the Jesuits of a whole nation and at the mention of whose name millions quake with terror, the Institute of the Society is strangely silent.

Moreover, though the annual catalogues of the Society enumerate as many as three large provinces in Spain and tell us the names of their respective provincials, they have never a word about this mighty "vicario general." He must be considered, therefore, the unique discovery of Mr. Bensusan, who has doubtless had access to some recondite sources of information, closed even to the Jesuits themselves.

Members of the Society, as most Catholics know, are by their rule forbidden to meddle in affairs of State. Though St. Ignatius saw no reason why kings and courtiers, since they have souls to save, should be denied access to Jesuit confessors, he wished his sons ever to be but spiritual directors pure and simple, and as early as 1602, to emphasize this law, Father General Aquaviva drew up a stringent "*ordinatio*" for the guidance of Jesuits at court. Moreover, no priest, not even a priest of the Society, can lawfully use the sacred tribunal of penance to spread political principles, and incredible as it may seem to some, not even a "vicario general" can exact from the priests he governs any information they may have gained under the seal of confession.

But in the light of late events the wonder may suggest itself to the unsophisticated reader of Mr. Bensusan's books, that these lax Jesuits of Spain who make so little of the Society's laws and find the confessional such an admirable medium for moulding public opinion, have not been managing matters in that country recently more to their own advantage. For, in spite of this wide-reaching influence, the Jesuits foolishly allowed the July riots to take place, they failed to prevent the destruction of much valuable Church property. They were even powerless to keep their own houses from being attacked, and, to crown their folly, they have actually permitted a prime minister to take office who has vowed their ruin.

For men of such reputed shrewdness as the court confessors and for a superior of the "vicario general's" tremendous influence all this does seem rather poor management.

Before ending his book, Mr. Bensusan alludes, of course, to the well-known wealth of the Society, a baseless fiction, by the by, which was so wide-spread in Portugal that Father Luiz Gonzaga Cabral in his recent manifesto complains that good Catholics even believed it. In Spain, too, it seems, a Jesuit's authority in matter of finance is rated so high that no grandee with a head on his shoulders and money in his purse will "invest save in government loans" unless happily, "he should be under the influence of the Jesuits, whose order has extensive commercial ramifications" and could be constrained, no doubt, for a good bonus, to procure for this noble friend an investment for his idle bullion, even safer than government bonds. Which would all be very plausible, perhaps, did not the Jesuit's rule, to say nothing of canon law, forbid his operating in the stock exchange, even to promote the Order's "extensive commercial ramifications."

This review has designedly confined itself chiefly to Mr. Bensusan's misstatements with regard to the Society of Jesus, for to note all the passages in his book in which Catholic beliefs or practices are travestied or misrepresented would take too long. Seville, for example, is credited with burning within two centuries 30,000 people "in the name of the Roman Catholic Faith," though according to the best authorities, 5,000 executions throughout Spain and during more than three centuries would be almost too high an estimate. The variety of titles, too, under which Our Lady is honored in different parts of Spain suggests pleasantries to Bensusan, and he makes merry over the beautiful practice of founding Masses *in perpetuum* for the dead—who certainly need them the more if their lives have not been the most edifying—nor does he hesitate to cite "Señor Ferrer's murder" as an instance of the Church's success when occasion arises "in putting an enemy out of the way," which is certainly a gratuitous calumny.

After descanting with a lavishness of assertion but with poverty of proof on the astounding wealth of Spanish prelates and cathedrals, our author implicitly puts the historic query, "Why was not this ointment sold for three hundred pence and given to the poor?" For if the State would but plunder the Church, enough riches would then be had "to give all Spain a fair measure of education, to pay the national debt, to endow universities" and "to develop agriculture."

But, if the reader will recall that similar blessings were to follow the confiscation of Church property in France, whereas the sacrilegious spoliation, though it enriched, of course, a few rascals, really left the country in many ways poorer, he may prudently doubt the efficacy of Mr. Bensusan's panacea for the ills of Spain. It should be remembered, too, that whatever pensions the government

pays the bishops are but partial restitution made the Church for former robberies, and whatever treasures the cathedrals possess to lend dignity and splendor to divine worship, are the voluntary offerings of the faithful and the heritage of ages.

Though the author of "Home Life in Spain" may mean well, and sincerely desire to tell the truth about a people whom he professes to love and admire and whose hospitality he says he has often enjoyed, one is forced to conclude on laying down the book, that Mr. Bensusan, owing either to racial prejudices—for he hints that his Jewish ancestors were banished from Spain—or to political and religious bias, is quite incapable of giving his readers a correct impression of the Catholic Church in Spain. When touching this subject, Mr. Bensusan seems to write more like the credulous dupe of some rabid Barcelona anti-clerical than a faithful interpreter of facts and conditions. As to whether the author, when he gives us chapters on the courts, the theatres, the villages, the bull fights, etc., of Spain, is qualified to speak with authority, the reviewer modestly reserves his opinion, though it is to be hoped that Mr. Bensusan describes these phases of life in Spain more accurately than he has succeeded in depicting the character of the Society of Jesus.

In conclusion it might be observed that to newspaper correspondents like the author of "Home Life in Spain," the reading public is, no doubt, indebted nowadays for its press reports of many happenings in Southern Europe in which the Church has to play a prominent part. With this hint the knowing Catholic readers can disbelieve half of what is written, and cast a huge bag of salt over the remainder, praying and working, meanwhile, for the dawn of that brighter day when Catholics shall have an international news agency of their own.

WALTER DWIGHT, S.J.

Wanted: A Native Indian Clergy

The importance and necessity of a native clergy, long ago recognized and acted upon by the Catholic Church in her missions, has not failed to arouse attention in Protestant quarters and evangelizing centres, all the more so that nationalism has now become a burning question in many Eastern lands. It may be interesting and useful to see how Protestants handle this delicate problem in the country of Swadeshism. The Madras Diocesan conference of last February will supply us a good example of their plans and methods: "*Fas est et ab hoste doceri.*"

In his reports on the work of the last eight years the (Anglican) Bishop of Madras points to a new movement in the (Protestant) Indian Church, chiefly South India, the Protestant Paraguay. Six years ago a Tinnevely Society of Indian missionaries started evangelizing work at Dornakal in the Nizam's dominions. This society is purely Indian with Indian members and resources. It has excited among the Tinnevely Christians an en-

thusiasm the like of which, the Bishop proceeds to say, has never been witnessed in the history of Indian missions. The contributions from Indians alone total 8,000 rupees—roughly \$2,500 yearly. The society keeps seven Tamil missionaries and eighteen Telugi masters at Dornakal. There are now three hundred baptized Christians and one thousand adherents in the Taluk . . . These last years the Bishop has noticed an increasing zeal for evangelization. In many Indian congregations, not money only but personal services are offered.

But the great question is how to educate the native clergy. The Rev. E. L. Moore finds fault with the present system and proposes to form the Indian clergy on more Indian lines than has been done hitherto.

"We must look at the problem," he says, "from the Indian point of view. All are agreed that we must establish not a branch of the English Church but a native Indian Church. Indians claim more and more an "Indian" version of the Church, of its customs and liturgy; and, it must be granted they are right.

"The present curriculum of ecclesiastical studies includes three principal subjects: 1. The Bible. 2. The symbols and history of the primitive Church. 3. The formularies and the history of the Church of England. As to the first and second subjects it is useless for an Indian student to learn more than one of the three sacred languages. In teaching the symbols more stress must be laid on the proofs. The formularies and the history of the Church might be curtailed to make room for the study of Indian religions, creeds and history, special attention being given to the progress of Christianity from Pantœnus to our own days. The students should know Hindu mythology and philosophy, the phases of modern Theosophy, current objections against Christianity and how to answer them. . . . It pains one to see how much time and money is lost from lack of union between the various missionary societies with regard to the theological formation of their members. Plans had been made to start a 'Union Theological College' next July in Bangalore. The management was to be interdenominational. The curriculum, to include the doctrines common to the different evangelical churches of Christendom. . . . Three important missionary societies of South India had already promised their help. . . . The Anglican Church holds itself aloof."

The Rev. V. S. Azariah also thinks too much time is given to the study of dead languages and not enough to the vernaculars.

There is danger, he says, of choking the spontaneous growth of the Indian Church . . . It is to be hoped that this will develop itself in its own personal sphere without inheriting the divisions which exist among the extreme parties of the Anglican church.

According to the Rev. W. D. Clarke, if India is to be won over to Jesus Christ, she must be so by her own sons. Hence the necessity of an Indian training. As to native Indian bishops they are as important and neces-

sary as pastors and preachers. There ought to be a great number of Indian bishops chiefly in South India.

In the ensuing discussion the Rev. H. Pakenham-Walsh says the Indian clergy ought to receive an Indian training, Eastern not Western. It is essential they should live as Indians, not as Englishmen. So far the native clergy have been denationalized. Coming from some remote village to large centres like Madras, Calcutta, etc., they have learned to live expensively and taken luxurious and refined habits; when they return to labor among the peasantry, their salary is not enough to keep up the European style of living. The old system of "theological colleges" is no more suited to the needs of India. The training of the Indian clergy must be more like that of the Yogis or Saniattis surrounded by their disciples and living the life India expects from her religious teachers.

This brief summary of some reports of the diocesan conference may serve as an index of the importance the question of the native clergy is now assuming and of Protestant aspirations and difficulties. Catholic missionary enterprise had realized this in great part from the very first. From the times when Xavier founded St. Paul's Seminary in Goa, various colleges for the training of a native clergy have been in existence in some part or other of India. But the present circumstances have made this need more imperative than ever. The new spirit of nationalism makes it every day more clear that if India is to be won to Christ, it must be so by her own sons, as one of the above mentioned speakers so aptly said. And, besides, the very disproportion between the task to be achieved and the little band of Western missionaries makes it seem hopeless, unless the co-operation on a much larger scale of a native clergy is secured.

With prophetic insight did the great Pope Leo XIII establish his Papal Seminary of Kandy, to be the nursery of an Indian Catholic clergy. This institution while imparting to its Indian alumni the solid doctrine of the Church does not aim at westernizing them. It gives them an admirable training which combines sound learning with Eastern simplicity of life and modesty of tastes, and fits them perfectly for their future work among the masses. It thus steers clear of the two extremes of a purely Occidental training and of an out-of-date Yogiism, and makes of its young priests strong links between East and West. Alas! that a Catholic Carnegie is not forthcoming to enable it to do on a much larger scale what it is now doing so successfully within too narrow limits!

A MISSIONARY.

The language problem agitating Belgium is being solved by the University of Louvain without noise or blare of trumpets. Its teaching is conducted in both Flemish and French. It has thirteen courses in Flemish for those who follow special classes, and it proposes to increase the number as necessity demands. Many Flemish societies exist among the Louvain students; and meantime the teaching in French continues as heretofore.

CORRESPONDENCE

Republicanism in Spain

TORTOSA, SPAIN, JANUARY 4, 1911.

The recent revolution in Portugal naturally draws the eyes of the world to Spain. A radical political upheaval in the former leads one familiar with peninsula history to expect a like upheaval sooner or later in the latter. Similarity of temperament and condition seems to make the history of the one the history of the other, and this to such an extent that the eminent Spanish writer and historian, Menendez Pelayo ("Heterodoxos Españoles," tomo III, p. 541) is led to declare that: "A law providential and hidden, yet as evident as it is inviolable, leads by the same path the destinies of both peninsular peoples, lifts them up or humbles them, and visits them simultaneously with the same calamities in punishment of the same errors." That a political storm, more violent than that of Portugal, is slowly gathering on the Spanish political horizon is perfectly evident to the close observer. The recent charge made in the Cortes that the Spanish Republicans are storing arms on the Portuguese frontier was but a public utterance of what everyone privately believed. Certainly, recent events in Portugal have given new impetus to the Republican propaganda in Spain. In view of probabilities within the next few years, it may not be without interest to the readers of AMERICA to understand fully the nature of Spanish Republicanism.

In Spain the irreligious political element may be classed under two groups, the Radical Liberal and the Republican. We may prescind from the Socialists, who, while their doctrines have done no little harm among the lower classes of the great cities, have but one deputy in the Cortes. The Radical Liberal is represented by the present government; men of a refined type, educated but hostile to revealed religion, though at times exteriorly posing as Catholics. The average Radical Liberal is a man of the upper classes who, through loss of faith or for worldly advantage, has allied himself with freemasonry and is eager to introduce into Spain the anti-Catholic legislative program of the French Government. For convenience or from conviction he is an upholder of the Monarchy. The second group, the Republican, is a queer medley. It is formed from the very lowest dregs of Spanish society; from the rough element of the slums, from tavern loafers, from discontented workingmen and from the criminals of the great cities ever ready to take to the streets and in the name of Revolution and Liberty burn and plunder wherever the opportunity offers. The horrors of '68 and of '73 and the "Red Week" of July, 1909, in Barcelona, with its looting and burning of public and Church property, with accompanying murder and shocking criminal assaults on gentle, defenceless nuns caring for the orphan and the aged, show well the type of the average Spanish Republican. The Republican leader, unlike the Radical Liberal, is usually of a low social and intellectual type, of the vulgar class which the tourist may meet in any cheap café of Madrid or Barcelona. Ignorant or superficially educated and generally lacking the polished courteous manner of the Radical Liberal, the Republican leader, however, is endowed with a certain natural shrewdness which has taught him how to gain the discontented poorer classes. While his intellectual level is low, a wild fluency of speech and a medley of socialistic ideas, anarchy and

rampant atheism permits him to play to the passions of the lower classes. In places, houses of prostitution are associated with the Republican clubs as an effective means to aid him to corrupt workingmen and boys and thus add new recruits to the Republican group. He preaches openly that under the tri-color flag of the Republic both King and God must depart from the land. To the Republican mind both are useless. Nature and natural instincts are to rule in Spain. "*Muera Cristo! Muera Dios!* (Death to Christ! Death to God!)" have long since become the watchword of Spanish Republicanism. Hence one can understand why God-fearing Christians in Spain look upon the word Republican as a synonym for moral depravity. With such atheistical doctrines publicly proclaimed one need not be surprised that under this rule of "Nature and unimpeded Liberty," there will be no room for those who preach the gospel of Christ and labor to save the lower classes from utter loss of faith. As in Portugal, so in Spain, the Religious and nuns are charged by the Republicans with being enemies to government by the people and, consequently, the closing of their schools, the confiscation of their property and their expulsion from their native land is to be in Spain, as it was in Portugal, the first chapter of the reign of the Republic. The priests and nuns of Spain declare that they have no quarrel with Republicanism of a God-fearing type, founded upon justice; but they do admit that they are fighting against atheism and injustice, which to their mind is dishonestly masquerading in Spain under the honest title of "government by the people."

Barcelona may be termed the storm centre of Spanish Republicanism. It is there that the Republican leaders have found a fertile field for their revolutionary propaganda among the rabble of the slums and among the discontented Catalan and foreign workingmen of a hundred or more great factories which are found in their beautiful Mediterranean seaport. To-day the different Republican groups in Barcelona may be placed, if we may accept their election returns, at close to sixty thousand men. The Lerroux group, aided by its violently anti-religious daily *El Progreso*, usually mentioned as "anarchistic," wields an alarming power and counts among its force more than thirty thousand of the most dangerous element in Barcelona. The revelations made in the Cortes on July 14th, by Dalmacio Iglesias, the distinguished Spanish lawyer and counsel for the defense of three of the indicted anarchists of the bomb outrages of April 8, 1908, show that it is this Lerroux group that is responsible for the continued and mysterious bomb outrages and crimes which have so badly injured the commerce of Barcelona.

In Madrid the Republican element has not the strength of the Barcelona groups. Some thirty thousand men would be a liberal estimate of their forces; a number powerful enough to be reckoned with in case of a revolution. While the Madrid Republicans draw their recruits mainly from the slums and the criminal classes, yet Spanish monarchists do not fear Madrid Republicans as they do those of Barcelona. The latter represent the most powerful and dangerous revolutionary group in Spain and one which keeps the Minister of War ever on the alert. Almost every attempt, during recent years, to assassinate either the King or a Prime Minister of Spain is directly traceable to the Barcelona Republicans.

Of the other cities of Spain, Valencia, Reus and Zaragoza are especially known as centres of Republican propaganda. Taking the country at large, we find groups

and clubs in almost every city and town. However, they are politically a weak minority and represent those of the lower class hostile not only to the monarchy but to revealed religion.

There are two forces in Spain opposed to Republicanism, namely, the upholders of King Alfonso and the followers of Don Jaime. What the strength of the former, composed of Liberals and Conservatives, would be in the event of a Republican uprising it is difficult to state. The Army officers, upon whom the Government must depend, as a body are intelligent and loyal and are openly hostile to Republicanism and its public anti-military crusade. Upon their ability to command the loyalty of the common soldiery depends the safety of the crown.

The Carlists form the second force the Republicans will have to meet in case they should overthrow the throne. Though the followers of Don Jaime are not represented by many deputies in the Cortes, yet in the three Basque provinces Alava, Guipúzcoa and Vizcaya, and in Aragón, Navarra, Cataluña and Valencia, Carlist sentiment is still strong. The establishment of a weak Republic, with its immediate war on the Church, would send thousands of Catholic men into the Carlist camp and would be the signal for a Carlist uprising. The average Republican of Spain knows from experience that a Carlist is a dangerous enemy. As a rule the Carlist is a man of deep religious sentiment, courteous and refined by nature, a type of the old Spanish gentleman, fearlessly brave and scorning danger. During the recent Catholic manifestations against the anti-Catholic policy of the present Ministry, when the Republicans in Valencia and elsewhere attempted to break up the meetings, it was the Carlists who met them with shot for shot and forced them to retreat precipitously.

In AMERICA of May 21, under the heading "The Press of Madrid and Barcelona," we pointed out the forces controlling the anti-Catholic Fabra News Agency, which is the source of English and American information in regard to Spain. Just as Fabra sent to the foreign press false and anti-Catholic information in regard to the anarchist Ferrer, and more recently in regard to the Jesuits and religious of Portugal, so we expect that, in the event of any Republican upheaval in Spain, it will fill the columns of our English and American press with all that will show the Catholic Church and its interests in Spain under a false and deceiving light. Nor are Fabra's Spanish Republican news writers idle at the present moment. The Republican papers of Madrid and Barcelona daily reek with vulgar calumnies against the Church, its priests and nuns. No sacred theme, even of Christ's life, escapes being made the subject of blasphemous parodies and cartoons.

A topic which at present is giving the Republican press of Barcelona plenty of matter for gallery play is that of "The Jesuit Fortifications in the calle de Caspe." It is well known to the readers of AMERICA that the Jesuit College and Church in the calle de Caspe, Barcelona, were marked by the Republicans, in the Red Week of July, 1909, to be plundered and burnt to the ground. The Republican plans, however, went awry; a detachment of the Civil Guard and a band of Catholic laymen, well armed, bravely defended the buildings against all attacks. Since then the Lerroux element has planned time and again to set fire to the buildings. In view of this ever threatening danger, it was suggested by Government officials that four balconies, overlooking entrances to the College and Church, and two iron fences and two

brick sentry boxes, guarding against approach to the College and Church by way of the neighboring roofs, should be constructed in order to help the Police to protect the buildings the more easily in the case of a planned attack. This suggestion was followed; application with plans and building fees, being sent to the Board of Aldermen. The College architect, having received due receipts for his building fees and not being notified of any objection to his plans, ordered the contractor to begin work. The work was almost completed when the Lerroux element began to cause trouble. It persuaded the Lerroux aldermen, who formed a majority in the City Council, to declare the balconies, etc., contrary to Barcelona building regulations and to order the contractors to suspend work. This was done. Against this act the Association or College of Architects of Barcelona, having examined the case, issued a formal protest, and during a change of city administration the work was allowed to be completed. The Lerroux element, however, were determined to continue the fight. It now persuaded the Lerroux aldermen to order, despite the protest of the College of Architects, the now completed work to be demolished. An order to this effect was issued, but only after a stormy session, in which the Lerroux aldermen and their followers, who had crowded into the Town Hall, attempted to assassinate Sr. Vallés, a Catholic alderman, who declared the order illegal, as the city had accepted the various building fees and had not rejected the architect's presented plans. The courts were now appealed to and a decision was handed down declaring the order of the Lerroux aldermen illegal. A second hearing decided that the matter was one for administrative and not judicial decision and, consequently, sent the case to the Provincial Assembly. Here a mixed political committee of eight deputies received the case and by a vote of 5 to 3 decided that the Lerroux aldermen had acted illegally and were guilty of an abuse of power. In the meantime, the orderly element of Barcelona is being immensely amused, both by the Lerroux imaginative descriptions of the "Jesuit fortifications" and the clamors of the Lerroux aldermen against the intrigues of lawyers and the injustice of Provincial deputies.

CHARLES J. MULLALY, S.J.

Chile's New President

SANTIAGO DE CHILE, JAN. 15, 1911.

An extraordinary event took place in this city on December 23, 1910. It was the inauguration of Ramon Barros Luco, who was elected to the presidency last October. The inauguration day has hitherto been on the 18th of September, the anniversary of our independence; but the death of President Pedro Montt during his term of office brought into force the constitutional provision for such a contingency, and necessitated a change in the day for beginning the presidential term of five years. The change in the date, however, is in my opinion of less importance than the events that preceded it; for this is the fifth time in the course of a twelve-month that the reins of government have changed hands. Two presidents have died in office and a third temporarily transferred his authority to another while he spent a fortnight in the neighboring republic of Argentina, where he took part in the celebration of the centenary of Argentine independence. Moreover, it is not twenty years since the civil war of 1891, when party administrations were changed; and similar changes have occurred during the year which is near its close. Add to this that

our country celebrated the centenary of its independence at a time when a new administration which, a few weeks before, had no thought of coming into power, had taken over the government. Yet, in spite of all these delicate and anomalous circumstances, the country has gone on quietly, without the least sign of disturbance or disorder, keeping faithfully to the Constitution.

Amidst these uncommon difficulties the new President was unanimously chosen by all the various political parties as their candidate, and thus, without a competitor, he has reached the highest post in the republic. He is an old man now, and he is old in statescraft, for he has been active in Chilean politics for half a century, during which time he has been distinguished for patriotism and prudence. He was born in Santiago in 1835, and graduated as a lawyer in 1858. He was elected a representative to the Chilean Congress in 1861, and in 1872 was appointed to his first cabinet position, that of Minister of Finance. Under President Balmaceda he was Minister of the Interior, and as such signed the manifesto addressed to Jorge Montt, father of the late President, urging him to stir up the navy to a revolt against Balmaceda's tyranny and misgovernment. He has also served in the Chilean Senate, and is the author of several works on law.

The new President has outlined a liberal and non-partisan policy, which is summed up in a single phrase from his inauguration address: "The constitutional guarantees for every Chilean, whatever be his party affiliations." He intends to devote himself to developing the agricultural resources of the country, a task for which he is well fitted, for he has been President of the National Society of Agriculture for several years.

President Barros Luco has the confidence of the nation, for his moderation and good common sense are well known. Catholics and the Church expect from him an era of true liberty which will allow and foster throughout the republic a development at once sound and religious.

HE DICHOL

The Tokyo Imperial University

A correspondent, quoting the *Japan Press* of December 10, sends us some interesting figures drawn from the calendar for 1909-1910 of the Tokyo Imperial University. They afford striking confirmation of the contention made by Father Weig, S.V.D., in his letters from Japan, concerning the eagerness shown by the Japanese for advanced instruction.

"The number of students enrolled in the university lists is 5,649. The College of Law claims the largest number, with 2,146 students. The College of Medicine comes next, with 798. The College of Engineering and that of Agriculture follow, with 648 and 612 respectively. There are 416 students in the College of Literature and 164 in the College of Science. In the post-graduate department, or University Hall, there are 865 students, of which number 467 are studying subjects taught in the law courses. The university now numbers 9,408 living graduates, 679 out of the grand total of its graduates having died. The number of professors and lecturers forming its various faculties is given as 365, and the full professorial chairs established in its six constituent colleges total 182. The average age of the students registered in the college shows a slight decrease in the last five years, the present average ranging from 22 to 24.5 years. Similarly, a decrease is shown in the average age of graduates during this period; at present the average ranges from 25.3 to 27.5 years."

A M E R I C A

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An Unexpected Witness.

There is a remarkable vigor manifested of late by the friends of pure secular education in opposition to religion in schools subsidized by the State. One does not like to affirm that a concerted movement has been planned, yet there is a strange sameness in the agitation noted in Germany, Hungary, Italy, and other lands where religious instruction has hitherto held almost undisputed place in school programs of study. Following, as this movement does, the unhappy successes of the secularists in France, and the practically assured triumph of their cause in Portugal, it is high time for the friends of Christian education to be keenly alert to the need of active vigilance everywhere. When a Catholic lifts his voice in warning against the dangers of education without religion, his call is apt, alas! to pass unheeded, even by men of unquestioned integrity and fairness. In the judgment of many such, Catholics, unfortunately, are narrow and bigoted, and their views are pooh-poohed as reactionary.

One wonders whether the words of a witness of indubitable "broadness" will receive better welcome. In the current number of *Scribner's Magazine* there is a very readable article on "The Gateway to India." The author received his early education in Protestant Geneva and in Leipsic, he is a graduate of Harvard, he spent nine years in the Unitarian ministry, for two years he was European Editor of the very liberal *Forum*, and he is, at present, a welcome contributor to the leading secular magazines, *Price Collier*. This is what he has to say concerning secular education:

"The world wonders at the decadence of school-bidden France, where the boys are effeminized, the youths secularized, and the men sterilized, morally and patriotically; France with its police without power, its army without patriotism, and its people without influence; disorderly at home and cringing

abroad; a nation owing its autonomy even to the fact that it is serviceable as a buffer-state. When I write 'disorderly at home,' it is not the off-hand rhetoric of the hasty writer. . . . I am unorthodox, I might even be dubbed a heretic by the narrow, but I am bound to confess if ever a nation suffered from physical and moral dry-rot, as a direct result of secular education, it is France. . . . In France reverence has been knocked on the head and faith smothered in ridicule, and she has produced a school-bred Hooligan, in Paris, at any rate, whose lack of the human traits decency, honesty, gentleness, and manliness are unequalled outside of a menagerie. . . . Education without moral training is simply a diabolical misfortune. But the fallacy remains, and with it a terrible waste of human material, and an increase of that uneasy unhappiness, which is the curse of modern society."

Mr. Collier's statement "amazes" an editorial writer in the *New York World*, who, however, offers no proof of his questionable claim that "practically all who have read much and thought much hold France in the highest esteem, and still regard her as a leader of civilization." One may note, too, that he carefully ignores Mr. Collier's charge that France's decadence is due to the "diabolical misfortune" of secular education. We call the attention of the *World* writer to a fact that will be rather disconcerting to his rhetorical claptrap. On the very day his comment appeared, Associated Press dispatches told how, from the tribune of the French Chamber, the Minister of Justice justified the establishment of courts for juvenile offenders by dwelling upon the remarkable growth of juvenile criminality in France in recent years.

The Lone Patrolman

"In the brave days of old" the Romans erected a statue in the Forum to honor the hero, who all alone had faced the enemies of his country on the bridge over the Tiber while the structure was being hewed into the torrent behind him. Those were brave days indeed, but when one reads the picturesque and almost merry story of the modern Horatius in blue who all alone, and heedless of death, halted a thousand wild anarchists in their march through the streets of the great metropolis, one is tempted to think that those brave days still continue. Indeed may one not venture to say that this modern instance was even a more splendid act of heroism than that of the old Roman? To penetrate the very ranks of the enemy, to tear the red banner from the grasp of its bearer, and with levelled pistol to bar the further progress of the procession was an exhibition of daring of which it would be difficult to find a parallel.

It is true there was no actual bloodshed in this unequal encounter, though there seemed to be a menace of it for a moment when the guardian of the law stood with his grip on the throat of the chief offender, but that in no way detracts from the amazing courage of the man

who had every reason to surmise that all of his antagonists were armed with deadly weapons, and were ready to use them, and who could not have failed as he coolly and deliberately advanced towards them, to recall the bloody battles that anarchy was actually waging or had waged in the great cities of the world. But he neither quailed nor faltered. Happily he was of a race which, though itself a victim of injustice and oppression during long centuries, had by the help of the religion which it has always clung to as its dearest inheritance, implanted in the great body of its sons an ineradicable instinct of reverence for the law. To fight in its defence was for him a second nature even if it meant immediate death. Like a hero he accepted the task set for him and succeeded. He was safe only when the flying wedge of the police platoon which subsequently came on the scene swept the mob to the winds.

But while we admire the marvelous fearlessness of this defender of our property and our peace, the question naturally arises why should this officer of the law have been exposed to such a danger? Why should that flag of menace be flaunted in our streets; and above all why should individuals who occupy social and scholastic positions of distinction be permitted by their harangues or their writings to arouse in the hearts of "the disinherited of fortune" the fiercest passions of hatred and revenge? The merchants and manufacturers who stored on the docks in the harbor the tons of dynamite that shook New York to its centre, have been summoned before the court for trial. Why then should unhinged professors and vamping theorists be permitted to distribute their doctrinal dynamite to a mob of madmen to use it as fancy or passion may prompt? The guilty parties in these outbursts of anarchy, bloody or otherwise, are not the unfortunate wretches who have fled hither from other lands to escape the tyranny of poverty and oppression but the philosophical or academic anarchists, as they style themselves, who supply their dupes with fallacious reasons to rebel against all authority. And in the same connection, is it not in order to ask how it happens that whereas the slightest mention of religion which alone can save society from destruction is forbidden in our public schools, Ferrer schools should not only be tolerated but be praised and encouraged although the rankest doctrines of anarchy are made the constant subject of the teacher's instruction? Do we want New York to witness the horrors of Lisbon and Barcelona?

The Nun Who Committed Suicide

Last October when Portugal transformed itself into a hideous and ridiculous Republic, the news was flashed over the cables that a nun had leaped out of a window and was dashed to pieces on the pavement below. Everyone was shocked, and the inference was drawn by some that the heroic fortitude which was supposed to be indigenous to the cloister had failed in this instance. Mar-

tyrdom! yes; but panic-stricken suicide suggests that those Portuguese nuns were as weak as other mortals. The thought of the dreadful act was hastily dismissed from people's minds.

The real story of that tragedy has only now been told. It is embodied in a graphic account by Mr. McCullagh, who was then in Portugal and is, as far as we know, the only reliable description in English of those days of horror.

The nun in question was not a Portuguese but an Englishwoman, and from what we read of her must have been an unusually courageous, holy and lovable person. At the outbreak of the Revolution when the mob of ruffians, gathered from the worst slums of the city, and ready for all sorts of sacrilegious crime came swarming into the convent garden, she, to the amazement and almost consternation of the sisterhood, walked into the midst of the shouting and infuriated crowd and began gently to expostulate with them. She even offered wine and cigarettes to them. By her sweet persuasiveness she gradually quieted them down and finally induced them to withdraw. They went into the street abashed and ashamed of what they had been meditating, and as they turned back to look they saw the nuns thanking God for their deliverance and clinging to their heroic English sister with every demonstration of love and admiration,

But the nuns' joy was not of great duration. To the mob succeeded the military, who rudely hustled the terrified and weeping inmates of the convent not to the comparative protection of the jail, but to the unknown horrors of the arsenal where a rabble of soldiers awaited them. The prospect would have been terrible for any woman, but indescribably so for timid, shrinking religious who had lived so long secluded from the world. It was then that the heroine of a few hours before broke down. An awful terror possessed her, and the sisters, heart-broken like herself, saw with alarm that she was losing her mind. They tried to soothe her, but in vain. She was rapidly growing worse when the British Consul heard of it, and moved by sympathy for his unfortunate countrywoman, secured her release; the First Secretary taking her to live with himself and his wife in his own home. But the moment she found herself in absolute safety, her mind gave way completely. She fancied herself pursued by a mob of phantom sailors, and in a moment of supreme delirium fled through the window to escape. She was picked up tenderly by her friends and carried to the house; but she only saw in those who were caring for her the same terrible and pursuing foes.

It was finally discovered that the Superioress of the convent was hiding somewhere in the city. Search was made for her, and fortunately she was found and secretly carried to the bedside of her dying sister. Nothing more was needed. Reason immediately asserted itself at the sight of the beloved face of the Mother, but there was not the slightest recollection of the way the fatal injuries had been received. She was happy once again, and

sweetly and thankfully received the Last Sacraments, and with joy in her heart breathed her last, and went to heaven.

The wonder is that many of those holy nuns did not become raving maniacs in the midst of the atrocities to which they were subjected. Who can imagine the condition of mind of the inmates of another convent in that infamous city when at midnight a detachment of sailors from the fleet in the harbor stationed themselves before the house and poured thousands of bullets through the windows of the chapel; judging, as only apostate Catholics could, that the nuns would be probably there kneeling before the altar asking God to protect them. And to think of it! their fathers and brothers were in the city while this was going on! Hour after hour passed by as they crouched in the darkness of a porch to avoid the bullets, and no one came to their assistance. Then some one raised the cry that the house was on fire; and finally the door was battered in, and they found themselves in the grasp of the brutal sailors, who dragged them through the streets to the common jail.

When that terrified English nun leaped from the window it was to escape from what she fancied, and perhaps her mind was right just then, would be a worse fate than death. Suicide? She was a martyr, and her blood is on the Portuguese Republic; nor will all the waters of the Atlantic that beats against its shores ever wash it off.

Priests, Ministers and Politics

Some time ago Archbishop Langevin, of St. Boniface, took an opportunity of recommending good reading to his flock. He said that every family should take a good newspaper, and suggested as such the *Devoir* of Montreal, or the *Action Sociale* of Quebec. This recommendation excited the anger of the papers not recommended, and a news item was sent out and printed generally, stating that the Archbishop had forbidden in his diocese the reading of the *Presse*, the *Patrie*, the *Soleil* and the *Vigie*. This the Archbishop contradicted, as he had not uttered a word of prohibition. But the *Pays* returned to the charge, saying that as the journals recommended by the Archbishop are political journals opposed to the Liberal party, the recommendation of them was equivalently a condemnation of the Liberals and of Sir Wilfrid Laurier. It then strings together the usual platitudes about "putting the pulpit of truth at the service of a political party," "Using the Church as a tool of electoral propaganda," "Stepping down from an Archbishop's high position to become an electoral agent," etc.; and all this the Montreal *Daily Witness* quotes with high approbation.

It is wonderful what reverence such journals have for an Archbishop when they are going to knock him down. Mgr. Langevin is the lawful pastor of the flock of St. Boniface, and is the judge of what admonitions are good

for it. If he mistakes, his lawful superiors will set him right. Therefore we have no business to say anything concerning him. But we have this to say with regard to his critics. Why is it that Protestant ministers, unreprieved by them, may talk municipal, provincial, federal politics from their pulpits continually, while the Catholic priest or bishop must keep unbroken silence? Do they acknowledge the Catholic pulpit to be so much more sacred than the Protestant, that what is an ornament of the latter, defiles the former? Is it because the Catholic clergy usually do not view things as their critics do, and therefore must be denied the free speech which is the ministers' prerogative? Is it because Catholics hear the Church, while for Protestants the minister in his pulpit is often only a "Chimaera bombinans in vacuo"? Will the *Pays* or the *Daily Witness* tell us?

A Suggestion to American Catholics

Attention is often called to the splendid record made by the Catholics of Germany since the bitter days of the *Kulturkampf* forty years ago. Numerically not at all as important as the evangelical protestant body of the empire, the energetic lay leaders of the Catholic population, under the wise guidance of an excellent episcopate, have won for their coreligionists a respect and consideration probably never dreamed of in the dark day when the Iron Chancellor attempted to override them roughshod.

It is not difficult to trace the reason of the happy change. German Catholics have been taught to use in favor of their religion the powers of organization notable in their national character. Year after year the immense force inherent in united action has been brought home to them in the eloquent addresses of their leaders, and year after year we have witnessed the results in practical work following the enthusiasm which those leaders aroused. To-day there is scarcely a feature of Catholic life in that land which has not its well-organized, thoroughly practical society or union to safeguard its welfare and to promote its efficiency. Young and old, rich and poor, learned and unlearned, priests and laymen have been brought to perceive the advantages accruing from united effort to the one end, and best of all no zeal of individual self-glorification enters in to endanger the common purpose by the petty jealousies it begets.

An interesting example is to be noted in the German Chronicle of this issue. Reference is made, of course, to the report of the work done by the Central Information Bureau of the Catholic Press Association in meeting and answering the calumnies and misrepresentations published concerning the Catholic Church by anti-Catholic newspapers and reviews throughout the German Empire.

Surely there is in the brief recital which it gives a suggestion which should find favor among ourselves in America. We do not affirm, it may be noted, that the secular press of this country is hostile to the Church, or even that there is evidence of any widespread disposition

to reflect unfairly on our faith or religious practices. Yet no one will question the assertion that, wittingly or unwittingly on the part of responsible heads, there is no lack of misrepresentation of the Church in the newspaper and magazine literature of this country. Whatever be the motive inspiring it, not the least of the untold harm done by such writings is the putting back of the day when the ordinarily fairminded American will be induced to look into the Church's claims uninfected by the poisonous prejudices they arouse.

Here is opportunity indeed for a vigorous body like the Catholic Federation—opportunity of action that will count. Strong in numbers as is probably no other Catholic body in English-speaking lands, why should not its leaders take a leaf from the experience of the German Catholic national organization and effectively meet this need in Catholic development?

A BRIDGE FROM FROST TO FLOWERS

"The days begin to lengthen
And the cold begins to strengthen,"

But with hearts buoyed up by hope, we cast a prophetic look over the dreary landscape and the desolate garden, for visions of what is to be, bright and radiant visions, dance before us as we see in fancy the unsympathetic whiteness and the deathlike stillness of the flowerbeds give place to the blaze of color of incense-breathing blossoms. "In the spring." Then will the glorious transformation come.

"Alas for him who never sees
The light shine through his cypress trees,"

Who, with dull eye and chilled heart, feels no throb of exultation at the thought of the floral treasures into which the gentle breath of spring, instinct with life, is soon to breathe a soul. Callous, sordid, is he? Mayhap, a spiritless creature, crushed to earth. In either or any case, he deserves commiseration, for the heart that is not responsive to the beauties of the floral kingdom defrauds itself of some of the sweetest and most wholesome joys of living.

If the cheery crocus, the brilliant tulip and the less gaudy but more aristocratic hyacinth (not to speak of the rich golden glow of the narcissus) are to delight us as soon as the whisper of the south wind bids them arise from their long winter rest, it is because we thought of them when the garden was gay with the aster, or decked in the imperial splendor of the stately dahlia, or full of the promise of the autumn glory of the chrysanthemum. If we then had no care for the coming spring (improvident souls!), we can now but make firm resolves about what we shall do when September's fullness of garden growth warns us of the bleakness soon to come.

The thought that may now claim some of our attention is what shall be done to enhance the garden's attractiveness during the coming season. What will help to make it a thing of beauty upon which to feast our weary eyes when we turn aside for a few brief hours from the daily struggle with that heartless, lowminded thing called "business cares?" We all know the outcome of the baby show at which the committee for awarding the prizes consisted of the mothers who made the exhibits. Each charming little wriggler received just one vote and no more. So it is with flowers, for each has his favorites; but he is not so soul-centered on

one or two as to exclude triplets or even quadruplets from a due share of his regard and affection.

But, let us speak frankly (as we may, for we are just among ourselves) and say that our summer gardens betray a certain poverty that isn't wholly nor partially due to financial considerations; for it shows itself chiefly in the variety (or rather, the lack of variety) of floral decorations in the growing season. There is the geranium, for example, with its aromatic spiciness and its sturdy determination to live and thrive in spite of wind and weather. Some of its flowers are as delicate in coloring as the most poetic soul might crave; others are so positively garish that they could make no appeal except to the esthetic sense of a blanket Indian. And the glaring sameness of an unending succession of geranium beds is unrestful, if not painful, to the eye.

If you wish to light up a lawn or brighten a garden, why not try "painted ladies?" Have you seen them in all their gay hues? The florists and botanists, who conspire to leave us ordinary mortals in the dark about the mysteries of their calling dub them "*Gaillardia Lorenziana*," and under this disguise they catalogue them. But the old-fashioned name is easier to remember (and also easier to spell), and it does seem too appropriate to be ignored or laid aside. These particular "painted ladies" are not delicate, fussy, hard-to-please creatures. Early in March, give them a start in a seed-pan (which may be a cigar-box) in the greenhouse (which may be a window), and, when they have three or four little leaves, prick them out into other seed-pans, setting them a couple of inches apart. They will be ready for rapid and vigorous growth when they go into the garden in May; there you will allow fifteen inches between the plants for expansion. Why this early start? Simply that we may sooner enjoy their blossoms. Sown in the open ground, they grow well, but their blooming season comes later.

They are very free-flowering, sending up to a height of two feet their globe-shaped umbels, two inches across, borne well above the foliage, in a pleasing variety of garnet, red, orange, yellow and white. When the sting of frost is almost in the air, the prettiest specimens may be closely cut back and potted. They will quickly put forth new growth and a wealth of flowers, which will brighten the window on many a cheerless day. The younger plants should be thus selected for winter blooming. If one buys seeds of the ordinary "mixed colors," there is likely to be a less desirable preponderance of yellow and orange shades, while white, which is still a novelty, will not be present; but, mixed or separate, they are excellent bouquet material, for they last well. Have some "painted ladies" in your garden.

H. J. S.

LITERATURE

Songs of Syon. A Collection of Psalms, Hymns and Spiritual Songs, Set, for the Most Part, to Their Ancient Proper Tunes. Edited by the Rev. G. R. WOODWARD, M.D., author of the "*Cowley Carol Book*." Third edition, revised and enlarged. London: Schott & Co.

The appearance of the above volume, though heralded by no flourish of trumpets, calls for special notice. It is the third edition of a valuable book by one of the best living English authorities on Hymnology, and is so considerably revised and enlarged that it may be regarded as a new work. Let us at once extend our congratulations to the author, the Rev. G. R. Woodward, M.A., an earnest Anglican clergyman, who ends his Preface in the following touching words: "Lastly, the Editor asks the singers and readers of his '*Songs of Syon*,' of their charity, to remember him sometimes in

their prayers during his lifetime, and to bid for the repose of his soul after his death."

In all, there are over 500 tunes—harmonized in short vocal score—many of them with varied settings, and in a pitch suitable for the average choir. Quite a number of tunes appear here for the first time in any English collection. Mr. Woodward has, with rare acumen, rewritten verses to suit the exact measure of about fifty foreign melodies, which previously had been sadly mutilated by English editors, who did not scruple to hack and corrupt the music so as to fit the English sacred lyrics in vogue. With a few honorable exceptions, most of the editors of hymn books decline to be trammelled with uncommon metres, especially in the case of "double rhymes and feminine endings," and as a result some very beautiful foreign airs are barbarously treated. There is no need for Mr. Woodward to apologize for his substituted verses, because, though not very high class, they are exactly suitable for the metre required.

As regards the tunes in "Songs of Syon," they are comprehended under the heads of: Plain Song Melodies, mostly drawn from Old English pre-Reformation sources; Metrical Melodies of the thirteenth to sixteenth centuries (liturgical and extra-liturgical), Sequences, and some of secular provenance—all according to the ancient ecclesiastical modes; Lutheran Tunes, whether old Church Hymns metrically adapted or adaptations by the great Bach; Old English and Scotch Psalm Tunes; Old French Psalm Tunes and Canticles of the sixteenth century, and various compositions of different ages and countries.

It is particularly gratifying to find Mr. Woodward employing ancient harmonies for the ancient tunes, and in most cases he has adopted the proper model treatment. To harmonize a sixteenth century tune in the dress of a twentieth century composer would be an anachronism, reminding one of the painting of the royal Psalmist, David, playing on an iron grand pianoforte! Another agreeable feature is the retention of the admirable translations of John Mason Neale, exactly as written by that gifted translator, and not tinkered or tampered with, as has been done by latter-day English editors.

Catholic choirmasters and others will be glad to have the old Sarum (Salisbury) plain chant melodies for the various ecclesiastical seasons, and they will also welcome the settings from "Catholische Geistliche Gesänge" (Audermach, 1608). The beautiful *Corde Natus ex Parentis*, written by Prudentius, is set to a lovely melody taken from the Leofric "Collectarium," and the Uses of York and Hereford, and is also found in an Einsiedeln MS. of the twelfth century. It is strange, however, to find an Irish tune, composed by John Dowland and printed in 1597, adapted to a translation from the Greek "Ekaston ton upo sou genomenon." Equally strange is the adaptation from the German Volkslied, "Es war ein König van Thule." But Mr. Woodward explains his position thus: "If there be any persons who dislike the old practice of pressing secular tunes into the service of the Church, let them consider that, provided these tunes be of a suitable, devotional and ecclesiastical style, there is no solid ground for their objection."

Not many are aware that Thomas à Kempis, the author of the "Imitation of Christ," was a hymn writer, and hence the inclusion of some of his sacred songs will be appreciated. In particular we must call attention to the charming "Quisquis valet numerare," as translated by Dr. J. M. Neale, set to a melody with the words in a Karlsruhe MS. of the fifteenth century.

Some beautiful hymns are given for the Feast of the Annunciation (Lady Day), and the tunes are drawn from rare books of the seventeenth century. There is also given the

Sarum melody for "Ave Maria Stella" and "O Quam Glorifica" for the Feast of the Assumption.

Abbe Dugué's fine melody for "O Salutaris Hostia" is given, with Blew and Neale's translation commencing: "O Saving Victim, slain to bless." We also have the Spanish melody for "Tantum ergo Sacramentum," and the Sarum melody for "Pange Lingua Gloriosi."

Some of the Carols are very pretty, and not a few appear for the first time. "St. Joseph Meek and Mild," translated from St. Ephrem by Mr. Woodward, is set to an old English melody of the seventeenth century and harmonized by Edmund W. Goldsmith.

At the conclusion of the last hymn, "Jesu, Tibi Sit Gloria," Mr. Woodward feelingly implores God's mercy for the work on which he has labored so long: "Memento mei Domine, pro hoc; et parce mihi secundum multitudinem miserationum tuarum." I only hope that this zealous hymnologist may get the grace of conversion and that his honest striving for the light may soon result in his acceptance of Catholic dogma in its plenitude, as was vouchsafed to his poetic predecessors—Newman, Oakeley, Potter, Caswall, Faber, Bridgett, Collins, Manning, Anderton and Bittleston.

W. H. GRATTAN FLOOD.

The Life and Legend of the Lady St. Clare. Translated from the French version (1563) of BROTHER FRANCIS DUPUIS by CHARLOTTE BALFOUR, with an introduction by FATHER CUTHBERT, O.S.F.C. With 24 illustrations. New York: Longmans, Green & Co.

St. Clare of Assisi. By the Very Rev. LEOPOLD DE CHÉRANCÉ, O.S.F.C. Translated by R. F. O'CONNOR. New York: Benziger Brothers.

"My daughter, what wilt thou?" asked St. Francis, "the Poverello," one midnight nearly seven hundred years ago in Assisi, as the beautiful Lady Clare of the noble house of Scifi, knelt before the altar of Our Lady of the Angels. "God—the God of the Crib and of Calvary!" eagerly answered the postulant. Then she was shorn of her long tresses, clad in a robe of ashen gray, girt with a coarse cord, and, receiving a veil of black, left the altar the first Poor Clare. All who wish to know the story of the events that followed these heavenly nuptials should read one of the above biographies of St. Clare. The more attractive of the two volumes is a translation from the French of DuPuis, of the primitive legend attributed, though doubtfully, to Thomas of Celano, who wrote the life of St. Francis. Charlotte Balfour, who offers us the legend in an English dress, has admirably preserved the quaint simplicity of the original, and the numerous illustrations add greatly to the beauty of the book. Father de Chérancé, the French Franciscan, who is the author of the other life of St. Clare, has, of course, had to depend chiefly on the "Legend" for his facts, and the book in many respects is in the conventional life-of-saint style. If the blessed saints could always have as biographers devout scholars, who are also literary artists, the "general reader" of to-day would doubtless be taking more interest in hagiography. It was because St. Clare had learned so well from the father of her soul that the possession of wealth and the pride of place tend first to make men feel independent of God and then to be forgetful of Him, that she emphasized, by taking poverty for her portion and Christ for her spouse, the message St. Francis had for his day and generation. But the lesson is needed no less now, and many a pure and high-souled daughter of St. Clare is still teaching it. A few weeks ago, for instance, in the great Babel of the Middle West, two highly accomplished young ladies turned away from bright worldly prospects and renounced great possessions to become Poor Clares. It is well in an age of such wonderful

material triumphs as ours that the world should be forcibly reminded now and then that we cannot live by bread alone. Millions in this land give themselves without reserve to the pursuit of gain; then it is only fitting that here and there some generous soul should devote herself wholly within cloistered walls to the pursuit of holiness. The excesses of depravity, too, require a neutralizing poise; cities which abound in haunts of vice and self-indulgence should have at least a few abodes of prayer and penance. Through the Prophet Ezechiel God complained that he had sought in vain for one to stand in the gap before Him in favor of the land that He might not destroy it. St. Clare was such a one, for it was manifestly by her prayers and intercession that her dear Assisi escaped being taken and pillaged by the Saracens, so strong with God are the prayers of the just. Who can doubt that in our days, too, this nation is shielded from many a disaster by the unceasing supplications of all those holy maids who as "princesses of the blood" are leading, in God's courts, a life like St. Clare's, and by becoming "experts in prayer," make Him forget to be angry with a sin-stained world.

WALTER DWIGHT, S.J.

Xenophon's Anabasis. Books I-III. Edited with an Introduction, Notes, and Vocabulary, by MAURICE W. MATHER, Ph.D., and JOSEPH WILLIAM HEWITT, Ph.D. New York: American Book Company. Price \$1.50.

This latest contribution to the Smyth Greek Series for colleges and schools contains the text, with notes and vocabulary, of the first four books of the "Anabasis," together with an introduction on the expedition of the Ten Thousand Greeks, Xenophon's life, and the army of Cyrus. We have here an accurate presentation, not of all that might be said, but certainly of all that the student expects to be said by way of explaining the difficulties usually encountered in reading the "Anabasis." The explanatory notes are brief and comprehensive, and, best of all, they really explain. Also, frequent hints are given to aid the student in an idiomatic English translation. The vocabulary is complete for the first four books. A point has been made by the editors to indicate wherever possible the relationship of English and Latin words with words of Greek origin. Except for a few details, the text is based on a comparison of Marchant's edition with Gemoll's *editio maior*. The illustrations are numerous and aptly chosen. Just one or the other of these might be replaced in a second edition of this book by others exhibiting a trifle less of human nature. This point is of special importance in co-educational institutions. The entire make-up of this work is in the best style of the American Book Company.

JAMES A. KLEICT, S.J.

De qualitatibus sensibilibus: et in specie de coloribus et sonis. Auctore HUBERTO GRÜNDER, S.J., Lectore Metaphysicæ Specialis in Universitate Sancti Ludovici. St. Louis: B. Herder. Price 90 cents net.

This is a monograph on the object of the act of sensation. It discusses, particularly, those two things which are called, respectively, color and sound. Physics and metaphysics both ask: What is color? What is sound? Where is the color? Where is the sound? Metaphysics cannot run away from physics. Physics had better not run away from metaphysics. *Nihil est in intellectu quod non prius fuerit in sensu.* Metaphysics builds on sensible experience. Physics cannot go into building and become a scientific structure without metaphysics. It is important that metaphysics should take cognizance of the facts disclosed by experiment and of the working theories employed by thinking physics. Metaphysics has a very well settled basis. Physics is constantly making new disclosures; bringing in new material and advancing new working theories. It is the part of metaphysics

so to manage its wide-reaching terminology that the expression of what is *in intellectu* may, for the time being at least, cover the justifiable suspicions of physics as to the purely objective nature of that which in the representative, vital act is found to be *in sensu*. The monograph is an effort to present in its best light the neo-scholastic contention regarding the formal object of sense. The main line of controversy is on the territory of criteriology. The essay gives special attention to the difficulties met with on this ground, and is a welcome contribution.

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History of the Catholic Church in India. Vol. I. 32-1652 A. D. By the Rev. M. D'SÁ. Bombay: B. X. Furtado & Sons.

The names of the author and publisher of this paper-bound book of 241 pages, as well as the names of the place in which it is printed, all combine to cause surprise that it is written in English. However the Britishers own Bombay. It is a very welcome bit of history, for the happenings in that church, which the Apostle St. Thomas founded in the year of Our Lord 51, are little known to the rest of the world. The persecutions, the heresies, chiefly Nestorian, the philosophical aberrations, such as Buddhism, Taoism and what not else besides, and the stagnation or decay of its Oriental civilization have all contributed to make of India a reign of mystery. Hence we welcome anything in the way of light to dissipate the clouds, for although the Portuguese, who rediscovered and conquered those countries, have recorded many of the happenings there, both past and present, yet as they told the story in a language that few are familiar with, those contributions to history are sealed books to the rest of the world. Father D'Sá has lifted the veil at least to some extent. Modern Indianologists are working in the same direction, it is true, but from a different point of view. We regret that in this story of the Church of India we do not find more details of the notable things mentioned in the chronological table of events such as: "A. D. 883, King Alfred the Great sends alms to India;" "1295, Marco Polo speaks of the Nestorian Christians;" "1439, Pope Eugene IV sends envoys to Thomas, the illustrious Emperor of the Indians." Perhaps we may be gratified by more information in a subsequent edition.

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A work recently published by Rev. Edmund Hogan, S.J., "Onomasticon Gadelicum," is pronounced by the *New Ireland Review* the greatest monument of learning and industry issued from the Irish press since the publication of O'Donovan's "Annals of the Four Masters" in 1851. It is a dictionary of the names of Irish places, persons and tribes occurring in Irish books, manuscripts and archaeological journals, all indexed with reference to sources, critically examined and topographically identified. Its 100,000 entries embrace the whole range of published Irish literature and a large portion of the mass of Gaelic MSS. A system of contractions has reduced matter for ten volumes into one of convenient size. It is intended chiefly as a reference book for historians, antiquarians, Gaelic scholars and editors of Irish texts, and was compiled at the request of the Royal Irish Academy. Father Hogan was seventy years old when he assumed the task, and though he was engaged meanwhile in other literary work and by his duties as Fellow, professor and examiner of the Royal University, his eightieth year saw its completion. He is the author of some thirty works bearing on Irish history, biography, language and literature.

Those discriminating readers who admired the work of Lionel Johnson will be pleased to learn that Miss Louise Imogene Guiney is engaged in preparing a volume of the poet's unpublished essays. This, with an authoritative collection of Francis Thompson's essays, will brighten the advancing year.

ART

MOSAICS IN BASILICA OF SANTA MARIA
MAGGIORE.

A folio volume has just appeared (Friedrich Pustet, Rome) upon the ancient mosaics of the basilica of Santa Maria Maggiore, Rome. The printed page with its generous margins, as well as the many well-executed illustrations taken from photographs, leave nothing to be desired, while the text by P. Sisto Scaglia makes a most interesting and illuminating monograph upon these fourth century mosaics. Indeed the literary part of the work is so well done as to awaken a wish that it might be followed soon by a second chapter with an equally exhaustive elucidation of the thirteenth century mosaics of the apse of the church.

To the many who have visited Rome the beautiful basilica of Santa Maria Maggiore is of perennial interest, while the fame of the great temple built in honor of Our Lady is so widespread that all whose thoughts ever turn to Rome must be interested in what was probably the first church consecrated publicly to the Blessed Virgin in Rome. Though there are those who claim that honor for the church of Santa Maria Antiqua in the Forum.

The great church has been called by various titles: The Liberian Basilica, in honor of Pope Liberius, who dedicated it in 360; Our Lady of the Manger, from the relics of the holy Crib preserved there, and Our Lady of the Snow, to commemorate its miraculous origin. In answer to the prayers of a noble patrician of Rome and his wife, who desired to devote their fortune to the service of our Lady, they were told in a dream that the spot would be marked out where a church should be built. The next morning, August 5, 356, snow fell on the Esquiline Hill, and on that spot they erected this imposing basilica. This event is commemorated in the lessons of the Feast of Our Lady of the Snow, August 5, and in the church itself on that day, also, by a shower of white roses from the dome during High Mass.

In our day the church is usually known by the name of Santa Maria Maggiore, or St. Mary Major, from the fact that next to that of Loreto, it is the largest church in the world dedicated to our Lady.

After the time of Pope Liberius, the first mention of any restoration is during the pontificate of Pope Sixtus III, 432-440, and the interesting mosaic decorations, the object of our present study, date from his time. Those of the nave illustrate the history of Abraham and Jacob, Moses and Joshua, and there is some disagreement among connoisseurs as to their date, some placing it anterior to the time of Pope

Sixtus, even as long beforehand as during the lifetime of Pope Liberius; but the prime interest is in those which ornament the façade of the arch of the tribune, and these are without doubt of the date of Pope Sixtus, who erected the church in honor of the Mother of God soon after the great Council of Ephesus, where this great dogma was vindicated against the heresy of Nestorius. These mosaics are a glorification of the divine maternity of the Blessed Virgin.

Even in Imperial times mosaic made of cubes of marble was used in pavements, but Christians hardly began to use it to ornament their sepulchres until the end of the third century. Its adoption became much more general throughout the next century, though not for large spaces in buildings, rather for limited decoration. A few portraits in mosaic have been preserved.

In the fourth century, under Constantine, the art of mosaic in decoration developed a markedly religious and symbolic conception joined to the classical style then in vogue. The art of the mosaic, like the architecture of the basilica, in the fourth and for a part of the fifth century was of a style purely Roman. The grand edifices with their large wall spaces demanded for decoration something more splendid than the fresco painting then in its decadence, something more in harmony with the brilliant marbles surrounding them. The colored glass used in the mosaics of this period when the gold was not too lavishly used produced a marvellously beautiful effect.

The decadence in this art of mosaic decoration from that of the purely classical style came partly from a too great yielding to Byzantine influence, but was, due also in some degree to a lack of initiative on the part of the people, paralyzed by the misery caused by the coming upon them of Alaric. Ravenna, under the Gothic King, Theodoric, developed an Oriental type of art of great splendor.

The mosaics which are the subject of the present study keep the pure Roman tradition, though of the same period as that of the splendid mosaics of Ravenna, perhaps even of an earlier date. They belong to a separate school of their own, untouched by any influence from the Orient. The whole story is told quite differently from that usually seen in religious art.

In the first scene—the Annunciation—the Blessed Virgin, dressed in royal apparel and with a crown upon her head, and seated on a throne, has as companions four angels who appear to be conversing with her (this is in harmony with the tradition that throughout her childhood Mary was fed daily by angels), while another angel is seen coming to her from the skies, the Angel of the Annunciation of course. A dove is just above her head. A fifth angel

on the right is represented as talking to St. Joseph, who stands near a temple, marking, as it were, a second scene in the series.

In the Presentation of the Infant Jesus in the Temple, His blessed mother appears again dressed in regal robes, while the Divine Child carries keys in His hands, and His halo is surmounted by a cross. Two angels stand behind Mary, and St. Joseph comes forward to meet her, indicating St. Simeon, who advances rapidly. His hands are covered with a cloth, appropriate to one adoring, or one demanding a favor, or receiving something from a superior.

Nothing in this scene suggests merely parents carrying out a duty in obedience to law, but rather the appearance of a king receiving the homage of his subjects. At the extreme right is shown the façade of a temple before which are four doves, two white and two black.

After the scene of the Magi before Herod comes that of the Adoration of the Wise Men, and there is no known tradition to which the treatment of this theme can be ascribed. Jesus, the young Child, dressed in royal robes, is seated on a magnificent throne, with four angels behind Him. The Magi, in the same strange Eastern costume that they wore in the scene before Herod, bring their gifts, while the star that led them here gleams above the nimbus of Our Lord.

Two women are seated, one on each side of the throne. They are sometimes interpreted symbolically, as representing the two Churches, the Jewish and the Gentile, bound together by Christ into one Church, while others consider them as personifying the cities of Jerusalem and Bethlehem. A more general interpretation, however, is that the one in queenly raiment on Our Lord's right is no other than His Blessed Mother. The explanation of the other solemn figure, in grave attire, is not so simple. It is supposed by some authorities to be the prophetess Anna; by others, the Cumean Sibyl who foretold the coming of Our Lord.

Besides these many interesting points brought out by our author in the pages of his book, his summing up has several suggestions in interpretation of special interest. Clear is it, he says, that the subjects of these mosaic decorations carry out clearly what tradition tells us, that the restoration of the basilica, with its artistic adornment was in fulfilment of a vow made by Pope Sixtus III to celebrate fitly the dogma of the divine motherhood of Mary and the victory of the Church over the Nestorian heresy. The sublime dignity and exquisite purity of the Blessed Virgin and the divine origin of her Son are here admirably expressed in art.

Our attention is called also to one strange omission in these series of mosaic pictures

which might be easily overlooked—that the birth of Christ is never represented. Is not the explanation of that the fact that in a chapel near the high altar was a representation of the Manger at Bethlehem?—an inscription belonging to the eighth century, “Sancta Maria ad Praesepe,” is still preserved there—therefore any further representation of the subject in this church was superfluous. Another interesting point dwelt upon by the author is that the expression of the faces in this whole series of mosaics has nothing of the galvanized fixed look so characteristic of the Byzantine style as seen in the famous mosaics of Ravenna.

J. G. ROBINS.

EDUCATION

The *Alumni Weekly* of Yale contains a communication from a recent graduate of that institution, in which the writer gives his view on “working through college”:

“As such lives go at college, I think I have been lucky. Agreeable and profitable work, the best jobs have fallen to my share, and yet I know that I have been scarred.

“And this is the wound that has left the scar:

“It’s the lonesomeness that gnaws. A fellow working himself through hasn’t the time to develop a social list. About all he can do is work and study. * * * You may say * * * college isn’t a place primarily to make friends. No; but after a particularly hard, wearisome week, with some big bills hovering over one, work not going particularly well—one instinctively stretches his hand out in the dark some Saturday evening. It is pleasant to feel a response. Thank God, there is a letter from home!”

Commenting on the letter, a writer in the *New York Times* draws two conclusions, both being fair and extremely pertinent. “First, it should be constantly repeated that only those exceptionally qualified should try to work through college,” and it affirms the necessary exceptional qualifications to be forethought, good health, definite purpose and appreciation of what life at a large college really is. Secondly, it insists there should be a return to the old fundamental ideas of what a college is for. “So long,” it affirms, quite to the point, “as the undergraduate body holds the strictly academic part of college inferior to athletics and social honors, so long will our colleges turn out their annual quota of scarred young men.”

The State Bank Commissioner of Massachusetts, in his annual report to the Legislature of that Commonwealth, recommends the establishment of school savings banks. His purpose is, of course, that pupils may be encouraged to form the habit

of saving and early learn the profitable lesson of thrifty ways. His plan is to have the State organize such an institution in schools; the children then to be privileged to deposit amounts from one cent upwards. The money thus accruing, according to the scheme proposed, will be turned over to regular savings banks by the school officer in charge in each instance.

Attention has been lately directed to the success achieved by the convent schools in Ireland, notwithstanding their meagre resources. Well-endowed schools might well be proud of the record made at the last term’s examinations of the South Presentation Convent of Cork. Out of eleven candidates at the “Intermediates,” ten passed with more than ordinary credit, and of three candidates at University College, two secured first-class scholarships. This convent is the Mother House of the congregation founded in 1740 by the saintly Nano Nagle.

That enormous sums are saved to the public treasury by the devoted sacrifices which Catholics make, in order to assure the religious training of their children, is a fact often called to our attention. As an evidence of the unfairness displayed in dealing with Catholics in the United States no statement of the fact can lay claim to novelty. Yet it is well to renew that statement from time to time, as occasion arises, if only that we may have on record the data supporting it. There has just been made public the report of the State School Commissioner of Ohio for 1910. It shows that the expenditures of the State from all sources for school purposes prove the cost per capita of the year’s education in the public schools to have been \$32.46. Statistics at hand go to show that the number of children receiving their educational training in Catholic schools in Ohio number 100,000. It is easy to recognize how large a total would be added to the expenditures of the State schools were these pupils to be among the number now being trained there at the average per capita of \$32.46. This, it may be added, involves sums expended directly for educational work. It does not take into account the great outlay for school property, buildings, etc. Meantime we Catholics pay our taxes to maintain a school system of which conscience forbids us to make any use.

Another is added to the growing list of Boards of Education opposed to the maintenance of fraternities and sororities among the students of high school grade. The Rochester, New York, Board of Education has ordered such societies abolished in the high schools of that city on the ground that they “promote exclusive and undemocratic

distinctions, fix premature and artificial social standards, detract seriously from the regular work of the school, stimulate extravagant habits and involve a burdensome expense.” The Rochester fraternities have been in existence for thirty-one years, a sufficiently long experience on which to base judgment regarding their influence in the schools.

SOCIOLOGY

Dr. Séverin Icard of Paris has just published a book: “La constatation des décès dans les hôpitaux.” He says, according to the Belgian *Bien Public*, that the doctors never trouble themselves about certifying the fact of death. This is done by the first nurse who comes along, and then the body is carried to the slabs and cut open, should the officials be curious to know the cause of the patient’s illness. In other words, patients are treated like rabbits on which experiments have been made. If there be no reason to do this, the attendant, to save time, will often begin to prepare for burial unfortunate wretches in their agony.

Dr. Icard states that he has seen an infant laid out for autopsy whose heart was beating two hours after it had been declared dead. No attention is paid in such matters to the requirements of the law, and he judges that ten per cent. of the deaths take place under the operators’ knives. His remedy for such butchery is simple, an injection of strychnine or the piercing of the heart with a needle. The remedy seems no better than the evil.

Such things as these coming up from time to time, for this is not the first manifestation of the horrors of the laicised hospital, shows the price France pays for the expulsion of the religious.

The returns for the year ended June 30, 1910, show that the number of immigrants rose to over a million, having been below this figure since 1907 and having reached it only in that year and the two preceding years. Poles numbered 128,348; Hebrews, 84,960, and Russians, 17,294, making up nearly a quarter of the total. It is probable that most of the Poles and Russians registered were Jews, consequently these constituted the largest number of immigrants according to race. There were 192,673 Southern Italians and 30,780 Italians of the north. Immigration from England and Scotland grows steadily, reaching their highest numbers in the period under review, viz.: English, 53,498, and Scotch, 24,612. It would be interesting to know how many of these came direct and how many through Canada. Judging from the numbers for the last six months of 1910, the English and Scotch immigration will be even greater for the current fiscal year. Irish immigration was below the average

of the general increase. Keeping the proportion of last year, it should have been 43,000, while it was actually only 38,382.

The occupations of the twenty-six Anarchists tried for conspiring against the life of the Emperor of Japan were as follows: Farmers, 4; gardener, 1; poultry-man, 1; Buddhist priests, 3; physician, 1; merchants, 2; machinists, 2; tinsmith, 1; metal engraver, 1; journalist, 1; compositor, 1; clerk, 1; hospital attendant, 1; no occupation, 4. The head of the conspiracy, Denjiro Kotuku, was described as an author, and there was one woman. As regards their ages, 12 were between 20 and 30; 11 between 30 and 40; 2 between 40 and 50, a physician and a priest, and the eldest, 53, was of no occupation. One cannot draw any certain conclusion from these data, representing; as they do, a single case, but as far as they indicate anything, they show that Anarchism touches every class and all ages in Japan, and is probably as serious a danger there as in Europe.

ECONOMICS

The Monthly Summary published by the Department of Commerce shows that throughout the Pacific States trade improved considerably during 1910. This is especially noticeable in the port of San Francisco. In that of Portland there was a considerable falling off in exports of wheat and flour, and the same is true of Tacoma. In Seattle there was a falling off in the Alaska trade. The chief general increase for the whole Pacific region was in lumber. This is most noticeable in the imports into San Francisco and Southern California, and seems to indicate considerable activity in building. The receipts of wine at San Francisco increased nearly 15 per cent., to about 13 million gallons. The shipments of oranges and lemons from Southern California during November were 704 carloads. In November, 1909, they were 447 carloads, and in 1908, 451. The passenger service by sea between Los Angeles, San Francisco and Puget Sound has been developed greatly. The Harvard and the Yale, lately plying between New York and Boston, are making the trip from San Francisco to San Pedro regularly in 18 hours, the railway time being about 15 hours. The Pacific Coast Co.'s steamers take 24 hours, but give this advantage, that they carry passengers to Puget Sound without change, while those by the Harvard and Yale have to change in San Francisco to inferior vessels.

For some time Belgian steel castings have been selling in Sheffield at three-quarters of the English factory prices. Several explanations were suggested, namely: dumping, *i. e.*, selling surplus product at cost or

less in a foreign market; greater productivity, and therefore the power to sell at a smaller profit; better machinery, and therefore more economical production, and cheaper and better materials. The London *Times* sent an expert to investigate the matter. He reports that of the alleged reasons only the last has any influence, and that it is insufficient to account for the lower price. This he says is due to the greater production of the Belgian workman. Moulding there is generally piece-work, and the moulder earns seven to eight shillings a day without overworking himself. The trades-unions forbid piece-work in England and discourage all workmen from doing more than a minimum day's work. He acknowledges that there have been abuses in the piece-work method, but points out that the present system has its abuses also. He thinks the remedy is to be found in a judicious combination of the two systems. The problem is to find the way to this judicious combination.

ECCLESIASTICAL ITEMS

Under the patronage of the local branches of the American Federation of Catholic Society, the First Archdiocesan Congress of Boston, was held on the afternoon and evening of Jan 29, in Symphony Hall. Archbishop O'Connell's presence at both sessions and particularly his speech in the evening, aroused great enthusiasm. So great was the attendance in the evening that Horticultural Hall was secured for the overflow, and even then thousands were unable to gain admission. The speakers and the topics included the following:

Henry V. Cunningham, "The Independence of the Holy See;" Patrick M. Keating, "The Church and Labor;" Dr. Francis J. Barnes, "Freedom of Education: A Heritage to be Safeguarded;" Francis A. Campbell, clerk of the Superior Court, "What the Church Has Done for Law;" Dr. Thomas F. Harrington, "What the Church Has Done for Medicine;" Jeremiah E. Burke, assistant superintendent of public schools, "The Great German Federation Movement." Also the following represented different nationalities: The Marquis Bouthillier-Savigny for the French; Henry Wessling of Roxbury, president of the Archdiocesan Board of the Federation, the German; Dr. John A. Cecconi, Italian, and a Polish delegate for his countrymen.

The delegates to the Congress included representatives from every parish in the Archdiocese, fraternal, social and religious organizations affiliated with the Federation, racial societies and women's associations.

A signal honor, says the *Catholic Universe* of London, has been conferred upon the

Capuchin Franciscan Order by the selection of the Very Rev. Father Anselm Keneally, Definitor General of the Order, to preside over the Archiepiscopal See of Simla, India.

The ceremony of consecration was performed on New Year's day by his Eminence Cardinal Gotti, O.C.D., Prefect of the Sacred Congregation of the Propaganda, in the church of the Urban College of the Propaganda, Rome. His Grace, the Most Rev. Dr. Bourne, Archbishop of Westminster, and the Most Rev. Dr. Jaquet, O.F.M., were the assistant consecrators.

The Archdiocese of Simla, for which Archbishop Keneally is destined, was founded last year by Pius X. Its first Archbishop was born in South Wales forty-six years ago, and is a distinguished preacher, lecturer and writer. He was one of the originators of the Francis Bacon Society, a Catholic philosophic circle, and was the first Franciscan Friar to be enrolled a member of the Oxford Union.

The elevation of "Father Anselm," the name by which he has been known in religion, says *Rome*, will be welcomed by hosts of friends in England, where he has worked all his life until two years ago, and in Rome, where he has filled the office of Definitor of his Order since then. Simla will have a most kind and fatherly Archbishop, and, what is perhaps of even greater importance, it starts out on its metropolitan history with an English speaking prelate at its head. It has been placed perpetually under the administration of the Capuchins, and there can be no doubt but that it is destined to become the nucleus of a flourishing Catholic community.

A great cathedral, St. Mary's, has been for many years in course of construction in Sydney, Australia, and the work on it is now rapidly progressing. His Eminence, Cardinal Moran, expresses the hope that when the edifice is completed the Eucharist Congress will be held in Sydney. The story of the difficulties encountered since its foundation is told in the *Sydney Freeman's Journal* for December 15.

When Father Therry laid the foundation-stone of St. Mary's, religious persecution was rampant. Not only were priests refused admission to Australia, but Catholic convicts were compelled, under penalty, to attend the Protestant services. Father Therry gradually overcame all the difficulties which beset him, but in 1865 the building was reduced to ashes. Still he was not disheartened, and the work of rebuilding was begun on the old site, which had been sanctified by the traditions of the faithful. While the Cathedral was in course of erection Father Therry built a small wooden church dedicated to St. Joseph, where he celebrated Mass during the

week. On Sundays Mass was celebrated under the shade of a large tree, because the church was too small to accommodate the congregation. Hence there is not a single tradition of the Church in Australia but clusters round St. Mary's Cathedral. The work has been carried on for ninety years, and all recognize that the Cathedral will be worthy of Australia and worthy of the faith which it represents.

When Archbishop Polding blessed the foundation-stone for new St. Mary's in 1868 he had to confess that the clouds looked heavy, and seemed charged with the lightning of hostility to the Church. He was in no way disheartened, and went on full of courage and hope, and though he did not live to witness the dedication of the Cathedral, yet the work was carried on unceasingly by his worthy successor, Archbishop Vaughan, who had the consolation to see the temporary roof on the Cathedral and to celebrate Mass on its sanctuary. Even in its present state, the Cathedral is the noblest building in Australia. A distinguished architect, a Protestant, declared that in its present state the Cathedral was the most perfect gem of architecture that Australia possessed.

SCIENCE

CURVED PHOTOGRAPHIC PLATES.

As an ordinary photographic plate is a plane surface, its edges are farther from the optical centre of the lens than is its middle. The consequence is that it is impossible in principle to obtain perfect definition all over the plate. To obviate this defect Professor E. C. Pickering, Director of the Harvard College Observatory, says in his Circular No. 161 that he experimented with spherical plates. As his ordinary plane plates, 8 by 10 inches, needed a central depression of only 0.8 millimetre or $1/32$ of an inch, in his telescope to render them spherical, several methods suggested themselves, such as (1) placing a perfect spherical surface behind the plate and exhausting the air between the two, (2) drawing back the plate with a moist disk of leather, (3) bending the plate by pressing a metallic point against its front, which, however, would cast a shadow upon the plate and deprive it of its central part, (4) pressing the plate against a lens-shaped glass disk, (5) pasting the centre of the plate against a concave metallic surface. The first-mentioned method, however, was the best.

The results were highly satisfactory. But along with this improvement come the questions yet to be decided as to whether the plates are to be measured in the plane or in the spherical shape, and whether this successive bending and relaxing of the plates introduces errors of its own.

WILLIAM F. RIGGE, S.J.

It has long been a point of dispute amongst electrical engineers whether or not the switching off and on of electric bulbs might not have a damaging effect upon the filament of the lamps. A series of tests has been inaugurated in the electrical engineering laboratories of Liverpool, in which lamps have been switched off for ten seconds, then on, the process being repeated automatically at intervals of one minute. The results up to date are interesting. The effects of the switching do not seem to be of a serious character, as the lamps which have been glowing continuously have given out as readily as those which have been subjected to the continuous switching off and on. Further results are looked for.

Impregnating fluids, so the German Imperial Postal Department reports, materially prolong the life of telegraph poles. When treated with zinc chloride, the life time of the pole is some 12 years; with copper sulphate 14; with corrosive sublimate 17, and with tar oil 22 years. The cost of treatment, however, runs in the inverse order. Zinc chloride costs \$1.00 per cubic meter application, copper sulphate 88 cents, corrosive sublimate 78 cents, and tar oil 70 cents.

A catalogue, recently issued by the Bureau of Steam Engineering of the United States Navy, of all the wireless telegraph stations in commercial use registers 1520 such stations, 700 of which are located on shore. Those belonging to the navies of other nations are excluded. Of these stations, 88 are located on the Atlantic and Gulf coasts, 51 on the Pacific coast, 48 on the Great Lakes, and in Alaska 16, with three in the interior of the United States. Three hundred and thirty-four naval vessels and 821 merchant vessels are equipped with wireless outfits.

A. Berthond, discussing the statement of Prof. Ostwald regarding the possibility of superheating a solid, that is, raising its temperature above the melting point without melting it, insists that the professor's opinion contradicts the generally accepted theory which assigns retardation in this change of state to capillary forces. According to this theory, if solidification, in the absence of foreign matter, fails to manifest itself at the fusion temperature, this is attributable to the very large surface of the very small particles initially solidified when compared with their volume. An increase of free energy is therefore postulated for their formation. The addition of a particle of the solid substances to the liquid induces the transformation otherwise spontaneously impossible. The reason, says Berthond, is capillarity, the liquid resulting from fusion

wetting the solid. The conclusion is that superheating can take place only when the solid is not wetted by the liquid.

F. TONDORF, S.J.

OBITUARY

The Right Rev. Thomas Bonacum, for twenty-three years Bishop of the diocese of Lincoln, Nebraska, died in his home in that city, February 4. Bishop Bonacum was born in the County Tipperary, on January 29, 1847. His preparatory studies were made in the schools of his native country, where, too, he began his immediate preparation for the priesthood. Completing his theology in Germany, he was ordained a priest in 1870, and entering the archdiocese of St. Louis he was first charged with the pastoral care of the flourishing little Catholic community of Monroe City. Archbishop Kenrick called him to St. Louis in 1881, and entrusted him with the organization of the Holy Name Parish in that city. In 1884 he filled the post of advisory theologian to his Bishop during the sessions of the Third Plenary Council of the United States at Baltimore. In August, 1887, the new diocese of Lincoln was detached from the Omaha jurisdiction and shortly thereafter Father Bonacum was named first Bishop of the newly created see. He was consecrated in St. Louis, November 30, 1887, and immediately entered upon the responsibilities of a trying charge. Bishop Bonacum's long though stormy administration brought him the happiness most prized by a zealous churchman. He saw his charge grow from almost nothing to one of the important dioceses in the trans-Missouri valley.

The Right Rev. Monsignor Edward S. Fitzgerald, Pastor of the Church of Our Lady of the Rosary, Holyoke, Mass., and one of the most widely known and best beloved priests in New England, died in that city on January 30. Only six weeks before, on December 19, he celebrated the silver jubilee of his priesthood, and on that occasion the Holy Father bestowed upon him the title of Monsignore and appointed him a prelate of the Papal household. In the letter conferring the honor, His Holiness commends him for "prudent religious zeal and holiness of life in the discharge of his pastoral duties," and proclaims him "worthy of all praise for his illustrious services in the Church." His loss will be sincerely felt, especially by his parishioners and by his many friends throughout the city and elsewhere. Monsignor Fitzgerald was fifty-two years of age.

Right Rev. Dr. Lyster, Bishop of Ac-honry, died January 17 in London, from the effects of an operation which he under-

went on returning from the Continent. Born 1850 in Athlone, he was educated in the local diocesan college and in Maynooth, where he made a distinguished theological course. At thirty he was appointed Professor at the Athlone establishment, and, later, of the diocesan college, Sligo, and in 1888 he was consecrated Bishop of Achonry. He was distinguished for gentleness of character and zeal for church building and the adornment proper to God's house. His oratorical powers and versatility of accomplishments made him much sought after as a preacher in Ireland and Great Britain. His remains were conveyed to Ballagh-dereen, where, after an all night vigil of his people before the altar, he was solemnly laid to rest.

PERSONAL

Count Albert Apponyi, formerly Minister of Education and Worship in the Hungarian Cabinet and one time President of that kingdom's House of Representatives in the Hungarian Parliament, arrived in New York, February 7. He journeys hither on the combined invitation of the Civic Federation and of the New York Peace Society, and under the auspices of these two bodies he will lecture in Carnegie Hall, February 15, on "Some Practical Difficulties of the Peace Problem in Europe." Count Apponyi is one of Europe's most celebrated statesmen to-day, and he is an orator of international repute. He speaks English perfectly.

The distinguished visitor, who for forty years has held a very prominent place in the Hungarian Parliament, and who is also hereditary member of the House of Magnates, is head of one of Europe's oldest families, its record running back more than a thousand years. His energetic fight against the Radical Civil Marriage bill, some time ago introduced in Hungary's Parliament, won for him the undying gratitude of his Catholic fellow-countrymen.

In connection with the recent silver jubilee of the Rev. John T. Whelan and the Rev. William A. Reardon, of the Baltimore archdiocese, an editorial in the Baltimore *Sun* bears the following striking testimony to the efficiency of both of these worthy priests:

In speaking of the Rev. John T. Whelan, pastor of the Church of St. Mary Star of the Sea, Cardinal Gibbons made a remarkable statement in that church on Sunday. Father Whelan, he said, was worth five hundred policemen in South Baltimore. He meant by this that the teaching and influence of this good priest was a more efficient agency for public peace and quiet than the strong arm of five hundred officers of the law would be. No one who is ac-

quainted with the work that Father Whelan has done in that part of Baltimore, where he ministers to a great congregation, can doubt the strict accuracy of the Cardinal's statement. The personality of Father Whelan—his piety, his force of character and entire surrender to the service of his fellowmen—has accomplished the results alluded to in so striking a way by the Cardinal. Yesterday Father Whelan celebrated his twenty-fifth anniversary as a priest, and his people gave testimony to their love for him.

The same day the Rev. William A. Reardon, pastor of St. Peter's Catholic Church, in West Baltimore, a classmate of Father Whelan, also celebrated the twenty-fifth anniversary of his ordination to the priesthood. This celebration was also the occasion for a striking manifestation of the love and gratitude of his people, whom he has served faithfully with all his power. Under his pastorate his church has prospered and grown. Like Father Whelan, he also received every substantial evidence at the celebration of the devotion of his people.

The third volume of Prince Bismarck's memoirs will not be issued during the lifetime of the present emperor. The manuscript of the work is in England, and contains the Prince's own narrative of all the circumstances of the closing year of the reign of old Emperor William, and of the hundred days' reign of Frederic, with a frank account of his own enforced resignation of the chancellorship. Prince Bismarck was prevented from publishing any of these stories by the present Emperor, who ordered him in the most peremptory terms to desist from any further revelation of secrets of state and from disclosures affecting the crown or the government. This followed an embarrassing revelation by Bismarck of some secret understanding of Germany with Russia injurious to the interests of Austria.

LETTER TO THE EDITOR

BOSTON, FEBRUARY 2, 1911.

To the Editor of AMERICA:

To the great regret of a large and ever increasing audience, the eight lectures just given here in the Lowell Institute Course, by Dr. Jesse Benedict Carter, Director of the American School of Classical Studies in Rome, have come to a close. Dr. Carter has attracted the best that Boston has to offer intellectually, and it does not fall to the lot of many speakers to awaken such intense enthusiasm as that brought out by this most brilliant lecturer. It is not surprising that more people than Huntington Hall can hold, seated or standing, wished to attend these lectures.

Dr. Carter knows his subject through and through and his fund of knowledge is

apparently inexhaustible; but though he has read much, he has meditated more. His subject, "The Religious Life of the Romans from the Foundation of the City until the Death of Gregory the Great," he has treated with such sympathetic insight that he transports his hearers under his guidance into the very inner as well as the outer life of the people whose story he is telling. He so enters into the lives of these early people that he is able to make their viewpoint his own, and really seems to understand at first hand why and how they believed as they did. He shows conclusively how religion has always been an integral part of man's development, and he traces its course sympathetically and understandingly, how it is ever from the same need in man's spiritual life. Thus he brings out the explanation of Animism, the belief of the early Roman people, then the rise of the spirit of patriotism, followed by that of individualism, and from that man's interest in the salvation of his soul; then on through the religion of Mithras, and the various philosophies. Then comes the rise of Christianity and the conflict between that and the forces of paganism, showing later the difficulties in the reconciliation of all that was valuable in Pagan culture with the Christian spirit.

Perhaps no characteristic of Dr. Carter's is more valuable than that of the vitality he gives to the persons he describes. With a masterly touch, which is at the same time full of charm, he makes the great men of antiquity living personages in our midst. Julian the Apostate (whom he sketches with rare skill and sympathy), St. Ambrose, St. Augustine (whom he loves as well as admires), St. Benedict, and then the culminating figure of the great St. Gregory, are not pictures only of celebrated men in history, but become men of flesh and blood like ourselves.

To many of the audience, brought up in a Puritan atmosphere, and perhaps more among them in an environment where even the Puritanism has become enfeebled, and who have hardly in all their lives given a thought to these sublime characters, these great figures in history as well as forceful Saints in the Church, realizing ever so faintly, if at all, how much they owe to them for saving and carrying on Christianity, one wonders what will be the outcome of such an awakening. There is but one logical answer, but, alas! most people are not logical.

Dr. Carter himself, a member of the Protestant Episcopal Church, has a most reverent spirit, an abiding faith in supernatural truth, and studying so lovingly and understandingly these mighty upholders of the Catholic Church, logically he should be one of her most loyal sons.

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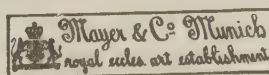
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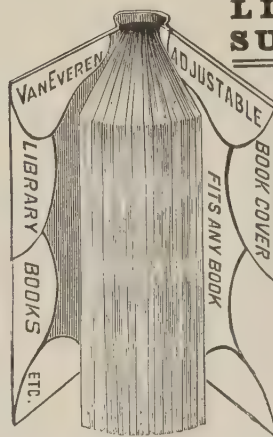
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ANNOUNCEMENT

In connection with the movement inaugurated by the New York State Historical Society to erect a memorial in honor of the discoverer of Lake George, Father Isaac Jogues, it has been deemed advisable to reprint the brief notice of his life which has already appeared as one of the monographs of the "Pioneer Priests of North America," by the Reverend Thomas J. Campbell, S.J.

This reprint, with emendations and additions will consist of about 55 pages, with nine full-page illustrations. Aside from its historical value, it will be of particular interest to the pilgrims, who, during the summer, journey to the scene of the martyr's death at Auriesville on the Mohawk.

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CHRONICLE

Count Apponyi in Washington.—An unusual spectacle was witnessed in the House of Representatives, Washington, February 9. By special invitation Count Albert Apponyi, once Speaker of the Hungarian House of Representatives and to-day a distinguished member of that body, addressed from Speaker Cannon's rostrum, the lower branch of the American Congress. The Speaker presented the visitor, who, in his brief remarks, declared he brought a message of greeting to "the representatives of the New World from a representative of the Old World." His message was an appeal for assistance to do away with the hateful legacy of hatred and war and antagonism between men who ought to be brethren. The House took a recess of fifteen minutes to permit of the exercises. Count Apponyi was warmly greeted when he appeared in the chamber and frequently was interrupted with applause during his remarks. When he had finished speaking the Count held an informal reception, all of the members of the House filing by and shaking hands. The courtesy of the Senate was also extended to the Hungarian Statesman, who occupied a seat beside Vice-President Sherman during a brief period of that day's session.

United States Senate.—The Senate Committee on Post Offices and Post Roads adopted an amendment to the postoffice appropriation bill to increase the second-class rates on advertising matter in periodicals. The rate of postage on periodicals is fixed at one cent a

pound for the first 4,000 pounds of each issue. On all above that weight, the rate will be one cent a pound for the reading matter and four cents a pound for the advertising pages. All fraternal, scientific, patriotic and educational publications, however, get the one-cent-a-pound rate and are permitted to carry advertising. The Postmaster-General believes this amendment will be approved by the House and estimates that it will increase the postal revenues by about \$5,000,000 a year. The purpose of carrying the first 4,000 pounds of all periodicals at the old rate of one cent a pound is to save from any possible hardship the smaller magazines which may be struggling for existence. That this change in magazine postage will meet with opposition from the great popular magazines is, of course, to be expected. All dwelling houses and places of business must have suitable mail boxes after June 30.

Republican Outlook in the Senate.—In all likelihood the Senate of the next Congress will consist of 50 Republicans and 42 Democrats, a Republican majority of 8. Included in the number of Republicans are 11 Senators who have allied themselves more or less with the Insurgent element of the party. In reality there will be only 39 regular Republicans, so that the 11 Insurgents will hold the balance of power. One feature of the changed situation in the Senate will be the increasing importance of the committee assignments of the Insurgent Senators. By the death or retirement of Republican Senators, the chairmanship of important committees will, following the seniority rule, fall to the insurgent wing

of the party. The regular Republicans will rule the caucus, but it is not probable that any attempt will be made to disturb the seniority rule. By this concession the regular element hopes that the line of separation between them and the Insurgents will become less distinct.

House of Representatives.—Aided by a few Republicans, who declined to be bound by the party caucus, the Democrats of the House voted down the Republican caucus bill to maintain the membership at 391, as at present, and then passed the original Crumpacker bill, fixing the membership at 433, under the census of 1910. With Arizona and New Mexico admitted to Statehood, with one representative each, the total will be 435. There is little doubt that the Senate will accept the decision of the House.

Civil Service in Philippines.—During the last fiscal year an increase is noted of 679 persons, or eleven per cent., in the number taking the civil examination for places in the Philippines. This is due almost entirely to the number of Filipinos examined in English. Up to December, 1903, the maximum number of Filipinos examined in English in any year was ninety-one. During the last fiscal year the number was 4,516. A little more than eighty per cent. of the local appointees were Filipinos.

Seaport at Montauk Point.—The Long Island Railroad, now a part of the great Pennsylvania System, has bought 160 acres of land, including one and a half miles of water front on Fort Pond, Montauk, at the eastern end of Long Island. The property thus acquired will be improved so as to provide terminal facilities and piers of extra length for modern vessels of the largest type, that may use Montauk Point as a terminal for ocean voyages. The drawings call for five piers, each 1,000 feet long, 125 feet wide and 300 feet apart, permitting two of the largest liners to dock at once, a thing impossible at the Chelsea piers in Manhattan, because of the wide beam of the Cunard and White Star ships. Each pier is to have two tracks, and passengers, mails and freight may be transferred from the liners to Manhattan without change of cars.

Canada.—The Imperialist journals continue to denounce the Reciprocity agreement. Amongst railway men, whose interests, more than any other, it is supposed to affect, the consensus of opinion is against it; but there are exceptions. Sir Donald Mann of the Canadian Northern does not perceive in it the dangers his partner, Sir William Mackenzie, sees so clearly. Sir Thomas Shaughnessy and Mr. William Whyte of the Canadian Pacific are strongly opposed to it. Lord Strathcona, on the other hand, is noncommittal. But, it must be remembered, his official position as High Commissioner in England forbids too open an expression of

opinion. The Nationalists seem divided. The *Devoir* appears inclined to support it, while the *Action Sociale* is against it on account of the exhaustion of Quebec pulpwood forests, which it fears would be its consequence. But apparently all this opposition will amount to nothing, and the agreement will pass Parliament by a party vote. —Canon Scott of the Church of England in Quebec preached a vigorous sermon against the agreement, which he holds to be most displeasing to God. He has not been called to account, as far as we can learn, for degrading his pulpit, coming down from his high station to mix in politics, etc. But then, he is an Episcopalian minister, not a Catholic priest.

Great Britain.—The King's speech at the opening of Parliament gave no idea of the Government's action. It merely alluded in most general terms to two measures, House of Lords reform and insurance against unemployment. Unionist papers speak bravely of meeting the measures of the Government with a detailed measure of reform to be sent down from the Lords to the Commons before the Government Bill can be discussed there. It is hard to believe that such a useless plan is really entertained and a complete surrender may be expected, which will be justified to the more vigorous Unionists as a sacrifice demanded by loyalty lest the coronation be disturbed.—The Unionists are persuaded that the Reciprocity agreement is the beginning of the end for the Empire. One enthusiast thinks this can be held together by means of postage stamps, if each colony or dominion will put on its own issue the words: "Part of the British Empire," and "Imperial Postage," instead of "Canadian" or "New Zealand," etc. But the public seems awakening to the fact that Imperial unity calls for something more than sentiment, though it does not seem inclined to give that something more. Indeed, nothing strikes outsiders more than the amazing indifference with which the nation and the Conservative leaders regard the tremendous crises confronting them. It reminds one almost of Charles X setting out to hunt with the storm of revolution bursting over his head.—The Bishop of London is in difficulties with his Chancellor, Dr. Tristram. A lady, who had obtained her decree through the benignity of the judge, stepped from the divorce court into a London church and was married. There was an outcry, and it appeared that the marriage license had been issued by Dr. Tristram in his own name. The Bishop, compelled by public opinion to act, ordered this practice to be given up and forbade the issue of licenses to divorced persons without his permission. Dr. Tristram reminded him that he had himself suggested the practice as a means of avoiding the unpleasantness of being mixed up with such licenses, and added that as a judge of the ecclesiastical court he had the same initiative and the same responsibility as a judge of the royal court. The latter cannot be dictated to by the King, and he will not be dictated to by the bishop. Un-

less, therefore, the bishop desists from his pretensions, he will take legal steps to establish his position.

Ireland.—A recent article by Mr. Redmond points to the conclusion that the Home Rule measure will be so framed as to fit into a future Federal system or "Home Rule All-Round." He shows that the Federal idea dates from 1832, when O'Connell deemed it preferable to Repeal and that Parnell accepted it on three several occasions. Ireland, however, must come first; for her "it is a matter of life and death, and she cannot wait." He defines Home Rule as an Irish Parliament with an executive responsible to it, charged with the management of Irish land, education, local government, transit, labor, industries, taxation for local purposes, law and justice, police, etc., leaving to the Imperial Parliament, in which Ireland would be represented, control of Army, Navy, Customs, Excise, Imperial Taxation, foreign affairs, etc., and such overriding authority as she has over the colonies.—The Nationalist members, who had hitherto abstained from fiscal divisions in which Ireland was not directly concerned, voted with the Government against the Unionist amendment to the King's speech asserting the Protectionist policy and condemning Canadian Reciprocity with the United States.—Mr. T. M. Healy has won his petition to nullify the election of Mr. Hazleton, his successful opponent in North Louth. Mr. Hazleton's attorney consented to have the election declared void, without offering defence, but Mr. Healy insisted on presenting the evidences of illegality. A new election will be necessary. Mr. Hazleton had been returned for Galway without opposition.—The Parliamentary Fund Committee, of which Bishop O'Donnell of Raphoe is Chairman, has issued an appeal for 1911. The heavy expenses of the late elections have exhausted the resources of the Party, and the necessity of active organization and registration in Ireland and of prosecuting a vigorous Home Rule campaign in England will continue to entail heavy expense. The excellent position of the Home Rule cause should stimulate Nationalist sympathizers at this critical moment to strengthen the hands of the Party that has achieved it. Mr. M. J. Ryan has made a similar appeal in the United States.

Portuguese Melange.—The Little Sisters of the Poor, who had remained unmolested in their refuge of Campolide, Lisbon, where they cared for 329 aged poor of both sexes, were ordered to retire on January 19 and give place to lay attendants. The religious, who were chiefly of British or French nationality and owed their safety to that fact, left Portugal at once for France or England. The Government has intimated to the former Sister Superior of the Academy of the Sacred Heart of Mary in Vizeu, that she and her religious are forbidden to undertake any kind of teaching. Dr. Carlos Fortes has published a brochure on the bubonic plague, whose existence in Oporto is admitted, and urges the

Provisional Government to take energetic measures to combat it. A certain Armando Porphyrio Rodrigues has been named assistant receiver of customs. His fitness is undeniable, for his only former employment was that of orderly's helper in the English hospital at Lisbon. He was one of those heroes who went to the artillery barracks and threatened to shoot the imprisoned priests. The Government has assured Italy that every effort will be made to bring to justice those who desecrated the Italian national church of Our Lady of Loreto. It has also informed the proprietors of the independent and monarchist newspapers whose offices were wrecked and whose employees were robbed by a mob, that it cannot be answerable for the consequences if they attempt to resume business. A Portuguese newspaper friendly to the existing government, has begun in its columns a sort of correspondence course in the manufacture and use of dynamite bombs; the articles are fully illustrated. On January 13, *A Palavra*, of Oporto, was warned, under penalty of immediate suppression, to moderate its comments on the Provisional Government. On the following day, it published the fact and quoted from a Republican organ, *O Diario da Tarde*, an editorial on public affairs: "Instead of protecting ourselves and promulgating laws of a nature at once constitutional and administrative and for the preservation of order, we entangle ourselves in questions of a social or economic nature or affecting private rights, all of which a constitutional convention could handle better without risk of the disturbances which have lessened our prestige in the eyes of the foreigner, who spies upon our actions and intentions. And all this could be remedied, as much as is possible to man, if reason rather than passion were to act in the fulness of its creative and disciplinary power." It then adds in its own name: "This which a Republican sheet boldly affirms, we have said and repeated. We do not attack the Republic; we attack its mistakes. We provoke nobody; we express our own views which evidently cannot be pleasing to everybody."

The Congo State.—When proposing the year's budget for the Congo State, Colonial Minister Renkin, addressing the Chamber of Belgian Deputies, took occasion to congratulate the nation on the remarkable success attending the first year's experiment in the new manner of government of that colony. He declared that no difficulty had arisen in securing free labor in the plantations; the villages had increased in number, and the rubber harvest would be gathered without trouble. Payment of taxes in money and not in labor, said the Minister, had proved quite satisfactory. The "open door" policy had been an excellent incentive to trade, and already many foreign firms had opened establishments in the territory. Among these some American industries were represented.

"The Renacimiento" Libel Case.—The Supreme Court of the Philippine Islands has denied a writ of error

to Theodore Kalaw and Martin Ocampo, formerly editor and manager, respectively, of the Manila *Renacimiento*, who were convicted of having criminally libeled the American commissioner, Dean C. Worcester. A bond, however, was accepted staying the prison sentences, pending an appeal to the United States.

The Flushing Fortifications.—The excitement is unabated about Holland's scheme of coast defenses and the press is anxiously keeping before the public the fact that the neutrality of Belgium has been fixed by three treaties concluded at London as far back as April 19, 1839. The first two treaties were signed by five powers, Great Britain, Austria, France Prussia and Russia on the one side and by the Netherlands on the other. In the third treaty which guarantees the neutrality the Government of the Netherlands is not a party. It was concluded by the five Powers and Belgium.

Alsace-Lorraine.—The tone of the debate in the German Reichstag about the constitution for the lost provinces has produced a painful impression in France. In spite of the efforts of the Imperial Chancellor and of the Secretary of State it is thought that while the deputies from Alsace-Lorraine ask for the ordinary rights of constitutional government they are threatened with conditions more alarming than those of the present régime. They consider that instead of being treated with generosity they are not even going to receive justice. Such is the French view.

Germany.—In the Budget Commission of the Reichstag the Minister of War explained the demands laid down in this year's bill regarding the army. He noted that the increase asked for in the number of men was but 10,825, a number evidently pointing not so much to an increase in the enrollment of the forces of the standing army, as to a contingent needed to fill vacancies and to meet new needs arising from changes in the arms and tactics recently introduced. The Minister explained that the present purpose was to keep the effective strength of the peace forces at 515,321 privates and non-commissioned officers. All parties seemed ready to accept the proposals of the Minister, even the representative of the Social-Democrats speaking in a patriotic strain. The question of disarmament naturally arose, and the representatives of the Progressive People's party insisted that Germany should not show itself less ready than other nations to consider the proposition. The delegate of the Centre argued in similar strain. The Minister of War in his reply was emphatic in the claim that the geographical position of the empire made clear the need of a strong force to defend its territory.—In the Committee of the Reichstag, now considering the proposed constitution for Alsace-Lorraine, a motion was presented by the representative of the Centre to grant to the

Reichslande three votes in the Bundesrath and to create of the two provinces an independent State in the empire. State Secretary for Home Affairs Delbrück refused to accept the suggestion, and declared that the passing of the motion would endanger the entire bill granting a constitution. The Government proposals, it appears, do not provide for representation of Alsace-Lorraine in the Bundesrath or Imperial Senate with voting power; they do allow the provinces representation by a Commissioner, who will be privileged to speak on matters touching their interests. The plan is much the same as that followed in the United States Territories, which are represented in Congress by a delegate, who has the right to speak but not to vote. Notwithstanding Delbrück's emphatic protest the amendment proposed by the Centre passed with a decisive majority.

The incidents connected with the first reading of the budget bill in the Reichstag illustrate present discord in Germany. The debate was opened by representatives of the Conservative and Centre parties, who spoke in an extremely conciliatory strain. Then came the leaders of the Liberal sections, and it is not comforting to recall how their inflammatory speeches speedily aroused the bitterest party strife. Count Praschma, a member of the Centre, who ordinarily stands well with his colleagues of every shade of political opinion, pleaded with the angry debaters to forget petty interests, to stand united for religion and the monarchy, and to work together to eliminate the dangers threatened by their discordant strife. His pleading was in vain, and his warning words were received with mockingly derisive shouts by those to whom they were addressed.

There is a particularly sad significance in the fact noted in the Reichstag's reports of the present session. Sectarian hate, once a supreme influence in the men opposed to the Centre party, and an influence unfortunately never fully set aside during the last forty years, is again prominently active among the members of parliament. Owing to its presence the Prussian Government has been induced to heed the clamors of the Liberals and to change front in regard to the little understood and much misrepresented anti-Modernist oath which forms the subject of a recent pontifical communication.

Austria-Hungary.—On February 8, Emperor Francis Joseph left Vienna for the Hungarian Capital. It was the intention of the monarch to so time his visit to Budapest as to be able to preside at the opening of parliament earlier in the year, but, it will be remembered, illness interfered with his plans and Archduke Francis Ferdinand represented him on that occasion. The aged Emperor's health is still worrying his physicians and, because of their directions, his Majesty has requested that the usual festivities prepared by his loyal Hungarians on the occasion of his visit to that kingdom be dispensed with. The Emperor will spend a month in Hungary.

QUESTIONS OF THE DAY

Important Discovery of Vatican Archives

The broad mind and big heart of Leo XIII, led him, in January, 1881, to throw open to the learned of the wide world the rich treasures of the Vatican archives. From that time, with feverish energy, representatives of all the nations have been working this truly inexhaustible mine, and an unceasing store of data helpful in the world's search for historical truth has since flowed out of the quiet workrooms of the Vatican library.

Those who are particularly interested in the history of the Middle Ages found sources of surpassing value in the line of records preserved in this great centre of Catholic administration. Of first importance among these was the unbroken succession of volumes containing the Papal Registers in their different series. In his brief "Manuductio," 1884, out of print to-day, G. Palmieri inventoried more than two thousand of these volumes of the largest size, mostly in small and much abbreviated script, pertaining to but one of these series. Privy Councilor Kehr, whose skill in such work is well known, with his assistants, devoted more than four months of severe labor, merely to run through fifteen hundred of these volumes to verify as far as possible some ancient Papal records which had gone astray.

These Pontifical Registers, one need not say, are most valuable sources of historical information. As official books of the Chancery they contain copies of documents sent out from that department of the Papal Government, of which only a fraction have been preserved either in the original or in the records of the latter development of the incidents regarding which they were written. What wonder is it that scholars have shown the deepest concern in their regard, have sought to determine their value as original sources, to critically establish their authenticity,—what wonder one of the greatest problems to-day facing those investigating into Pontifical records is that revolving about these same Registers.

The bulk of these Registers go back only to the year 1198, to the beginning of the Pontificate of Innocent III. To be sure, in the previous centuries the Pontifical administration must have kept similar Registers, and entered in them copies of important correspondence. The Registers antedating 1198, however, seem to have been lost; and scholars of the first rank, such as G. B. de Rossi, Th. V. Sickel, F. Ehrle, have concerned themselves with the question of their disappearance. Only from the time of Gregory I, do some small fragments remain in transcript, out of which Paul Ewald attempted a reconstruction of the Register of that Pontificate. From the time of John VIII a small remnant has been recognized in a copy dating from the Eleventh Century. Erich Caspar proved this, too, to be a transcript and not a mere summary (Neues Archiv 36, 1910-1911). From

Gregory VII, there was a well known collection of letters, which for sixty years back has been the occasion of frequent and keen inquiry among specialists, and which in consequence has originated a host of special problems and involves a special literature of its own.

The contention was practically unanimous that this collection contains only a summary of that Pontiff's correspondence, that it is the private work of someone not connected with the Pontifical Chancery office, and that it stands in need of the closest scrutiny, since it is partial, arbitrary, and not at all complete.

My colleague, the Rev. William P. Peitz, S.J., after an exhaustive investigation of the Vatican library, has come to an entirely different judgment; one diametrically opposed to the views just described. A detailed statement of the proofs he advances to establish his judgment will, in May 1911, be laid before the Imperial Academy of Sciences in Vienna. A volume embodying this statement is just now passing through the press, and will appear in the report of the sessions of the Academy, (Vol 165). This work may be obtained in separate form from the publishers, Gerolds' Sohn, of Vienna.

Through investigations made by him, Father Peitz claims to have found proof that we actually possess in the second volume of the so-called Vatican Registers of the Pontifical Archives in the Vatican library, the original Registry of the Pontifical Chancery, marking an uninterrupted record of the reign of Gregory VII, 1073-1085. We possess, therefore, an opportunity to inquire directly into the history of that Pontifical administration, and we are led to recognize that a large number of the opinions concerning that era hitherto admitted to be practically certain, stand greatly in need of revision. The Register of Gregory VII, takes on accordingly, a value entirely *sui generis*; it stands as an official Chancery book of a time whose influence is unique in the period through all the centuries before it and for one hundred and fifty years after it. The Register of Gregory VII in a word, as a result of Father Peitz's investigations, is found to be one of the greatest treasures in the Vatican Archives.

Following this result, further study led my colleague to a number of other new conclusions. The history of the latter years of the reign of Pope Gregory VII must, in a number of its phases, be entirely rewritten. To quote one example. It is false, that Gregory, after his liberation by the Norman Robert was compelled to follow the latter to Salerno, never again to see Rome, and to die in exile. That saintly Pontiff was in Rome as late as 1084, when he held a synod in the Lateran Basilica and excommunicated anew King Henry IV and his following. It may be mentioned in passing, that those parts of the Register which, up to this have been questioned, or without further ado rejected as forgeries, hereafter will possess claims to unconditional authenticity. Moreover it has been made possible, in a whole series of in-

cidents, to show the accepted chronology to be in error, and to set it right.

The element of chief moment, it must be remarked, in the research work of my colleague, is the success attending his efforts to discover the writer of the Registry. This is no other than the Pontifical Notary, from whose hand have come to us a number of most important original papers of the time of Gregory VII. The name of this notary is Rainer. From a paleographic standpoint the Register of Gregory VII, assumes from this fact, another and very special significance.

We find in it a certain sample of hand-writing of fixed date, whose changing form we can follow step by step through almost twelve years, and we are thus enabled to observe in concrete example the development of a particular script in the matter of the formation of small letters; and only a specialist in archivism can appreciate the difficulty involved in fixing the date of these same small letters. Moreover, this latter discovery enables us to collate different examples of script from the same hand and their small letters, and thus not only revise, but oftentimes correct our views regarding the change of hands in manuscripts.

To illustrate this, a large number of facsimile half-tone plates, which show every one of Father Peitz's steps in the investigations he made, are given. These contain numerous examples of writing taken from the Register, as well as from original documents written by Rainer. Finally, there have resulted from Father Peitz's labors, new and unsuspected disclosures regarding the Pontifical Chancery, its organization, its manner of transacting business, and its history, alike helpful to the knowledge and understanding of the ancient Pontifical Registry system. Father Peitz, either by personal search or through correspondence, has managed to trace the numerous transcripts which have been made of this Gregorian Register, and a carefully prepared and orderly index of all of them is the result.

Connected with the researches involved in Father Peitz's labors thus far described, there entered another singularly profitable and momentous investigation. Since the publication, in 1885, of the work of Father H. Denifle, at the time himself the Archivist of the Holy See, it has been taken for granted that the huge Registry books belonging to the Pontificate of Innocent III in the early part of the Thirteenth Century, are to be deemed mere copies of the original, and by no means the original Chancery books themselves. In his purpose to test, by proof and counter-proof, the judgment at which he had arrived from the handwriting of Gregory's Notary, in the case of other Registers and of other undoubted transcripts, Father Peitz was led to a new examination of the Registers of Innocent III. The result was, a firm conviction that Denifle's opinion was false; that all the deductions which a tireless following up of research work has built upon Denifle's assumption lacked foundation; and finally, that the Vatican Registers

of Innocent III, and Honorius III are original documents; in fact, they are the original official Chancery books faithfully kept in the Chancery offices of these two Popes.

I trust my attempt to sketch the importance of the results of Father Peitz's labors will not prove entirely lacking in interest to the readers of AMERICA. A fuller explanation of the whole matter, as well as a complete discussion of the problems involved will, in a short time, be at the disposal of all in the records of the Vienna Academy, which I have mentioned above.

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Defections from the Church

The Nicolaites set the example. One of those seven men, "full of the Holy Ghost and wisdom," whom the Apostles raised to the office of deacon, was so far from being faithful to the trust placed in him as a "man of good reputation," that he faltered and fell away, leading with him those admiring friends who had joined him rather than the Church and pinned their faith to him instead of accepting and clinging to the "Faith once delivered to the saints." Then and there rose the Nicolaites, namely, those who cast their lot with Nicolas, one of the first deacons, and the first to give his name as the distinctive badge to those who found the Church, though but just established by her Divine Founder, too small and narrow, possibly too old-fashioned, for their advanced thought, taste and aspirations. Nicolas dropped into the grave and his Nicolaites disappeared from the scene; but others came after him and copied or touched up his work, as others came after them and walked in similar ways. In all ages of the Church we find defections.

With regard to other countries and remote times, we might very possibly ruminate to our great advantage, for the causes or occasions of defection have been reproduced time and again in the history of mankind in its relations to religion; but a study of the subject at home will, perhaps, be just as profitable, just as informing. It may help to arouse us from that blissful state of false security into which some might chance to fall on account of the exceptional conditions in which we find ourselves. In other words, instead of spending too much time in self-congratulation on our relative standing in the United States, it might be well to study whence have come the losses which we have undoubtedly sustained; for their causes or occasions may still exist, in some measure at least, and to know them is the first step towards counteracting them or providing against their baleful influence.

"It is hard to live among icebergs and not become chilled," said that sunny student of human nature, Father Frederick W. Faber. And only too often our early Catholic immigrants found themselves in surroundings that were distinctly unfavorable to their spiritual welfare.

If the American colonies indulged in little open and violent persecution, their laws discriminated against Catholics by doubling their taxes, as in Maryland, after the Protestants had gained the upper hand, or by disqualifying them for giving testimony in a court of justice as in Virginia, or by excluding them from all share in the government as in Massachusetts. But, leaving aside any downright injustice arising from mistaken or misdirected zeal, the very atmosphere was distinctly non-Catholic when not anti-Catholic.

We, who are accustomed to see the cross reverently placed on Protestant houses of worship, find it hard to comprehend the spirit of that other good and zealous Protestant, Governor John Endicott, who, considering the cross a "relic of antichrist and a popish symbol," cut it out of the British flag. Scattered here and there through the colonies, the Catholic immigrants, either individuals or families, were simply swallowed up in the body of the population, so that, owing to their small number and the many obstacles to the practice of their religion, there remained, after a generation or two, only the tell-tale surname or some little family keepsake to indicate the spiritual affiliation of the immigrant. Names distinctly "Catholic," yet borne by ardent Protestants, crop out even in Revolutionary times.

New England is the American cradle of the free public school, but it was of such a type that to identify it with its modern representative is an impossibility. In the early days, religion was much more than a matter of Sunday observance; it entered into the everyday life of the people, and therefore held a prominent place in their schools. While this was greatly to the credit of the New Englanders, it was not without its hardships for the Church, for the religion that was taught was not the Catholic religion and Catholic schools did not exist. One of the reasons for banishing religious teaching from the public schools was the protest of Catholics against receiving non-Catholic religious instruction in them. In the absence of Catholic schools, the Protestant schools produced, as a matter of course, an impression upon the Catholic pupils which was intensified as the years passed by. So true is it that the formative period is the most important in the life of man! The exigencies of courtesy, neighborliness and charity ceased to answer to their names and eventually disappeared in the mists of the prevailing Protestantism.

The immigrants, whether Catholic or Protestant, were much richer in energy and industry than in goods and chattels; but as the Protestants constituted the immense majority, they were from the outset in a better position to undertake philanthropic work. One of the first forms of this work was providing for the maintenance of orphans and waifs. Here too the Church suffered, for the prevailing Protestant spirit imparted its sentiments to so-called public charities, the result being that Catholic children were not only housed, fed and clothed, but also perseveringly indoctrinated with the tenets of an

utterly different religion. Many of these children were sent to the western States where they were adopted into Protestant families. Who can undertake to reckon the loss to the Church which this proceeding entailed?

The healthy spiritual life of the Church depends to a degree that can hardly be expressed in words upon a priesthood, sufficiently numerous, well-informed, acquainted with the language, government, laws and spirit of the country, and therefore capable of advising and leading the faithful. How sadly has the Church been handicapped! Need we wonder that the shepherdless sheep who looked up and were not fed finally sought other pastures? The circuit rider was a familiar figure, while the priest was seen at rare intervals, if he was seen at all. As a class, the Anglican clergy of Virginia and Maryland do not seem to have stood very high in the popular esteem, for, though they received their income from the public revenues and therefore were in a certain sense, royal officials, their fondness for fast horses, strong drink and gambling did not do much to increase respect for the royal authority.

Few regrets were heard from the people, therefore, when they ceased to be salaried by the civil power. But, as if to complete the humiliation of the Catholics, who had been taxed to support those preachers, certain priests of disorderly life fled from the restraints of Europe and continued in America that career which had made Europe too uncomfortable for them. Some disgraced religion by their private lives; others, sinking deeper into the mire of iniquity, sought to gain name and fame by taking the rostrum against the Church and her doctrines. The prevailing ignorance among Protestants of all that concerned the Church made the way easy for these clerical vilifiers who reaped a rich harvest. They have gone and their works have followed them; but the harm that they did to rightminded Protestants and to the Catholic cause still remains in its effects.

Authority of any kind always partakes of the nature of a sword. It may not be positively exercised and yet it may be obeyed; it may be enforced against the recalcitrant to their very considerable discomfort; and it may be so used as to hurt the wielder more than any other. Something of this last kind has now and then happened in the United States when there was question of providing incumbents for important administrative positions with which the good of the souls was inseparably connected. Granting that only a foggy mind will mix up in hopeless confusion revealed doctrine with faulty administration of spiritual or temporal concerns, it is unhappily too true that there have been such foggy minds and they have jumbled together things so different, the result being that estrangement from the Church has followed close upon the heels of unseemly squabbles about the exercise of authority or the maintenance of vested rights.

Perhaps the greatest difficulty with which the Church has had to contend in the United States is the immense

diversity of races and tongues that are represented among her children. While the body of Catholic Truth remains one and the same for all Catholics, each country has its peculiar local customs and observances which are cherished by its children. Sometimes these pious practices are shared by people of various nationalities; again, they may be known and loved in but a single country. Where many nationalities are pretty evenly represented in a district, it may be feasible to combine them into one parish, which will eventually assume a homogeneous form; but as it is not easy to mix oil and water, so two nationalities differing widely in traditions, taste and temperament, cannot be combined as halves of the whole, if they be about evenly divided. The centrifugal force (or whatever else one may be pleased to call it) will always be ready to act. "It is better to sit in the corner of a housetop" alone than in a whole house where harmony is sought from such elements of discord. Religious indifference and disgust for exercises of piety have been the outcome of such ill-advised attempts to square the circle.

In a word, these conclusions, which were reached by the keen intellect of the illustrious Bishop John England, of Charleston, S. C., still stand unshaken. There is, however, this notable difference: The Church of to-day is far better equipped for the struggle with irreligion and lack of religion than it was when he, almost unaided, bore the brunt of the battle in the Carolinas. The problems that he recognized have not ceased to exist. His great soul chafed as if in chains at the sight of what might be done could he dispose of the means. We may profit by his discernment.

H. J. SWIFT, S.J.

Socialism in Sweden

One evening last November, a torchlight procession in which many thousands took part, directed its steps through the streets of Stockholm towards the residence of the leader of the Socialistic Party, Mr. Branting, and saluted him with wild hurrahs. It was the fiftieth anniversary of the foundation of the association. In reply the address made to them by Mr. Branting expressed the hope that socialism would continue its conquests in the land of the Swedes. Is there any likelihood of a realization of his hopes; and are the conditions in Sweden favorable for the development of socialistic ideas?

When we consider the rapidity of the socialistic movement between 1880 and 1890, there can be no doubt that the answer must be in the affirmative. Heretofore the Swedes were devoted to agriculture, or to its allied industries, and knew little of the demands of the working classes. However, when the protective tariff was introduced by the politicians of the country, an economic revolution ensued. A great number of new industries were organized; manufactories and workshops were established and the workingmen began to form unions of various kinds. Finally in a congress held in Stockholm in 1889, the Socialist Party of Sweden was founded.

Year by year its membership increased until in 1908 it reached the figure,—a considerable one for Sweden,—of 162,391.

To what should we attribute this rapid growth? According to Forsburg in an article which he contributed to the *Svensks Teidskrift*, it was due to the discontent aroused among the Swedish workingmen, more pronounced and more general in Sweden than elsewhere, which shows itself in a very marked manner by the extraordinary character of Swedish emigration. There are several things to account for it; for instance the high cost of living in articles of primary necessity; the abnormal rise in rents, and, according to Mr. Forsberg, it is due to a peculiarity in Swedish character. They desire to shine; to rise in the world, and to indulge their spirit of independence and their passion for foreign travel, which may be a sort of remnant of the spirit of the Vikings of former times.

Whatever may be the cause, this discontent shows itself in a very striking fashion, not only in their desire to emigrate, but also in the kind of troubles which are disturbing Swedish industry at the present moment. More than anywhere else, the labor agitation in Sweden is serious and widespread. It holds the record for the extent of a general strike. They won that distinction in 1909. It is true that other countries had the experience of general strikes, as for example Livonia and Finland during the years of revolution, 1905-6; but at Riga, as at Helsingfors, the movement was directed against foreign governments; in Livonia it was against the German proprietors, and in Finland against the Russian bureaucracy. But they were more political than social. In Sweden, on the contrary, the general strike was essentially social in its character. Its purpose was to establish the preponderance of the socialistic movement and to shatter the power of the employers by paralyzing the whole social order. On the 4th of August, 1909, by order of the Socialistic leaders, all work ceased throughout the entire country. In factories and workshops the machines were stopped; in the harbor no vessel could load or unload; the small ferries which connected the different parts of the city were tied up; the electric cars and the carriages and automobiles all refused to work. Even the doctors' wagons and the funeral processions were not allowed to go on their way unless authorized by the directors of the movement. The daily press was also affected when the printers joined the strike. On the 10th of August, when the strike had reached its highest point, the number of men who had quit work had reached the figure of 290,000, which is a very great one, when we consider that the entire population of Sweden is only a little more than five millions. Only two kinds of workmen kept out of the fight; the railroad employees to a man, although the strongest pressure was brought to bear on them to join the strike, and the farm laborers, who with a few exceptions remained faithful to their employers.

During the entire month this condition of things continued. When the first shock had passed, the people in good circumstances took a hand at setting things to rights, and a few days after the proclamation of the strike, the papers appeared first in somewhat diminished size; the gas works and electric plants resumed operations, thanks to some engineers and students who supplied the place of the strikers. A little later the electric cars began to run. Men of all kinds, officers, merchants, municipal functionaries offered themselves as volunteers. Life resumed its normal aspect except in the manufactories which went out of business, and in the meetings which were still held by the workmen who were crowding the streets. Thanks to the prudence of the authorities, the sale of all intoxicating liquors had been stopped, and the doors of liquor stores were closed immediately after the proclamation of the strike was made; there were no disorders anywhere and the most perfect calm prevailed even when the strikers saw all their hopes disappear. The scheme of complete social transformation had proved abortive, but the violent crisis so rapidly brought about had far reaching consequences. The report drawn up by the Socialist leaders, showed clearly that the result effected by the movement was very considerable, but was against themselves in the main. According to the report they counted at the beginning of the year 112,693 members. But at the end of 1909 they had shrunk to 60,803, that is, there was a decrease of fifty per cent. in the membership.

How can we account for this? Was Socialism to become extinct in Sweden? Not at all. It was simply because a number of workmen were obliged, when their money gave out, to leave the unions whose membership was too costly. Moreover, a good many of the men had left the older socialistic parties and had affiliated with clubs of the young Socialists, which were more radical and more anarchistic in their tendencies. The old leaders were too timid, was the cry; join our more active clubs. A very large number of these social agitators are working now with the purpose of carrying out very extreme measures. So that it looks as if Socialism had not only survived the collapse of the general strike, but that it is about to take on new strength. Their gains in the last communal elections were great, and they have also succeeded in sending members to Parliament. Their members control eight daily papers besides five publications which appear four times a week.

This rapid increase of the movement has awakened fears which seem to be justified. There is indeed a great deal of literature on the subject of Socialism in Sweden, but unfortunately there are very few Catholic works which can be consulted. The Encyclical of Leo XIII, which was translated into Swedish, attracted a great deal of attention, but it would be well if the Swedes were acquainted with the excellent works on the subject written by Father Biederlack, S.J., Father Pesch, S.J., and Father Cathrein, S.J. On the whole there is an insuffi-

cient knowledge of what the Church has done in the past, and is doing at the present time, for the uplift of the working classes. The people know nothing of what has been effected by such men as Kolping, Monsignor Von Ketteler and others, and are not aware that it is the Church and the Church alone that can solve the social question. As Cardinal Capecepolo says in his work entitled, "Christ, the Church, and Man": "God Almighty has so constituted Christian life that in every age it adapts itself to the conditions around it. Its work at the present time will, if I am not mistaken, be the solution of the social question. In the beginning it suffered the martyrdom of its children; after that it addressed itself to the work of the sanctification of the people; then it took up the definition and defence of its doctrines; the development of the Monastic life, the transformation of the barbarian invaders; the elaboration of Christian art and literature; the adaptation of science to the teachings of the Faith; the marvelous devotion to all kinds of charity, and to-day its task will be the solving of the great social question which is now agitating society."

BARON G. ARMFELT.

The latest manifestation of dissensions among the Catholics of France occurred in connection with the centenary of the great champion of Catholicity, Montalembert, which was to have taken place last April, but which has now, after many futile efforts, been definitely dropped. The Count de Mun was appointed chairman, and he proposed to have on the Committee of Arrangements men of every shade of Catholic opinion, so as to eliminate from the discourses anything that might be in the least calculated to reflect unfavorably upon the subject of the celebration. But immediately criticisms began, until finally Montalembert's daughter insisted that the whole celebration should be abandoned. Her wishes were respected, and so the great man will rest undisturbed in his grave.

The recent election of Mgr. Duchesne, the well-known author of *Les Origines du culte Chrétien*, to a place among the Forty Immortals, does not seem to be a subject of unmixed joy for at least some Catholics of France; nor does the correspondent of the *Univers* applaud unreservedly the discourse of the new incumbent. Indeed, the reply of M. Lamy referred somewhat playfully but pointedly to the habit of satirical and caustic writing which is sometimes remarked in Mgr. Duchesne's contributions to history. He called the Monsignor "the least believing of believers;" "a man who had the soul of a believer and the intelligence of a skeptic," and defined his work as "a tempest let loose which respects nothing and leaves nothing standing except what is colossal." In brief, the installation produced a feeling of discomfort. He is said to have been admitted "a little bit as a churchman and a little bit otherwise."

ARCHBISHOP PATRICK JOHN RYAN.

Archbishop Ryan, the golden-tongued orator of the American hierarchy, is no more. He died peacefully at his residence, in Philadelphia, on February 11. Although the serious nature of his illness was announced more than two weeks ago, later he rallied somewhat, affording some ground for hope of ultimate recovery.

The sad news has been received everywhere with sentiments of deep regret, for it was felt instinctively that the world would be poorer for the loss of a personality which during so many years has stood for whatever is upright and noble in principle or conduct in the lives of men.

There is deep sorrow within the wide circle of those who looked up to him as their archbishop, and deeper still among those of his ecclesiastical household, as well as among the priests and people who have had the privilege of listening to the music of his voice and drinking in the wisdom of his lips which seemed to have been touched like Isaiah's by the angel's living coal for the enlightenment and sanctification of his fellow men.

The Most Rev. Patrick John Ryan was born near the ancient ecclesiastical city of Thurles, County Tipperary, Ireland, on February 20, 1831. He first attended the Christian Brothers' School at that place, and in his twelfth year was sent to Dublin to begin his classical studies. It was at this time that young Ryan fell under the spell of the great O'Connell. The boy had already shown a marked talent for declamation, and in 1844 he was selected as the representative of his schoolmates to deliver an address of sympathy from them to the uncrowned King, then imprisoned in Richmond Bridewell. It is told how the great man said to him, "My boy, your tongue will make you famous. Don't neglect it; it is your talent." The prophecy was literally fulfilled. From the day when the hand of encouragement and approbation was placed upon the head of the little red-haired lad of Thurles by the Liberator until the moment when as Archbishop of Philadelphia he laid down the Shepherd's crook and uttered his last God bless you to his flock, Patrick John Ryan was marked with distinction among men as one on whom the benediction of the Lord descended ever in manifold fruitfulness.

In pursuance of his ambition to become a priest he entered St. Patrick's College at Carlow, and five years later as a subdeacon was accepted for the American mission by the Most Rev. Peter Richard Kenrick, then presiding over the archdiocese of St. Louis. In September, 1853, although not twenty-three years old, more than a year under the canonical age, he was ordained a priest, a privilege granted on account of his exceptional scholarship and ability. Promotion came rapidly. He was successively assistant at the Cathedral, secretary to the Archbishop, rector of the Cathedral, then pastor of the parish of the Annunciation, where he built a church

and schools, afterwards of the Church of St. John the Evangelist and finally Vicar-General. All these positions he filled with marked ability and success, winning the hearts of everyone by his kindness and priestly solicitude and learning, leaving an enviable record for his services to the Church and to the Venerable Archbishop.

Archbishop Ryan was a man of large heart, dominating a mind of uncommon grasp, trained in all the knowledge of the schoolmen and enriched with spiritual insight, which was the direct result of study and prayer and deep meditation. Many still living can recall how revered and loved he was in St. Louis, even in the early days of his priesthood, and how his brilliant and graceful qualities soon won for him hosts of friends among all classes of his fellow citizens. During the years of the Civil War when Missouri was a border state there stood in Father Ryan's parish in St. Louis a Federal prison, where over one thousand Southern prisoners were constantly confined, and in the same parish also a hospital for United States soldiers. Every day of the week during those years this soldier of Christ visited the boys in grey and the boys in blue, bringing the comforts of religion and communicating happiness which ever beamed from his countenance to prison cell and hospital ward with the charity that knows neither Gentile nor Jew, barbarian nor Scythian, bond nor free, but Christ in all.

While at St. John's he attended the second Plenary Council of Baltimore; in that year he received the degree of Doctor of Laws from New York University, a distinction which he was also to receive twenty years later from the University of Pennsylvania.

Higher honors than these came from the Church. His Bishop, the Most Rev. Dr. Peter R. Kenrick, captivated by his great energy, zeal and piety, applied to Rome for an assistant, and in 1872, Father Ryan was appointed Coadjutor Bishop, with right of succession. This advancement only opened a field for still greater activity and usefulness, and for the next twelve years the Coadjutor Bishop ably assisted his beloved Superior in building up the great ecclesiastical institutions which have made of the Archdiocese of St. Louis a centre of Catholic life and expansion in the Middle West.

Chosen by the aged Archbishop of St. Louis, he attended the call to Rome of the higher American prelates in 1883, and while abroad visited his native land, where he was received with distinguished honor, and where he increased his reputation as a pulpit orator by his masterly discourses in the city of Dublin. In January, 1884, came his elevation to the archiepiscopal dignity, and six months later he was transferred as successor of Archbishop Wood to the archdiocese of Philadelphia, from which time for more than a quarter of a century his name and his fame have been linked with those of Cardinal Gibbons, of Baltimore and Archbishop Ireland of St. Paul as the illustrious triumvirate, and he the Nestor of the American hierarchy.

During the many years of his episcopal charge in Philadelphia Archbishop Ryan came to enjoy the same love and respect which was his in St. Louis. No great public gathering of the citizens of the place which has been the theatre of his greatest deeds was considered complete if he was not invited and given a prominent part. His ready wit and unfailing humor, his immense sympathy for all, for the poor, the oppressed, the working classes, the friendless, the orphan, for the clergy of his diocese, both secular and regular, enshrined him in the hearts of his fellow men and gave to his words a power which no one cared to analyze, as no one challenged, but all felt.

After the civil war, when the survivors of the Philadelphia Brigade, who fought at Antietam, invited him to address an audience largely non-Catholic, he accepted the invitation, because he regarded it as at once a call of patriotism and religion. In like manner at the McKinley celebration in the Academy of Music, Philadelphia, though several eminent speakers addressed the vast throng, it was the great Archbishop's speech which stirred the multitude as no other speech could have done.

His last appearance was at the memorial service held a few weeks ago for the victims of the disastrous fire in Philadelphia, which he attended despite the warning of his physicians that it would hasten his death.

At all the great Church celebrations in the past forty years his commanding figure and gracious presence were seldom missing. He was personally selected by Cardinal McCloskey on the occasion of the dedication of the Cathedral in New York, and was the preacher when the first of the American Cardinals was laid to rest. The opening sermon of the Third Plenary Council of Baltimore was delivered by him, as was also the centennial sermon in Baltimore in 1889 in commemoration of the establishment of the Catholic hierarchy of the United States. He was the orator chosen by Cardinal Gibbons when that prelate received the Cardinal's hat. He preached the sermon when the pallium was conferred on the late Archbishop Corrigan, and again on a more solemn occasion, when clergy and people gathered in St. Patrick's Cathedral to pay their last tribute of respect and love to the illustrious successor of Archbishop Hughes and Cardinal McCloskey. Two other notable speeches added to his oratorical triumphs—one at the unveiling of Archbishop Hughes' statue at Fordham University and another on Catholic Education at the Georgetown commencement on the occasion of the graduation of a nephew.

These great occasions, however, were comparatively rare. For once that he appeared in great public assemblies, a score of times he preached to the people of his own Cathedral parish, to the religious in the cloisters, to the orphans in the asylums, to church societies and sodalities, to the poor in the institutions he visited, and through an interpreter even to the little Philadelphia Society of Catholic deaf mutes.

One of Archbishop Ryan's greatest works was the establishment of the Catholic Protectory for wayward boys in Philadelphia. His interest and labors in behalf of the Indians brought about his appointment by President Roosevelt as a member of the Board of Indian Commissioners, giving thereby additional prestige and distinction to that body and an influence to its recommendations which was visible in all the subsequent legislation of the government in regard to these wards of the nation. As Chief-pastor of the archdiocese of Philadelphia, in which is the convent of the Sisters of the Blessed Sacrament for Indians and Colored People, of which Mother Katherine Drexel is the founder and Mother Superior, this unwearied laborer became the spiritual director of that Apostolic woman and was her adviser in regard to the expenditure of the large sums which she annually contributes and the unselfish labors which she and her Sisters devote to the education and improvement of the Indians and the Negroes.

Now that the great prelate is gone, panegyrists will dwell on his wit, or his wisdom, his power in the pulpit or his influence in public life, the comprehensiveness of his love for humanity, the saneness of his public utterances, the soundness of his doctrines and his theories, the unswerving orthodoxy of his convictions. One may be pardoned for thinking of him as the great high priest, the model pastor among his people. A life without blemish was his, *sans peur et sans reproche*, spent in preaching the Word in season and out of season, reproofing, entreating, rebuking in all patience and doctrine; vigilant, laboring in all things, doing the work of an evangelist, fulfilling his ministry. It is as such we feel that he would be remembered, because as such more frequently has he stood before his fellow men and as such, too, he has already stood before the just Judge and rendered his account.

Four score years of benevolence and well doing towards one's fellow men rounded out a career to which few after all, even among really eminent men ever attain. Archbishop Ryan witnessed the golden jubilee of his priesthood and the silver jubilee, first, of his consecration as Bishop, when he was made coadjutor to the Venerable Archbishop of St. Louis, and then of his translation as Archbishop to the see of Philadelphia. If long service, personal merit, holiness of life and unswerving devotion to the cause to which he had dedicated his life, brilliancy of natural gifts and superadded attainments, together with the love of priests and people, would establish a right to greater honor in the Church than that which he had already attained, then no one could put forth a higher or stronger claim to honorable preferment than the deceased prelate. But it may truly be said that as the honors he did obtain came unbidden and without his seeking, so any further advancement lay beyond the horizon of his humble vision. There was only one glory and one crown he sought with a steadiness of purpose that never flagged—the glory of God through the min-

istry of the Word and the crown of eternal life which is laid up for those who have fought the good fight and have kept the faith. That he advanced the glory of God in his whole life all men will bear witness; that the crown of immortality is now his blessed portion all who have ever known him or have come within the magic circle of his priestly power will, with all the confidence that the example of a noble life devoted to God's service inspires, feel persuaded he has already attained in the Kingdom of the Master.

E. SPILLANE, S.J.

CORRESPONDENCE

Portugal's Revolution in Brazil

PORTO ALEGRE, BRAZIL, DEC. 19, 1910.

Many of the cablegrams that brought to this city the first news of the recently constituted Portuguese republic descanted upon the alleged immorality and vices of monks and nuns. I dare not even intimate the infamous and shameless aspersions that were so freely scattered through this country, which, as a former colony of Portugal, was more keenly interested in Portuguese affairs. The result of those slanderous cablegrams was a number of meetings and printed pamphlets against the Church and the religious orders.

In Porto Alegre, capital of the State of Rio Grande do Sul, the mob could do little, for the Government of this State declared that it would not tolerate any violence against the clergy, "who," as it published in the official journal, "are respectable, and with a social and legal standing clearly defined by the constitution." For some days, detachments of the State militia guarded asylums, convents and colleges. During the last days of his administration, President Nilo Peçanha had given orders not to permit the landing of religious expelled from Portugal. This decree caused great rejoicing among Peçanha's Masonic brethren, but aroused a storm of protests against him and Lauro Sodré, the grand master of Brazilian Freemasonry. It was branded as unconstitutional, because an attack on the guaranteed religious liberty. Numberless telegrams, public meetings and newspaper articles severely criticised the president's action; a majority of the Federal Congress pronounced against it; and the State President of Rio Grande do Sul entered his protest. To all unbiased people it was quite obvious that the president had exceeded his powers when he prohibited the disembarkation of two Jesuit Fathers who had arrived on the Orissa. A writ of habeas corpus, returnable to the supreme court of the republic, was issued in their favor and the two religious were permitted to land. One of these fathers was the editor of the Portuguese *Messenger of the Sacred Heart*.

In the capital of São Paulo twenty prelates of Middle and South Brazil were assembled to deliberate on ecclesiastical affairs. There were present Cardinal Cavalcanti, Archbishop of Rio de Janeiro, three archbishops and fifteen bishops. During one session they were surprised by the visit of the President of the State of São Paulo who, accompanied by his suite, officially welcomed the guests to the capital and offered them his services. A most imposing manifestation of obedience and allegiance was held on a Sunday after-

noon by the Catholic population in honor of the bishops. More than sixty religious societies, with their banners and bands, in all more than 30,000 persons, marched in procession, and an address was made to the bishops. The cardinal answered and the people knelt to receive his blessing, an unwonted, but inspiring sight in this country, where human respect, ignorance and indifference seem to hamper every sign of public Catholic life. Besides other important matters the bishops also discussed the question whether the Catholics of Brazil should unite in a great Catholic political party to meet the attacks against the Church, which are expected in the near future. It was thought impossible to unite the Catholics into one uniform party, at least at present, owing to the lack of intelligent leaders. They deemed it more practical to elect such men for congress and senate as give more guarantees to defend the rights of the Church.

Some time ago Georges Clemenceau visited Brazil. He had been invited to teach, at the expense of the people of Catholic Brazil, true democracy and the true relationship between Church and State. Clemenceau traveled in South America like a professional singer under contract to a certain Senhor de Rosa, who paid him a huge sum. First he lectured in Buenos Aires, where he failed to make any impression either by his oratory or his thoughts. When he arrived in Rio the government boat went out to receive him, with Lauro Sodré, the grand master of the Masons on board. Many others were there to welcome him, ministers, deputations of the senate and city council, the French ambassador, and the brother of the president. The great man was conducted in the president's automobile to his hotel, which during his stay displayed the French flag.

All this honor was done for one who came in no official capacity, but as a private citizen, and in spite of Deputy Passos de Miranda's speech of protest, in which he brilliantly demonstrated Clemenceau's insignificance as a physician, and his bitter opposition to true liberty and democracy. The ex-minister's lectures were held in the municipal theatre and may be reduced to the following: First, there is no true religion; secondly, union of Church and State is detrimental to the latter; thirdly, priests are unfit to teach; fourthly, lay and atheistic education is preferable to religious instruction.

Even before Clemenceau's arrival, Catholic students started a movement against what they stigmatized as an insult to Catholic Brazil. *O Universo*, the leading Catholic newspaper of Brazil, published from all parts of the country resolutions of protest against the official to-do over him. Before he got out of the country, the signers numbered one hundred and one thousand.

A. PALAVRA.

The Freethinking Press of France

The religious struggle which has been going on in France for thirty years, has not yet ended. Indeed, it promises to grow fiercer with time. In my last communication to AMERICA I wrote about the groups of school teachers who had entered suit against several bishops. Your readers will, perhaps, remember that the occasion of this legal battle was a letter drawn up by all the bishops, condemning the irreligious propaganda which was being kept up in the schools. The School Associations retorted by bringing the matter to court, with the result that Cardinal Luçon was fined five hun-

dred francs with costs. This decision had already been given at Reims, and the Court of Appeals at Paris, to which it was carried, reaffirmed the sentence. As a matter of fact, the Judges are appointed by the Government, and are unyielding in their defence of the lay school, which also depends on the Government, and is permeated with freethinking ideas. To help to an understanding of the importance which the school system has in this contest, it will suffice to recall the number of teachers, male and female, who make up the scholastic body. I take these figures and many others, from an article by as important a personage as the Instructor General, Mr. Compayre, which was published a few days ago. There are at present in the schools, 112,000 teachers for the primary schools alone. Their annual salaries run up to one hundred and twenty million francs. For school buildings and equipment, hundreds of millions have already been expended. Against this formidable organization, which draws upon all the resources of the State, Catholics have to fight, while at the same time they are paying heavily for their own schools.

Besides this, the lay schools are backed with terrific ardor by the Freethinking press, which is doing its best to destroy the traditional Faith of the country, and to make the nation profoundly and passionately atheistic. The bishops, of course, cannot look on idly at this condition of affairs, and are using all their power to thwart its purposes. No doubt the fight which they have begun will result in very interesting encounters. About three years ago a part of the episcopate denounced the propaganda which was actively carried on by a newspaper called *La Dépêche*, which exercises the greatest possible influence in the four departments in the southwest, south, and centre of France. It has on its staff a great number of politicians, professors, and well-known writers, all of them utterly anti-religious. Every edition of the *Dépêche* furnished the public with two or three articles which were reeking with blasphemy against God, and packed with all kinds of sophistical arguments against religion. Three years ago the bishops of the Province of Toulouse launched a collective pastoral letter denouncing the grossness and perfidiousness of these articles and forbidding Catholics to read the paper. *La Dépêche* became very angry, expressed itself as such, and uttered all sorts of threats, but did not sue for damages, as it threatened. It decided that it was more prudent and more practical to modify the character of its articles for the moment.

To-day, it is in the southeast that the fight is hottest. At Lyons, two journals which have wide circulation, viz., *Le Progrès* and the *Republicain*, are using all their vile influence to carry out their purpose. Like the papers above referred to, their columns are filled with the most blasphemous utterances against the Trinity, creation, the Papacy, the Blessed Virgin, the Church, etc. The effect of all this upon the people is most deplorable. As a consequence the bishops of the Province of Lyons, with the venerable octogenarian, Cardinal Coullié at their head, issued a collective letter, in which they not only denounced the scandal, but resorted to active measures to put an end to it; forbidding the faithful to read either of the journals concerned, under pain of grievous sin and the refusal of the Sacraments. This letter was read in all the churches of the Province of Lyons. Other papers, the *Tribune Republicaine*, and *La Loire* are put in the same category as those mentioned above. Will they act as the *Dépêche* did, and do nothing

but show their wrath? Perhaps not. One of them makes the announcement that it purposes to sue the bishops. When it does we can be pretty sure that it will not act alone, and we shall soon see the bishops hauled to court and condemned as they have been elsewhere in France, with a possible increase in the fines and costs. For their courage, the bishops will have to pay heavily. Probably also the matter will be discussed in the Legislature, for the Freethinkers are evidently eager to have a special law against the bishops and priests, to prevent them from doing elsewhere what they have done at Lyons.

In brief, the future threatens to be a period of trouble; the Catholics are girding themselves for the fray; they are rather proud of their bishops, and have made up their minds to stand by them resolutely, for they see that their enemies are intent upon leaving them no liberty which it is possible to deprive them of. The fight is now so hot that resistance may become an absolute duty for all Catholics. Many Catholics who were only nominally such, and would not believe that all religion was threatened, are now opening their eyes to the importance of the contest, and perhaps will very soon make up their minds to take part in it. The struggle will be violent, but at the same time it will be salutary.

EUGENE TAVERNIER,

Of the Staff of the *Univers*.

The Empire's Fortieth Anniversary

MUNICH, JANUARY 26, 1911.

This week the German people celebrated the fortieth anniversary of the proclamation of their Emperor at Versailles,—the solemn act that marked the establishment of the new German Empire. A glance back into the record of the four decades that since have passed suggest many a motive of thanksgiving. One needs but recall the remarkable advance made by the empire in so many industrial and civilizing phases of progress, one needs but advert to the honorable and influential position conceded to it in the council of the nations. Will it cause surprise to say: Unfortunately the state of affairs marking domestic conditions corresponds but ill with the halo about the German name abroad. Great sections of the people are moved by a restless, discontented spirit. The industrial and professional classes, so dependent upon harmonious cooperation, are torn asunder by jealous passions. The Christian denominations are bitterly antagonistic owing to the efforts of professional disturbers.

These domestic infelicities, an unfortunate heritage of our people, are largely responsible for the admitted strength noted in the growing influence of the Social-Democrats. Surely the history of our people is full of lessons to teach us the unwisdom of it all. It is only in a strong union of all German races that our country will find the enduring power that shall command the respect of the world. It was the harmony growing out of such a union that, forty years ago, made possible the proclamation of our empire as the fruit of our triumphs upon French battlefields, and it is only in like harmony that we may to-day find assurance of the lasting stability of that empire. Unhappily the experiences of the last few days, the very days given over to our anniversary celebrations, bring evidence enough of the lack of such united sentiment among the people.

KÖLN.

A M E R I C A

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Charity to the Foreign Missions

There are those still with us who recall the day when the Catholic Church in America depended largely upon the charity of members of the Church in foreign lands. Poverty, extreme poverty, was then its portion in the United States. And it had so much to do to fulfil its divine mission! Churches were to be built, schools were to be opened, priests were to be enabled to make the weary missionary circuit without depressing care for the few needs their labors supposed. The poor and the weak and the helpless and the tempted were to be tenderly safeguarded in homes where the world's unkindness would not reach them. Catholics, then as now, were eager to do their share to promote the wide-reaching influence of their Church's spirit, but they were not a numerous body, and they, too, were poor. No wonder that pleas went out to their co-religionists of other lands well able to assist them. No wonder their bishops and missionaries made long trying journeys to explain in person to sympathetic audiences the needs of a land where, from the beginning, brightest hope prevailed of a glorious era in the Church's history. And they who lived in those times never tire of telling us to-day the story of the splendid charity such pleas aroused.

How different is the record of our own day in the Church's annals. Gratefully do we thank God for the increase that has followed the sacrifices and the unselfish labors of the early pioneers. The Church is no longer a weak instrument in the civilizing progress of our country. Even those who are without its pale acclaim its wonderful achievements and willingly concede its potent influence in every field of Christian effort. And even more gratefully do we recognize the fact, that in the success God has allowed to crown its progress, the Church in America is not unmindful of an obligation past experiences impose upon its members. Now that Catholics here are no longer dependent on the charity

of other lands, now that they find themselves well able to carry the burdens their Church's development implies, they have not forgotten to do unto others what has been done to them. The Seventh Annual Report of the Society for the Propagation of the Faith for the archdiocese of New York gives us the consoling information that the net contribution of the archdiocese last year to the Catholic missionary cause was \$100,727.27. As far as has been ascertained this is the largest offering made by an individual diocese since the beginning of the work of the Society for the Propagation of the Faith. The foreign mission cause, it has been regretfully affirmed, does not appeal to American Catholics as strongly as it ought, but surely this report will be at once an evidence that some are awaking to their duty in its regard and an encouraging example to all others to repay the debt which the charity of earlier days has laid upon them.

Father Gasson on Socialism

In Boston a Sunday evening forum has been established at Ford Hall for the discussion of great questions of civic, social and religious import. Never, says the *Boston Transcript*, has it been the centre of more popular interest than Sunday night, Feb. 5, when Rev. Thomas I. Gasson, President of Boston College, "presented a brilliant analysis of Socialism and for an hour, at the end of his lecture, returned with force and precision the fire of a more or less hostile interrogation."

The value of the lecture for all who accept the principles of Christianity as a basis for right living and right thinking is candidly admitted by the *Transcript* whose editorial comments we herewith reprint with such extracts from the lecture as are therein given. The observation is a just one that though speaking as a representative of his Church, Father Gasson was on this occasion the spokesman of a much wider constituency.

"The difficulty encountered by those who would actively oppose Socialism," says the *Transcript*, "is that it is such an elusive term. Exact definition is almost impossible. It means different things in different countries. It does not mean the same thing to all who profess its tenets in the same country. While Father Gasson recognized this scattering quality he was justified in discussing the principles that have been laid down by those recognized as the leaders and prophets of the movement. As propounded by these teachers he declared the doctrine to be subversive of 'individual integrity, domestic integrity and national integrity.' It was the utterance of almost a self-evident truth that 'the life, the vigor of the nation, depends in its ultimate analysis upon the vigor and the integrity of the individual.' Socialism destroyed personal incentive and was subversive of family or domestic integrity, since many of the Socialists advocated more or less temporary relations between men and women 'a sort of legalized free love,' though he prefaced his opposition to the system with this qualification: 'It may be that the Socialism that some of you follow

is not the Socialism, the dangers of which I am speaking about. But the doctrines of this cult can hardly rise higher than their fountainhead and those who are unwilling to subscribe to the teachings of Karl Marx and Engles should choose for themselves some other name.'

"Father Gasson stood up for an hour before an almost ceaseless battery of questioning or heckling, with admirable calmness and patience and without dodging. His replies were spirited, in the main convincing and consistent with his fundamental thought that Socialism, as presented by its master minds and accepted leaders, was subversive of society. 'If I should come to you to confession next month and tell you that I was a Socialist, would you refuse me absolution?' was one of the questions, and the reply was: 'I should require an investigation into the special brand of Socialism you favor.' Evidently it would not be the kind that to his mind is so freighted with dangers to our civilization to which he would give such consideration. Probably to not a few who have ranged themselves under the Socialistic banner that was the most vital question propounded, and the reply was one likely to give rise to serious reflections in many minds. The meeting was one of the most interesting and profitable of the season's series. Radicalism has held the boards so much there this winter that it is a relief to hear an outspoken and able advocate of conservatism."

We may add that this is not the first time a Catholic priest has presented the picture of the dangers of Socialism before a Boston audience largely composed of the adherents of the system or wavering as to the value of the claims set forth for its acceptance. A few years ago the late Rev. Denis O'Sullivan, S.J., equally distinguished himself on a like occasion, and one result at least of his brilliant attack on Socialism was the rejection of its tenets and the conversion to the Catholic faith of one of the most ardent and accomplished defenders of Socialism, who spoke that evening on the same platform, and who now conducts a vigorous campaign against its pernicious influence.

What is "Religion"?

A deplorable phase of educational methods prevailing among us is that shown in the free and easy handling of terms used to express one's thought. Characteristic of the slipshod superficialness of work done in advanced schools to-day is the readiness with which men, who should know better, play with words consecrated to a fixed and definite meaning to introduce, as a natural consequence, confusion worse confounded in the ideas words are used to convey. One fancies that the words "religion" and "religious" should be sacred in this regard. They connote a something so fundamental, a something so essential in our being; they suggest a notion so concrete and objective in our relations, that one finds it difficult to grasp where the possibility of equivocation can enter in. They are, moreover, in their etymology, defined

by a use running back through the ages, a clear-cut, fixed, and well determined use describing accurately to the thoughtful mind the mental picture they are intended to portray.

Man's common sense assures him that the only true explanation of his origin is that which affirms him to be the creature of God, from whom we have all that we possess, on whom we depend absolutely, to whom we altogether belong. From this our essential relation with God our Creator, is derived our duty to worship Him as our first beginning and last end. The dependence being absolute, the duty of worship extends to every element of our activity, physical and mental. Just as the fact that we derive our bodily origin under God from our parents lays upon us certain obligations in their regard recognized by reason as flowing out of this limited dependence; similarly, reason tells us that our relations to the unseen God impose upon us our highest duty of acknowledging our dependence on Him, and of worshiping Him as our Creator. The acts of this worship, which natural reason thus prescribes, belong to the virtue which, time out of mind, theologians have called religion. The significance of it all is clear.

Naturally, therefore, one is amazed to find men juggling with the word and, in our late day, reading into it a meaning as false as it is unheard of among us. Commissioner Draper, in his last annual report to the Department of Education of New York, assures us that, "in the world discussion of the matter (the teaching of morals in the schools), 'religion,' 'morals,' and 'ethics' are being used with appropriate discrimination." And as his own discriminating contribution to the discussion, he adds: 'Perhaps 'religion' may be said to mean one's *belief deduced from one's feelings, even more than from his thinking* concerning his relations to a Being superior to himself.'

One does not like to insinuate that, in thus stating what the term "religion" signifies, Mr. Draper meant to construct a basis broad enough to support the plea for unsectarian, undenominational religious instruction to be later built thereon, but surely, he will not expect his readers to be content with his "perhaps, religion may be said to be." Any standard dictionary will tell us that it is "Recognition on the part of man of some higher unseen power as having control of his destiny, and as being entitled to obedience, reverence and worship; the general mental and moral attitude resulting from this belief with reference to its effect upon the individual or the community; personal or general acceptance of this feeling as a standard of spiritual and practical life."

Right here, it may be added, we find the fundamental grounds of Catholic opposition to makeshift schemes of interdenominational religious instruction in schools. As part of his recognition of the higher unseen power controlling his destiny, a Catholic affirms that God has made known, through revelation, certain truths which consti-

tute the essentials of Christianity. This revelation the Catholic accepts in its entirety, with loyal obedience and submission of mind. Believing this, he holds it to be as absurd to attempt to evolve a system of religious instruction, with these truths omitted, as it would be to build up a system of physical science in total defiance of certain laws that invariably operate throughout all time and space.

Religious Liberty in Russia.

When the Czar of Russia proclaimed religious toleration in his dominions, his action was hailed with delight by many, who considered it a wonderful proof of Muscovite progress. Others were duly impressed, but preferred to see the ukase in its practical working before they voiced their hopes or fears. It now seems that the latter were more prudent, for the vaunted toleration is on paper only; in every day life things go on as before. Here are some recent instances of how the imperial edict is applied. M. Stolypin, President of the Council of State, has sent a circular letter to the Catholic prelates in Russia, informing them that all decrees of the Pope and of the Roman court, if they are to bind the Catholic clergy of the empire, must pass through the office of the Minister of the Interior. Thus, the pontifical pronouncement on Modernism must follow this course; else those who comply with its requirements will be severely dealt with by the Government.

In the western part of the empire the dockets of the courts are full of cases which would seem to have no place there if the edict of toleration were more than a sham. Thus a woman named Likso, a resident of Vitebsk, has been condemned to two years in prison by a Saint Petersburg court because she, though belonging to the Graeco-Russian Church, caused her infant to be baptized by a Catholic priest. The priest who officiated was fined two hundred rubles (\$100) and suspended from his functions for six months. A certain Logunowicz, a small landholder, was sentenced to three months in prison for having his child baptized in the Catholic Church, for, though the husband is a Catholic, his wife belongs to the State Church. Finally, Father Walentowicz was sentenced to six months in prison and to pay a fine of one hundred rubles for having heard the confessions of certain people who had passed from the State Church to the Catholic communion. These are samples of the practical working of the Czar's loudly acclaimed proclamation of religious liberty in his dominions.

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Abraham Lincoln is to be honored in Washington with a monument. The House voted in favor of the bill of Senator Cullom, of Illinois, providing for a great Lincoln Memorial, to cost \$2,000,000, all of which is to be paid for by the Federal Government. The Cullom bill passed the Senate on January 9. To become a law it needs now only the President's signature. The work will be in charge of a Lincoln Memorial Commission,

consisting of the President, William H. Taft, Senators Cullom, Money and Warren, and Representatives Cannon, McCall and Champ Clark. This commission will determine the location, plan and design of the monument or memorial.

IN SAN FELIPE

This is the way you get to San Felipe. After you have tested the veracity of American humor as concerned with Southern railroads, you come to the port of New Orleans. There you dodge about amongst mules and stevedores on the levee, and in due season manage to get yourself and your bags aboard a stout little fruit steamer manned by Norwegians and redolent of quarantine sulphur. You steam down the tawny Mississippi, past low-lying cane fields and sparse orange groves, past the unpicturesque jetties and the masked forts that are supposed to guard the lower river; and after six or seven hours you feel the little ship begin to bow its salute to the waves of the Gulf.

Then for three or four days you, perhaps, watch the flying-fish dart from under the keen prow, and you see the sun come up from the gold edge of the sea or sink into a pulsing wonder of orange and blue, and you expand your chest to the salt winds, and assume a nautical gait and air, and feel very poetic and a genuine good fellow and strangely condescending to mere mankind ashore: or perhaps, you confine yourself to a not over-clean stateroom, with two of the Tribe of Juda for comrades, and you wonder if the ship will really weather this terrible gale (a ten-knot breeze, the Captain calls it), and you begin even to welcome death as a relief. At any rate, you glide, or tumble, past the peninsula of Yucatan, and through that arm of the Caribbean called the Bay of Honduras; you come within the reefs, into quiet waters; and one day, of a sudden, you see the little fairy town of Belize, all white and green in the sun.

From Belize you double north again, but inside the reefs now. A tiny coast steamer brings you some ninety miles by sea; then up a lazy, winding New River, between banks matted with the dullest, rankest, dreariest vegetation, thirty-five miles to Orange Walk. If it be in the Rains, you will probably go no further; you will probably not see San Felipe at all; you will see little or nothing but successive straight walls of water between you and the rest of the world. But if you have come between February and July, you saddle up at Orange Walk and attach yourself to the Padre, for no other knows the country as he does. You ride north and west by winding trails; through mangrove swamp; through many brooks and deep gullies; through cool groves, very grateful under that sun, and across barren, marly pine-ridge, where huge flies in ever-present hundreds fasten upon your horses and literally cover them with blood. You ride all day, and so you come—let us hope it is when the sun is setting—to a rough gate across the path; and on the other side you see, as on the palm of your hand, gently sloping pastures and a stream in the midst, and by the stream a tiny church and a huge bell and beyond, long lines of *tacistas*, the little fan-palms, and white tiny houses, pearly white against the red sky, with thatches of *guano* fire-tipped from the setting sun. Some vigilant one discharges a gun to tell folks the Padre has arrived—and you are at San Felipe.

You are at San Felipe, and you think you are at the ends of the earth. Two or three straggling lanes, innocent of paving or fixed direction, intersected by narrow bridle-paths; forty or fifty mud-walled, mud-floored, palm-thatched huts, built closely together; two hundred or so Maya Indians or Mestizos—all set down, with an air of merely having happened, in a tiny green oasis in the "bush." A few hundred yards from the cluster of huts, at the edge of the little rivulet midway in the pasture, stands, revered and apart, a somewhat larger hut, a frame of

light tough timbers wattled and clay-plastered without, with the hard gray earth for floor. That is the church. You know it by its position and, chiefly, by the great bell which the wise architects, with an eye to the strength of the building, have hung upon separate stout supports beside the church. Within, there is no other ceiling than the rough thatch; no pews; only two unbacked benches near the altar. A screen of many-colored calico cloth cuts off some six or eight feet at one end, as a sacristy. Against the middle of this screen stands the altar; and on either side of the altar a foot square cheese-cloth has been let into the screen as confessional grilles. The altar, designed and executed by ambitious villagers, and built of beautiful cedar wood, has been made an artistic triumph and a source of ever fresh delight to Maya eyes by a coating of real wallpaper. Upon the altar are two wooden candlesticks and some score of strange little *Santas Cruces*, each draped with a bright stole-like "winding sheet"—*ex voto* offerings.

Once, when the Padre came to San Felipe, there came with him a rank Outsider, as companion and, in the event, choir. They rode through the gate—for of course all respectable Maya pueblos are fenced about—at sunset, and past the little church and up the gentle slope beyond, their horses streaming with sweat and all bloody from the dread *tábanos*, and there met them at the first lane the Alcalde, the great man of the village. Indian stoicism and Spanish politeness struggled together in his greeting. There was a hut for the Padre and his *compañero*. Or would they come to his house? Did they wish to eat, and what?—the latter question conjuring up visions of choice speedily to be dissipated.

But the Padre would not eat or rest, just then. First he must ride through the little lanes and crooked paths, stopping at every door—there was not a single *herético* in the pueblo—calling out cheery greetings to those within, and asking them in Spanish or Maya to come to the church that evening. Everywhere the answer was the same: teeth showing in a placid grin, voice protestingly affirmative, as though there were unmerited reproach in the very invitation. Now and then there were questions. When were Anatolio and Panchita going to marry? Anatolio and Panchita looked frankly out at one, and assured one they did not know—perhaps next time the Padre came. What was Hilario doing away over at Trinidad, raising a disturbance at the *fiesta* and giving a bad name to San Felipe? Hilario naively pleaded drunkenness as excuse. But the number of black sheep had been brought very low at San Felipe.

There was no need to remind Juan Bautista that he had only two more First Fridays to complete the nine, and Tiburcio that he had four, and so on. The Padre knew every one and just how each stood. Indeed, there was amongst these simple people a certain almost superstitious dread of the Padre's knowledge: it was hard to get off the track ever so little but that the Padre found it out, and thereafter there was little comfort to be had in life until one decided to climb back into the strait way as gracefully as might be. The Padre is only one of a dozen or more in British Honduras, and that is why the people of the Colony are becoming such good Christians—but that, as someone has said, "is another story."

After a thorough round-up of the village, the Padre and the Outsider unsaddled, rubbed down their horses and picketed them in the pasture, bathed, and went to dine with the Alcalde. *Tortillas* and rice and *frijoles* may or may not sound luxurious—*tortillas* being little flat cakes of pounded maize, and *frijoles* small black beans—but after a good day on horseback across a country that has no roads, one is in no mood to quarrel with food of any sort; and this food was seasoned with a very gracious courtesy. Whilst they dined, the light went quickly out of the sky, and though it was early in June, a great rain-cloud raced up until it stood directly above San Felipe, when, apparently, the bottom dropped out of it, and there was rain such

as falls only in the tropics. In twenty minutes the sky had cleared again, the stars shone forth "new-bathed," and in the west Halley's comet blazed with sudden splendor. But the little brook was roaring down beside the church, and the lanes and pastures were inches deep in water and marly mud. The Padre sighed. "Heavy going to-morrow," said the Outsider. "Will the people come to church to-night?" said the Padre. And the people did come. First there was the Rosary, the Padre and the congregation leading off in alternate decades; then a sermon in Spanish; then confessions, of women solely. Then the Padre and his companion went to their own little hut, and after a smoke and a chat, swung their hammocks for the night.

Morning broke fair, though the rain-clouds stood about ominously, and with the first rays of the sun the old bell began to boom and the people came flocking across the pasture to the church. The Padre was waiting. There were to be confessions before Mass, of the men now. Pedro and Tomas and Santiago and Eulogio and their fellows thronged in the rear of the building, very devout, very penitent, and horribly afraid. There was a long wait, which the Padre used in unpacking his saddle-bags, getting out vestments and altar-stone and chalice and missal. Then he came out before the calico screen, and his eye roved invitingly over the dark figures down by the door. All swayed nervously, shifted knees; a few sighed deeply; but otherwise no one moved. Finally some Señor Don Juan raised his devout eyes and caught the Padre's glance. It was an encouraging glance. Some might have called it a commanding glance. Slowly, painfully, as one stricken in years, Señor Don Juan lifted himself from the floor; and slowly, haltingly, came forward: and the first of the confessions was begun. After each of the next few there was a like pause, a like forthcoming of the Padre, a like eagle glance, a like slow and painful response. There is no human respect in the rest of the world like the human respect of Latin America. The first five men to confession were heroes. After that the spell was broken, the men came readily.

When all had confessed the Padre vested for Mass. A bare-foot brown *muchacho* served as acolyte, and the Outsider, in khaki and puttees, and not without some state, sat in the sanctuary on a wooden box bearing the legend, "Ivory Soap, It Floats." There had been a discussion in the Padre's hut the night before, and as a result the khaki-clad Outsider, during Mass, raised a lone and not very tuneful voice in sundry simple hymns. To him it sounded almost uncanny. But the good folk of San Felipe were thrilled.

How devoutly they heard Mass! Kneeling, or sitting on their heels, their eyes followed every detail of the sublime Action, something of the splendor and majesty of great worship was shed round them, and from their little oasis in a half-savage "bush" they went forth unwittingly to claim kin and fellowship with all those millions whom a common faith and a common sacrifice make one. These people were at home, too, in God's house. Two or three little toddlers tumbled about the very altar-platform; a dusky matron, in her proud place on one of the two benches, suckled her clamorous infant; and Juan Bautista saw nothing untoward in lifting his voice a bit, if so it pleased him to speak audibly to God. And how reverently they approached the Holy Communion! In the rough men who knelt about that rough altar there was tenderness and fineness of spirit such as no ten centuries of what the world calls culture could have given.

After Mass there was a cup of chocolate, then "Boots and saddles!" And as the Padre and the Outsider rode from the group of kindly villagers and looked back for a last glimpse of San Felipe, the heavens opened and the rains came down and blurred the picture. And like the daily falls of the just man, seven times on that soggy homeward ride the rain fell.

W. A. M.

LITERATURE

A Priest and His Boys. From the French by ALICE DEASE. London: R. & T. Washbourne, Ltd. 75 cents net.

The reverend author loves boys, he devotes himself to their welfare with a spirit of generosity and self-sacrifice made possible only by living faith; he has the saving sense of humor; he understands that boys are not altogether pure spirits—a fact which has escaped the observation of many of his predecessors in the same field of work; for all of which we say, God bless him.

There is no doubt that he has done and is doing great good. While agreeing with him in his mode of procedure, one may differ with him in a few details. One or two of his plans for developing the spirituality of his youngsters call for an exhibition of *sensible* piety to which an American boy would hardly respond, or if he did so, would look back upon in later years, with some sense of shame. Boys do not care to give vent to their tender emotions before any witness, and, if they be led into such a display, they subsequently regret it.

Here is a nice bit of description. The boys, accompanied by their beloved Father, are riding in a 'bus on their way to the Novitiate of the Christian Brothers, there to make a two days' retreat.

"The noise was becoming unbearable, so I started them first on a hymn, for I always find that music acts as a sedative to their nerves, and as soon as they were calmed a little I began to say the Rosary in the most monotonous tone that I could master.

"When we turned at the big gate there was no longer any use trying to pray, so I set them off on another hymn—'Ave, Ave, Ave Maria.'

"The Brother Superior came to the door to greet us, and as the children grouped themselves around him, still singing their 'Ave Maria,' he looked just like the picture one sees of St. Jean de la Salle being met in Paradise by the children of his institute who had died before him."

All this is very pretty, but rather feminine. The translation is excellent.

The Golden Web. By ANTHONY PARTRIDGE. Boston: Little, Brown & Co.

In good, straightforward English the author tells his story. He is never dull, and now and then he brings his reader up with a jerk of surprise. He handles his plot much after the best manner of Wilkie Collins, and, singularly enough, nearly all of his characters, like those in Collins' books, are rather unpleasant. None of them have any appreciable religious sense; none of them care for the rules of the game; all are swayed by lower passions. The scenes and characters are English.

FRANCIS J. FINN, S.J.

Grundriss der Biologie. Von HERMANN MUCKERMANN, S.J. Erster Teil: Allgemeine Biologie, mit 14 Tafeln und 48 Abbildungen im Text. St. Louis: B. Herder. \$1.30 net.

Father Muckermann has given us a valuable addition to the literature on life. With problems characteristically its own, and such as urgently invite serious reflection on the great "world-riddles," Biology is well calculated to interest the earnest student in no small degree.

The book of Father Muckermann in its own modest way cannot but serve to meet and satisfy the demands of the student. The most important phenomena and problems of modern biology are treated in clear, scholarly, succinct form. The entire book is an interesting array of facts practically and theoretically useful for the solution of problems which confront us to-day. What renders the book peculiarly valuable for the Catholic student is the fact that it dismembers the biological phenomena treated

from the incrustation of Materialism so often found upon them by what is popularly taken for Science.

The volume at hand is but the first of five parts meant to give a complete outline of biological science. Each part is so arranged that while forming a series with the others still in preparation it is a complete work in itself. Part I treats of General Biology and comprises the following sections: Development of Biology; Chemistry of Organisms (Organic Synthesis); Cell Structure; Irritability; Theory of Tropisms; Cell Nourishment; Phenomena of Cell Division; Propagation; History of the Germ-Cells; Mendel's Laws of Heredity; Evolution of the Fertilized Ovum and its Causes; Epigenesis; Hypotheses of Heredity; Origin of the Cell; Spontaneous Generation.

The book gains much by being richly illustrated. A translation of this excellent work would supply a long-felt want for something solid and scholarly in its field to put at the disposal of the English-speaking Catholic student.

H. G.

The Life of the Blessed John B. Marie Vianney, Curé of Ars. By the Rev. ALBERT A. LINGS. New York: Joseph Schaefer. Price 15 cents.

It is very delightful to see a hard-working pastor like the devoted Dean Lings so insistent in supplying us with books that contribute so abundantly to our piety and our knowledge. This little pamphlet which he now gives the public is, he modestly tells us, largely taken from the "Life" written by the Venerable Curé's friend, the Abbé Monin, but the Dean has nevertheless put the seal of his own personality on the abridgment. The charm of the narrative is, apart from other reasons, to be found in the fact that we are being told the story of a Saint who lived in our own times, and amid the ordinary surroundings and solicitudes of a parish work. Of course the holy man's work increased with years, but God gave him the grace to keep his soul in patience amid his multiplied cares just as well and perhaps better than when "he had only to look after three sheep and a donkey." The study of the life will be a constant meditation for priests and an inspiration for seminarians. Would that we had more Vianneys.

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Discourse on the Edifying Life of the Late Rev. Father Bakewell, Priest of St. Sulpice. By the Rev. FATHER CAMPION. With a few remarks of a Friend.

Father Bakewell died at the Seminary of St. Sulpice, in Montreal, Dec. 12, 1869, at the age of forty-one. The panegyric delivered at his funeral was published in 1870, and is now reprinted by his nephew, Paul Bakewell, of St. Louis. The Rev. Frederick Bakewell was born at Norwich, England, April 4, 1828, and at an early age came to the United States. He became a Catholic shortly after his brother Robert, the accomplished editor of *The Shepherd of the Valley*, and entered the Theological Seminary of St. Sulpice in Montreal in 1857. From the time of his ordination, in 1862, till his death he labored as a member of the Seminary of St. Sulpice in Montreal. Some day Catholics will wake up to the value of Catholic Americana, and even reprints such as the present discourse will not only be prized for their intrinsic worth, but will have an honored place apart in the libraries of Catholic Historical Societies. Father Bakewell delivered a sermon on "Ireland's Mission," which was published in pamphlet form in 1869, and obtained a wide circulation. A reprint of the sermon would be welcomed by many.

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Gonçalo da Silveira, S.J. By HUBERT CHADWICK. New York: Benziger Brothers. 80 cents net.

We are being made so unpleasantly familiar with Portuguese names just now, that it is a relief to hear one that recalls something noble. The little new book mentioned above does us that service; for it tells us the story of a young Portuguese noble

who in his life and death was the antithesis of the gentry of Portugal to-day. He was born in the beginning of the sixteenth century, became a Jesuit when he was a mere lad; was sent to India as Provincial by St. Ignatius, and when his term of office ended, set out for Africa and died a violent death far up on the Zambesi River. Everyone knows about Livingston and Stanley and the other explorers, but here was a man who penetrated the African jungle four hundred years ago, not for sport, nor glory, nor gain, nor empire, but for God. He was only a little over thirty when he died. To-day, by a sort of poetic justice, the Jesuits have the Zambesi mission which Silveira tried to establish. For religious and historical reasons the book merits perusal.

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Die Erziehung zur Keuschheit. Gedanken über sexuelle Belehrung und Erziehung, den Seelsorgern und anderen Erziehern vorgelegt von Dr. MICHAEL GATTERER, S.J., Professor der Theologie an der Universität Innsbruck, und Dr. FRANZ KRUS, S.J., Privatdozent an der theol. Fakultät Innsbruck. Zweite, sehr vermehrte Auflage (vi and 120 pp. 16mo. Innsbruck: Fel. Rauch. American agents: Fr. Pustet & Co. 35 cents net.

This unpretending, yet valuable, booklet clearly outlines the duties of priests, parents and other educators as regards the instruction of the young on sexual matters. The authors emphasize the need of an explanation that is both inspired by a deeply religious conception of the sexual problem and couched in terms which are adapted to the age of the children to be instructed. It is pointed out that instruction will prove fruitless unless the entire education is based upon and permeated by religious motives and principles. Some object lessons are inserted, to facilitate the delicate task of imparting the necessary information. A protest is raised against the mania of dwelling on the merely physiological side of the matter, indiscriminately and irrespectively of circumstances, while its ethical and supernatural importance should be strongly accentuated. The little treatise ought to be read by all educators that know German.

History of New Testament Criticism. By F. C. CONYBEARE, M.A. New York: G. P. Putnam's Sons.

Putnam's Publishing House has for some time past been issuing Compendiums of the History of Chemistry, Geography, Geology, Anthropology and the like. The book announced above is the latest of the series. Others are to follow. The author is "Late Fellow and Prelector of Univ. Coll. Oxford Fellow of the British Academy; Doctor of Theology *honoris causa*, of Gressen; Officier d'Académie." The book is illustrated with portraits of Erasmus, Luther, Strauss, Renan, Loisy and others.

The first chapter of sixteen pages is devoted to what is called "Ancient Exegesis;" the second, entitled "The Harmonists," introduces us to the story of the destructive criticism of the Bible inaugurated and almost necessitated by the Protestant Reformation which, says the author, "predisposed those Churches which came under its influence to accept the idea of verbal interpretation; for having quarrelled with the Pope, and repudiated his authority as an interpreter of the text and arbiter of difficulties arising out of it, they had no oracle left to appeal to except the Bible, and they fondly imagined they could use it as a judge uses a written code of law."

Starting with this statement of the conditions which confronted the Protestant world, the author then leads his readers at a rapid pace through the work of demolition accomplished by the professors who took the place of the Pope. They are in the main Englishmen, beginning with William Whiston and coming down to the Modernists of our own time.

We may estimate the lack of proper appreciation which Mr.

Conybeare labors under when he informs us, in Chapter IX, that "Fogazzaro, Father Tyrrell, Baron von Hugel, Minocchi, Loisy and Albert Houtin are all good Catholics;" and that "Loisy was too much of a scholar and a gentleman to stoop to the forced explanations and artificial combinations of a Vigouroux." "The Papal Biblical Commission," in his opinion, "issued an absurd counterblast to Loisy's book, and a Papal Bull of major excommunication declared the author to be 'a man to be avoided, and whom everyone is bound to avoid.' A Latin Bishop in Great Britain publishing such a document would render himself liable to imprisonment for criminal libel; but Loisy sustained no harm; for the Pope's spiritual weapons are almost as antiquated as the old muskets I have seen in the hands of the Swiss Guards."

From this quotation the reader will be able to see the general trend of Mr. Conybeare's ideas.

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Christ's Social Remedies. By HARRY EARL MONTGOMERY. New York: G. P. Putnam's Sons.

The general purpose of this book is to show that there is no other way of correcting the evils that are undermining our modern social system except by returning to Christ. One might quarrel here and there with some of the principles enunciated in the opening chapter of this book, as for instance the source of authority; but perhaps the expressions are somewhat elliptical and may easily suffer a benignant interpretation. The two succeeding chapters appear with startling titles: "Was Christ an Anarchist?" "Was Christ a Socialist?" but the dreadful words are quotations from Renan, Tolstoy and other men of that stamp, and the writer indignantly rejects the blasphemy of the claim that Our Blessed Saviour ever taught or approved the subversive doctrines of these destroyers of society. Indeed he scarcely discusses the matter but places in parallel columns the words of Christ and the programs of Socialism and anarchy; and in so doing furnishes us with a valuable series of quotations which fill nearly one hundred pages of the book, and which are very enlightening as to the real nature of the alarming social movement.

There is a chapter on "Non-Resistance" which seems to endorse Tolstoy's sentimental nonsense on that point; another on "Marriage and Divorce" which deplores the dreadful conditions which almost universally prevail in the world, and he sees no other remedy than that of accepting the teachings of Christ upon the inviolability of the marriage bond. Of course he takes the Protestant view that adultery is a reason for divorce and remarriage, though he seems to do so with something like hesitation, and he ignores altogether the sacramental character which Christ has superadded to the matrimonial contract. It is to be regretted that he has not seized that point.

The way to deal with "Crime and the Criminal," the proper use of "Wealth," "Labor," "Sunday Observance," in which the views advanced are by no means puritanical, "International Controversies" and "Social Reconstruction" make up the remaining chapters. In fine, the book is written by an earnest Christian who is working according to the lights that God has given him for the betterment of society.

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The present year promises to be fertile in books of interest to Catholic readers. Besides the two posthumous volumes of Francis Thompson and Lionel Johnson, which we noted last week, there will appear shortly a Life of Mrs. Craigie (John Oliver Hobbes) from the London publishing house of Mr. John Murray, while Messrs. Constable are issuing the Autobiography of Sir William Butler. In regard to Lionel Johnson's essays, we are informed that they will come out under the title of "Post-Liminia."

BOOKS RECEIVED

- The Graces of Interior Prayer. A Treatise on Mystical Theology. By R. P. Aug. Poulain, S.J. Translated from the sixth edition by Leonora L. Yorke-Smith. Preface by Rev. D. Considine, S.J. St. Louis: B. Herder. Net \$3.00.
- Christianity and the Leaders of Modern Science. A Contribution to the History of Culture in the Nineteenth Century. By Karl Alois Kneller, S.J. Translated from the Second German Edition. By T. M. Kettle, B.L., M.P. Introduction by Rev. T. A. Finlay, S.J. St. Louis: B. Herder. Net \$1.00.
- History of the New Testament Criticism. By Rev. F. C. Conybeare, M.A. New York: G. P. Putnam's Sons. Net 75 cents.
- Christ's Social Remedies. By Harry Earle Montgomery. New York: G. P. Putnam's Sons.
- Life of the Venerable Congaile da Silveira, S.J. Pioneer Missionary and Proto-Martyr of South Africa. By Rev. Hubert Chadwick, S.J. New York: Benziger Brothers.
- Jesus Is Waiting. Appeals and Reproaches from the Prisoner of Love. By Rev. Matthew Russell, S.J. New York: Benziger Brothers. Net 75 cents.
- First National Catholic Congress. Held at Leeds, July 29th to August 2nd, 1909. Official Report. St. Louis: B. Herder. Net \$1.75.
- Certitude. A Study in Philosophy. By the Rev. Aloysius Rother, S.J. St. Louis: B. Herder. Net 50 cents.
- Donal Kenny. By the Rev. Joseph Guinan. New York: Benziger Bros. Net \$1.10.

Pamphlet:

- The Apostolate of the Press. By Charles D. Plater, S.J. New York: Benziger Bros.

Italian Publication:

- Mosaici Antichi della Basilica di S. Maria Maggiore in Roma. Descritti ed Illustrati del P. Sisto Scaglia. Con Cinquantatré Tavole riprese dalla Fotografia intercalati nel testo. New York: Frederick Pustet & Co.

Latin Publication:

- Ritnale Romanum Pauli V Pontificis Maximi Jussu Editum et a Benedicto XIV auctum. Cui Novissima accedit Benedictionum et Instructionum Appendix. Editio Undecima post Typicam. New York: Frederick Pustet & Co. Net \$2.00.

EDUCATION

A recent criticism of school and college athletics comes from an unexpected quarter. The *Daily Maroon*, a newspaper published by the students of the University of Chicago, contends that college sports are overdone for the few and underdone for the many. One justification of its position put forward by the *Maroon* is an old objection. The university paper, namely, challenges the benefit which comes to ninety-nine per cent. of the student body from sitting on the benches of an athletic field to watch one per cent. overdo what might have been a recreation. It is a concrete way of expressing the charge made by many critics, that in our universities to-day the entire athletic scheme favors the few players who represent the school in important contests. Little consideration is shown the man who never expects to reach championship form, but who might be tempted by an opportunity to play a game fitted to his physical condition.

Yet the insistent plea made ordinarily for athletics is that students need exercise. To be sure the plea might avail were it the practice to interest all of the students genuinely and personally in athletics. As a matter of fact, remarks the *Chicago Tribune*, commenting on the *Maroon's* article, were they interested "to the extent of

using something else than their vocal ability a good many of the absurdities in college athletics would disappear automatically."

The Province of Quebec, Canada, no doubt because its population is overwhelmingly Catholic, is sometimes invidiously compared with other provinces of the Dominion, and calumniously called benighted. Official records show little foundation exists for the opprobrious term. The Hon. P. Boucher de la Bruère, Superintendent of Public Instruction in that Province, on February 2 submitted his report for the school year 1909-'10 to the Legislative Assembly. Some of its figures will be of interest to our readers. In the schools of all kinds in the province—primary, normal, secondary and universities—there were registered 394,945 pupils, an increase for the year of 7,552. The number of schools in the province, including universities and colleges is returned at 6,760, with a teaching staff of 14,000. 5,805 of this latter body are members of religious orders; of the remaining 8,195 lay teachers 6,991 are women. There are 18 Catholic colleges with an enrollment of 6,599, an increase of 202 students for the year. Of this number 4,120 students are following the classical courses in these institutions, while 2,479 are registered for work in the commercial departments. There are in the several school and municipal libraries 1,548,889 volumes; the largest individual collections being: 156,000 volumes in the McGill Library (Montreal), 140,000 in the Laval Library at Quebec, and 30,000 in the Laval Library at Montreal, while in the library of the Jesuit College, St. Mary's, Montreal, there are 115,000 volumes.

The very important task undertaken by Rev. Thomas A. Thornton immediately upon his appointment as Rector of St. Columba's Church, New York, was brought to a successful end on Sunday afternoon, February 12. His Grace Most Rev. John M. Farley, D.D., Archbishop of New York, assisted by a large number of priests and Catholic educators, and in the presence of a crowded gathering of St. Columba's parishioners, on that occasion solemnly dedicated the beautiful new school which Father Thornton has had erected on the site of the old St. Columba's School, built in 1856, by the Rev. M. McAleer, on West 25th street, between Eighth and Ninth Avenues. The dedicatory ceremonies were held in the handsome auditorium of the new building, an assembly room planned to accommodate two thousand persons. Addresses welcoming his Grace were read by one of the school pupils and by a representative of the parishioners. The Archbishop, in a feeling response, cordially congratulated Father Thornton and his people

for the excellent spirit prevailing among them as shown by the imposing edifice he had just consecrated to God's glory in the cause of Catholic education of the young. The new school, which was formally opened for the reception of pupils on February 14, is thoroughly up-to-date in its equipment for the health, comfort and education of the children. It contains nineteen large, lightsome classrooms and will accommodate 1,100 pupils. With its striking façade of Gothic design in grey brick and terra cotta decorations, the architect, Mr. Poole, has made it a very worthy contribution to the great Catholic School system in the Archdiocese of New York.

How often one finds occasion quietly to chuckle as he notes the lack of knowledge on the part of secular newspaper writers. They are quite likely to prove mirth-provoking whenever their picturesque paragraphs touch upon topics which even by implication carry one's thoughts to Catholic practices. On Monday, February 6, many of our secular exchanges announced with a flourish an "unheard-of innovation" in church work. In Worcester, Mass., so the tale runs, a church is organized solely for children. This church, the first of its kind, is patterned after those for adults. It is to have its own service, similar to that for grown-ups. There will be common prayer, the singing of hymns, special sermons, and provisions are made as well for special religious instruction suited to the young people who will attend. The first time, be it remembered, that all this is planned! Has the reporter who first started the despatch over the wires, has no one of the eager cohort who caught up the word to use it as a capital filler in the news columns, ever heard of the Children's Mass, which time out of mind has been the special Sunday service for children in hundreds of parish churches throughout the country. To it the little ones gather for their own worship of God; during it they have their own prayers, their own hymns, their own sermons, their own instruction. To be sure it is not a "church" apart from that of their parents, in which the little ones are prepared, to be afterwards found fitted for active membership in the Catholic body. This quality they enjoy through Baptism, from the beginning. With Catholics this children's service is the effect merely of the loving impulse of the Church to pay that special attention to her little ones, which their unformed minds and their innocent hearts require. But it covers so well the ground described minutely in the news account of the "church organized solely for children" that one wonders why the reporters have neglected all reference to its practice.

PULPIT, PRESS AND PLATFORM

The following letter was sent by the Holy Father to Archbishop Bruchési of Montreal:—

Venerable Brother, Health and Apostolic Benediction.—The Congress recently held in Montreal by the Catholics of Canada for the promoting of the worship of the Most Blessed Sacrament has been, through your efforts and those of your flock, so crowned with success that in our feelings of joy we must express to you, venerable brother, and to your faithful, our heartfelt congratulations.

Wonderful, indeed, was that spectacle of a people's faith and piety that you gave to the eyes of the world during those days. And with such Christian spirit, such harmony and concerted energy was it carried out that public worship found a splendid setting even in the city, which its own teeming population and a vast concourse of visitors and the stress of business seemed to overtax.

Never, surely, shall those happenings be forgotten of which worldwide reports brought us tidings during that time. We mean the immense gathering of pilgrims, the countless multitude of the faithful whose prayerful ranks defiled in perfect array; the churches and most spacious halls of the city resounding with the praises of the Lord; the Cardinals, the truly great assembly of Bishops, the endless lines of priests; the men and women by hundreds of thousands come together from almost every quarter of the earth, who, with singular pomp and solemnity and amid pæans and acclamations, formed a glorious escort for the Body of Christ in His passage through the streets and public places, overflowing with the dense throngs in reverential awe.

Gladdening, indeed, this is, and deeply consoling; but more gladdening still when these remarkable demonstrations of external worship are done in showing of the spirit and power, so that a steadfast increase of sincerely Christian life and the fruits of eternal salvation be their certain accompaniment. This is necessarily the praise that all Catholic congresses should deserve; we add their first and greatest must be that confession of the mouth beget works of salvation.

Now, such assuredly are, as we have learned, the gratifying features of the Congress held in Montreal. Past numbering were they who fed upon the Bread of Angels and were intimately united to Christ to live during those days the Eucharist life and become par-

takers in and sharers of the divine nature.

And it is also to be ascribed to your solicitude that your concern was not confined to the present only, but that in your zeal you looked forward to the sustaining of the piety of the faithful in the future. To further this end it was wisely decided to convoke the more eminent of the clergy and the laity in numerous meetings under the presidency and direction of Bishops, to devise means and determine enduring measures for the fostering of devotion to the Sacrament of the Eucharist so as to produce not passing but lasting results. So excellent and important a matter is most certainly worthy of the very particular attention of Bishops in every Catholic convention.

All this, already reported to us from far-off America, and which by letters first and then later in personal audience we learned in detail from our venerable brother Vannutelli, Bishop of Palestrina, who presided over the Montreal Congress in our name, and by our authority, is related again in recent welcome letters from yourself, and renews the joy of our heart.

We cherish the firm hope that those solemn festivities will contribute largely to the advancement of the Church in Canada. This is our most ardent wish, and we confide it to the goodness of God and intrust it to your solicitude.

Lastly, to you, venerable brother, to the clergy and the faithful of your diocese, as well as to all who were present at the Montreal Congress, in pledge of the divine favor and in testimony of our affection, we grant from our heart the Apostolic Benediction. Given at Rome, at St. Peter's, November, 1910, in the eighth year of our Pontificate.

PIUS X. POPE.

ECCLESIASTICAL ITEMS

The Catholics of Mobile, Ala., will commemorate the bi-centennial of the founding of Mobile on February 26. At the invitation of Bishop Allen, Cardinal Gibbons will preside at the jubilee Mass which will be celebrated by Bishop Shaw of San Antonio. The Rev. E. C. de la Morinière, S.J., will preach the historical sermon.

Bishop Schrembs, the new auxiliary of the diocese of Grand Rapids, and Bishop Ward of Leavenworth, Kansas, will both be consecrated on February 22.

In connection with the Sailors' Catholic Club, Charlestown, Boston, a new home of rest for immigrants just arrived

has been opened at the suggestion of Archbishop O'Connell. The Catholic women of the Charlestown district will take charge of this good work.

Father Fidelis (James Kent Stone) has been appointed Provincial of the Passionist communities in South America, and has started for his new post, where he is no stranger. The foundations there were first made by an Irish Passionist, Father Martin Byrne, and in December, 1880, Fathers Timothy Paccetti and Clement Finnegan arrived in Buenos Aires from the United States and established the house in that city. Of this Father Fidelis Stone became Superior in 1881, and its fine Monastery of the Holy Cross was dedicated on January 10, 1886. In 1897 Father Fidelis opened the house of the congregation at Valparaiso, Chile.

Governor Dix is to visit the Catholic Protectory, New York, on Washington's Birthday as the special guest of the patriotic celebration with which this institution, always marks that holiday.

Rev. Mother Gorman, Religious of the Sacred Heart, for many years Superior in San Francisco, and afterwards at the Cathedral School, St. Joseph, Missouri, left Montreal with four companions, February 7, to establish a house at Vancouver, B. C.

SOCIOLOGY

A chance remark was made in the hearing of the writer a short time since, which seemed quite unfair to those referred to. The company present on the occasion were discussing the work of so-called social centres, and much praise was given to the energy and charity of the devoted women engaged in it. "Why is it that Catholic women do so little in this direction?" was asked, and a pert young miss replied: "Catholic women are willing enough to give money to charity, but they are very indifferent as to doing active work among the poor." There came to the writer a few days since a pleasant little note which may be quoted as an illustration of how wide from truth is the remark, in one instance at least. It is written by a member of the Lydia Society, an organization of Catholic women in Cincinnati.

"Our Lydia Society," says the writer, "passed its silver jubilee some time since, and every Tuesday in all these years we have held our meeting. We have sewed for and clothed every year between two and three hundred of the poor children, both boys and girls, of St. Xavier's Parochial schools. Each one receives two complete

outfits of clothing, including hats and shoes, for summer and winter wear every year. Several sewing machines are kept busy from two till five o'clock on Tuesdays, and bundles of sewing are taken home every week by the members. Expert cutters, ladies of the society, prepare the goods. The dues are three dollars a year, donations are many, and the amount of work finished and distributed is enormous."

The writer adds a word concerning another sewing society organized among the members of the Maternity Sodality attached to the Notre Dame Convent in St. Xavier's parish: "The Sodality numbers between two and three hundred of the most prominent Catholic women of Cincinnati, and every Friday afternoon a number of these ladies meet and sew in one of the assembly rooms of the convent. Twenty sewing machines are in constant use, and the general poor of the parish are the beneficiaries of the well-sewed and comfortable clothing that is made. This society is still in its infancy—it is but five years old—but it is steadily growing in numbers and efficiency." There is no press agent to boom such clubs of Catholic women—perhaps the absence of the advertising one would give, explains the remark quoted above.

The American Society for Visiting Catholic Prisoners, a Philadelphia organization, has issued its yearly report for 1910. Its chief work was done in the Eastern State Penitentiary, where the Catholic convicts numbered 478 at the close of 1910. To these 6,287 personal visits were made during the year by the committee appointed, that is to say an average of 13 to each, or in other words, each prisoner was visited at least once a month. On Sunday, November 20, Right Reverend Bishop Prendergast confirmed 53 prisoners, of whom 16 were converts. The Society is obliged, through motives of prudence, to hold a very reserved attitude towards prisoners not of our Faith, and only when such freely ask the favor is their instruction undertaken.

Our readers will remember that the Board of Inspectors of the Holmesburg County Prison refused the Society's Committee in that institution the privileges it enjoyed in the State Penitentiary of visiting prisoners in their cells and on Sundays and holidays. An Act of the Legislature on May 14, 1909, constituted the Committee official visitors; but the Inspectors held out until the Society put the matter into the hands of Walter George Smith, Esq., to bring action against them. Then they yielded, but when a member of the Committee was about to enter a cell, the warden told him that his orders were to lock

him in with the prisoner. The visiting began only on May 29, and under the circumstances it is not surprising that only 253 personal visits were made to the 265 Catholic prisoners. It is hard to understand how, in face of the universal movement to develop the reforming element in the punishment of criminals, the Inspectors of the Holmesburg Prison should thus deprive themselves of the valuable cooperation of the Society.

Besides these two institutions the Society sends Committees to the Moyamensing Prison for short sentences and the Lancaster County Prison. It distributes weekly about 750 copies of the *Catholic Standard and Times*, Catholic weekly papers in foreign languages and Catholic monthly magazines. Besides this prayer books, books of Christian doctrine, pictures, scapulars, rosaries, etc., are given to all deserving them. At Christmas 800 copies of the "Almanac of the Sacred Heart" are distributed. The Society is obliged to help discharged prisoners. For this its means are quite inadequate, and it appeals to Catholics interested in so good a work for support. Like every Catholic charity, it spends practically all its income directly on the prisoners. Contributors of \$50 are enrolled as benefactors, but any contribution will be received thankfully by the Treasurer, Mr. Ignatius J. Dohany, P. O. Box 15, Philadelphia.

ECONOMICS

What will be the effect of the reciprocity agreement? We do not mean, what will be its effect in international politics; we leave the answering of this question to statesmen. Nor do we mean, how is it going to affect Canadian and American railways and shipping and flourmills. This concerns high finance, and is to be answered in the produce and stock exchanges. We ask in the name of the army of American consumers, how is it going to affect the cost of living? The wage-earner, afflicted with the burden of high prices, hears that it is going to make food cheaper, and because from long before the days of Achab men have been inclined to believe pleasant things, he believes and rejoices. We hope he will not, in urging his Congressmen to vote for it, be like that same Achab who, trusting to the prophets of the agreeable, went up to perish at Ramoth-Galaad. But before we give full credence to Hope's flattering tale, we should like an explanation of these apparent contradictions. "Support the agreement," the American consumer is told, "it means lower prices of food." "Support the agreement," the Canadian farmer is told, "it means higher prices for your produce." "You don't know what you are talking

about," says Representative Ebenezer J. Hill to R. P. Grant, who sees in the agreement ruin for the American dairyman and farmer. "Canada exported to all the world last year only enough butter to give two-thirds of an ounce to each person in the United States, not enough for a single breakfast; and if all Canadian eggs went to the City of New York they would suffice to give each citizen just one egg every two and a half years; and the same is true of all Canada's agricultural products."

From 1856 to 1866 Napoleon III had an enormous reputation with the popular mind of Europe. He did not say much; but this was held to be a sign of deep policy; he was meditating for the aggrandizement of France and of his House things too great to be even breathed in words. We know now that during this period he was harassed with difficulties, that his whole thought was taken up with plans to get out of them, that the failure of one plan after another augmented those difficulties and that he was silent simply because he did not know what to say.

Since the war with Russia, Japan has occupied in the popular mind of America much the same place that Napoleon III did in that of Europe. Its rulers are supposed to be revolving vast schemes of conquest. They have their eyes on the Philippines and on Hawaii, and are dreaming of an empire that will make the whole North Pacific Ocean but a Japanese Sea. How far this is from the truth Japanese journals tell us. Like Napoleon III, Japan has its hands full with its domestic troubles. Its navy is not growing proportionately to the navies of the powers. Business is at a standstill. Money is cheap and plentiful, yet practically nothing is being done to promote manufactures. Its great steamship companies manage to keep going by means of the enormous subsidies they receive. Altogether Japan has many things to think of before turning its attention to the annexing of the North American Pacific Coast. We wish Japan well and we counsel the American people to keep cool and pay more attention to facts than to sensational newspapers. One thing is certain. The United States is growing in power beyond any other nation and will be able to defend its coasts against any hostile fleet that can be sent from a nation which must keep two ships at home for every one it can send to make an attack abroad.

The Department of the Navy is about to place the southern coast of Alaska in closer touch with the outside world by adding two new wireless telegraph stations to those already in operation in those parts. The sites chosen are Unalaska and Kodiak. These stations will be but tempo-

rarily placed until it can be ascertained whether the localities are the most desirable.

SCIENCE

THE SUN'S AXIAL ROTATION.

The rotation of the sun upon its axis has been found long ago from the position of the spots on its surface. Father Stanislas Chevalier, Director of the Zô-sè Observatory, at Zi-ka-wei, near Shanghai, China, recounts in the *Astrophysical Journal* for December that he measured this rotation from the faculae, that is, those bright patches on the sun which are called prominences or protuberances when seen on its edge, especially at times of total eclipses. The chief reason for this investigation was that Wilsing had inferred that the solar rotation was the same in all latitudes, and that therefore the sun rotated in one piece like a solid, whereas Stratonoff had found that the equator rotated faster than any other point.

After referring to the initial difficulty of identifying such changeable objects as the faculae on successive plates, Father Chevalier presents his method of measuring and computing. He examined 572 plates and made 5,216 measures. The results were that there is a very decided and a very regular equatorial acceleration, that the southern hemisphere rotates more rapidly than the northern, but that the variation of velocity as a function of the latitude is more rapid in the northern hemisphere. He then shows the general concordance of his results with those obtained at Pulkowa and those obtained from the spots on the sun. He says that the rotation of the flocculi seems to be more rapid than that of the spots and faculae, and the rotation of the reversing layer still more rapid than either.

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The faint and shifting aurora borealis has yielded to the photographic camera. In the *Bulletin of the Mount Weather Observatory* of December 17, Carl Stoermer says that during an expedition to Bossekop, near the northern extremity of Norway, in February and March, 1910, he used a one-inch lens with a two-inch focus, the time of exposure varying between a fraction of a second and twenty seconds. He had stationed an assistant about two and a half miles away, and put himself in telephonic communication with him. As plates could thus be exposed simultaneously at two places, it became possible to measure the heights of various auroras. They ranged from 30 to 114 miles.

WILLIAM F. RIGGE, S.J.

After considerable discussion the International Meteorological Committee has

agreed to adopt a code of day-time signals devised by Professor Willis Moore, Chief of the United States Weather Bureau, and the great confusion to mariners the world over will accordingly be eliminated. The system employs large cones of tarred canvas which will read different conditions according as they are combined in multiple or according as their bases and apices are set. A code for night signals is still in abeyance.

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The rapid development of aeronautics, especially from a military point of view, has given a special significance to the manufacture of hydrogen. The Consortium of Electro-Chemical Industry, a German Society of Nuremberg, has patented a new process for the production of this gas. A solution of sodium hydroxide is mixed with calcium oxide (quick lime) and is decomposed by silicium, prepared by heating a special mixture of silicon dioxide and carbon in an electric furnace at a carefully regulated temperature to prevent loss of the silicon by volatilization and combination with carbon. The gas yielded is exceptionally pure. From 4.8 pounds of silicium 39.4 cubic inches of the gas are produced.

* * *

The method devised of late by M. Dangeard for detecting the effect of each ray of solar light in discoloring chlorophyll has brought an end to a long and unsatisfactory controversy on this subject. By submitting to the rays of a pure spectrum a plate of glass coated with collodion impregnated with an alcoholic solution of chlorophyll, M. Dangeard obtained discolorations which indicated not only the exact position of active rays, but their relative intensity as well. It was principally the orange rays that discolored the chlorophyll. This method may be used in the study of pigments or any substance sensitive to the action of light.

F. TONDORF, S.J.

PERSONAL

It is good to see, says the *Springfield Republican*, that the work of Miss Mary Boyle O'Reilly, of Boston, daughter of the late John Boyle O'Reilly, in exposing the wretched conditions and abuses at baby farms in New Hampshire, has been followed by the passage of a statute by the Legislature of that State which aims to correct the evils that have existed. Miss O'Reilly found that the places in which children are herded, the so-called baby-farms, were conducted often by nurses in bad standing, and by doctors from whom the State Board of Medicine had taken away their registration certificates. The facts which she gathered were so terrible in their revelations of cruelty to children that it was inconceivable that the people

of New Hampshire would overlook or neglect their lesson. The evidence accumulated was communicated some months ago to the Attorney-General of New Hampshire, who found that under existing laws it was impossible to procure an indictment of guilty parties. Miss O'Reilly is devoting her life to the service of the unfortunate and the friendless, and it is no small thing she has been able to help along in this particular instance.

The Right Rev. Dr. Cleary, the new Bishop of Auckland, who was consecrated Bishop in the Cathedral of Enniscorthy, in his native county of Wexford, Ireland, on August 21, arrived in Dunedin on January 3 and was expected to reach Auckland and take possession of his new diocese about January 11. It will be recalled that over a year ago Dr. Cleary, then editor of the *New Zealand Tablet*, visited Europe and America, charged with a special mission by the Australian Catholic Truth Society to establish "a bureau of reference, working with kindred associations in Europe and America, chiefly for the purpose of dealing with the too frequent misrepresentations of Catholic persons, practices and institutions that are sent to Australian secular newspapers from over-seas." This was in accordance with a plan proposed in a paper on "How to Meet Misrepresentation in the Secular Press," read by Dr. Cleary at the third Catholic Congress in Sydney, a plan which met with the approval of the Congress.

As to the results of his missions, some items are given in the *Freeman's Journal* of Sydney, New South Wales, January 5. Dr. Cleary sailed direct from Dunedin, New Zealand, to South America, "visiting all the principal centres. He succeeded in establishing agencies in Monte Video, for the whole of Uruguay; in Buenos Aires and Cordoba, for the Argentine; in Santiago and Valparaiso, for Chile; in La Paz (the capital), for Bolivia; in Arequipa (Southern Peru) and in Lima, for Peru; in Quito, for Ecuador; in Mexico City and in Monterey, for Mexico. He arranged with the International Catholic Truth Society, which has its headquarters in Brooklyn, New York, to act as agents in the United States, Canada, and the unrepresented Latin countries of America, like Brazil.

"Through this society," says the *Freeman's Journal*, "we in Australia will be able to get into touch with several kindred associations on the American continent and in Europe. The co-operation of the Catholic Truth Society of Ireland and of a prominent member of the English Catholic Truth Society has al-

ready been secured, and arrangements may be concluded shortly for Rome and Italy generally."

Governor Osborn of Michigan recently sent to the Senate the name of Edward H. Doyle for Banking Commissioner. The Senate confirmed the appointment without referring the matter to a committee; rather an unusual compliment.

OBITUARY

The Rev. Alexis Delphos, aged seventy-one, pastor of St. Joachim's Church, Chicopee Falls, Mass., died on February 8. He was the first pastor of the church and parish, which he founded eighteen years ago, and was respected and loved by all the residents of Chicopee. Father Delphos was ordained in 1866 at Nicolet, Can., and, following his ordination, served as secretary of the Bishop at Three Rivers, P. Q., for eight years. For a time he labored as a missionary in New York State, was curate in Worcester for two years, and then for fifteen was pastor at the little towns of East Douglas and Manchaug.

LETTERS TO THE EDITOR

CANARDS ABOUT THE KING OF SAXONY.

In view of the many sensational stories appearing in the American press, particularly emanating from the Brentwood Company, and signed "Marquise de Fontenoy," in regard to the King of Saxony, a high personage in Dresden, gave the following to a well-informed correspondent of AMERICA:—

To the Editor of AMERICA:

"There does not exist at the present moment the slightest difference between the Vatican and the Dresden Court; on the contrary, the Pope has quite lately given the King most unmistakable proofs of his special regard and good will.

"The present King had no choice in the matter of the civil divorce; his father, King George, decided this, as every other point concerning the crown princess' separation and divorce, as head of the royal house. King George was a saintly man and entirely devoted to the Pope and the Catholic Church. You can take your oath any day that King George would never have taken a step in that unfortunate affair of the crown princess without having consulted the head of the Catholic Church. It is utterly absurd to say that the present King gave offence to the Vatican in the divorce matter.

"No important court office in Saxony has been taken away from the Roman Catholics and given to the Protestants. In fact, all the court dignitaries now in office have been in office under the King's father, and mostly under the late King's elder brother, King Albert. Count Seebach is, to my belief, the only Catholic dignitary at court; his predecessor was a Protestant.

"The King has indeed written a strictly private letter to the Pope on the subject of the so-called Borromeo Encyclical. The King's intention was to smooth down the feelings of the Protestant majority of his subjects, and to make things easier for his Catholic subjects at the same time. The letter, I can assure you, was neither a 'violent protest,' nor a protest of any kind whatever against the Pope's circular letter, but a very courteous and respectful statement of the difficult situation of the Catholic dynasty and Catholic minority in Saxony.

"The King, as soon as he heard about his brother's article in the review, *Rome et l'Orient*, wrote to his brother, expressing his serious dissatisfaction and enjoining him to withdraw immediately that article. The King never for one moment thought of upholding his brother against the Pope, but was entirely on the Pope's side in the whole affair, and well pleased at his brother's retraction, as every good Catholic is bound to be.

"The article of Prince Max on the reunion of the Latin and Oriental churches was withdrawn by its author as soon as the misunderstandings and errors of this article were brought to his notice, and before the Prince went to Rome. There was, therefore, no occasion for the Congregation of the Index to condemn that article, voluntary withdrawal being always in such cases considered as tantamount to its official non-existence.

The King and his brother are not the least estranged; Prince Max comes to visit the royal family every year regularly for some weeks in summer, and never misses a family reunion on great occasions.

"The King, as everybody in Dresden knows, is a most strict and devout Catholic; he is admirable in the fulfilment of his religious duties, hears Mass every day, is devoted to the Church and to the Holy See, and would undoubtedly rather die than change his religion.

"Prince Max, when he became a priest, did not in any way renounce any of his rights and prerogatives as a Royal Prince of Saxony nor his revenues from the family estates. In fact, these revenues, such as they are, constitute his only regular income. He is professor at

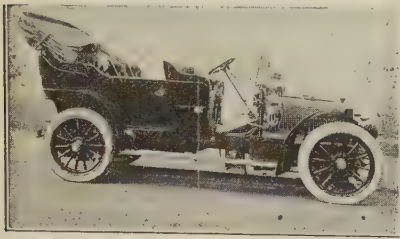
Fribourg, in Switzerland, and his establishment there is on a modest but decent footing; he also keeps a man servant, as I know by personal experience. It is quite true, though, that the Prince has ascetic inclinations, and that really is the only thing quite true in the whole article printed in the *Washington Post*."

THE NEED OF CONSTANT VIGILANCE.

To the Editor of AMERICA:

The editorial in your issue of the 28th ult., entitled "His Enemy . . . Oversowed Cockle," is an eye opener. It is more, it is a reminder. Only a year has passed since the Spanish disturber of social rest has been rid of, and we have in this new country a school founded in the very heart of our largest city, to train our children "to revolt against the iniquity of the system of government in this and every other country." Some who have read Father Benson's "Lord of the World" thought that the days of Falsenburg would never come, but unless leaders in Catholic action become more and more active and militant, those of us not yet up to middle age may see them. The Catholic Church is the only force that will stem the progress of Free Thought, Socialists, Anarchists and Libertarians of all sorts. And it is not in the large cities alone that Socialistic literature and propaganda is making progress, but in the colliery towns of Cape Breton and Nova Scotia, and even in our rural districts. The tone of our daily press, although weak and dissonant, betrays its continuous imbibing at the founts of revolutionary literature, and they who write in its organs help to create a certain dissatisfaction in the people with every form of government and authority. Catholic papers are doing noble work in exposing the tactics of those enemies of society and of the Church, but there are not many with pen and tongue at the work. We have in our mining centres many who are quite active in spreading ideas very injurious to the Church and to society, but those who ought to be eager in the cause of the Church are tranquil amidst it all. The Holy Father wishes us to be zealous in every possible way in safeguarding our people against those who disseminate social discontent. If those who are supposed to lead in the matter do it not, will not great evils result? The enemy is surely everywhere sowing cockle, and some with empty degrees and titles sleep. It is to be hoped that your article will wake some to a realization of the sowing of the cockle that is going on everywhere.

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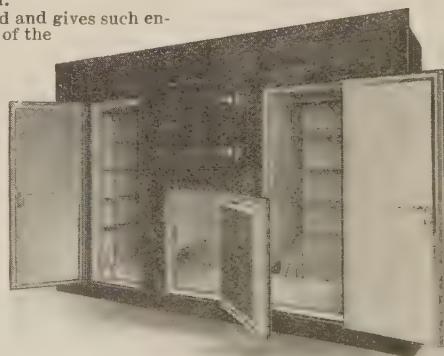
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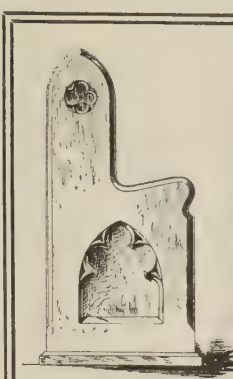
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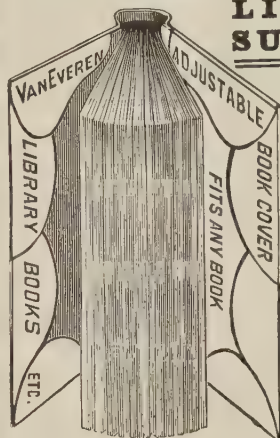
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In connection with the movement inaugurated by the New York State Historical Society to erect a memorial in honor of the discoverer of Lake George, Father Isaac Jogues, it has been deemed advisable to reprint the brief notice of his life which has already appeared as one of the monographs of the "Pioneer Priests of North America," by the Reverend Thomas J. Campbell, S.J.

This reprint, with emendations and additions will consist of about 55 pages, with nine full-page illustrations. Aside from its historical value, it will be of particular interest to the pilgrims, who, during the summer, journey to the scene of the martyr's death at Auriesville on the Mohawk.

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CHRONICLE

The President and Reciprocity.—The President is evidently anxious to meet the wishes of the people as made known in the elections of last November. In a speech at Springfield, Ill., he warned the leaders of his party that if they should defeat the concessions contained in the reciprocity agreement and persist in retaining in these times of high prices a tariff not based solely on the difference in cost of production at home and abroad, with a reasonable profit to the American producer, an opposition would be aroused that would know no moderation and would wipe the last trace of a protective tariff from the statute books.

Trade Conference.—The first Pan-American commercial conference assembled in Washington. Nearly eight hundred delegates from twenty-one nations were represented, including many diplomatic officers and leaders of commercial organizations in the western world. The conference was to foster cordial relations between the United States, Central and South America.

United States Senate.—The House bill authorizing the erection upon the Crown Point Lighthouse Reservation, N. Y., of a memorial to commemorate the discovery of Lake Champlain, was passed by the Senate without amendment.—By 8 to 3 the Senate Committee on Pensions agreed to report the Sulloway general pension bill, which increases the present age pension so that at the age of sixty-two years the rate will be \$15 a

month instead of \$12. As amended by the Senate Committee the bill will add about \$45,000,000 to the \$153,000,000 estimated for the coming twelve month.—The Senate confirmed the action of the House in selecting San Francisco as the proper place for the exposition which is to celebrate the opening of the Panama Canal.—The passage of the Appalachian forest bill after many years delay is by many considered an important step toward conservation. The bill provides \$11,000,000 for the creation of national forest reserves in the White Mountain and the Southern Appalachians. By its provisions the government will acquire a large area of wild mountain forest land for the protection of the head waters of the river systems of the Atlantic seaboard and the prevention of floods. The vote stood 57 to 9, the opposition contending that the bill is an extension of the functions of the Federal Government and that the State should take care of its own interests in this respect. The measure was passed by the House last session, and as it was accepted by the Senate without change, it lacks only the signature of the President.

House of Representatives.—President Taft's reciprocity agreement with Canada was ratified through the support of an almost unanimous Democratic vote. The McCall bill, carrying the agreement into effect was passed by a vote of 221 to 92, a majority of 129. A majority of the Republicans present voted against the measure, the division being 78 ayes and only 5 noes. The Democratic vote was 143 ayes, and only 5 noes. A majority of the Republican insurgents present voted for the bill,

which now goes to the Senate, where at this time its fate is problematical. Champ Clark, the Democratic leader, in addressing the House, said that the reciprocity agreement was the first step towards the annexation of Canada. President Taft took prompt steps to nullify the effects of this speech by writing a letter saying the Canadian reciprocity agreement was purely commercial in character.

Count Apponyi in New York.—Speaking, February 15, before an audience which crowded Carnegie Hall to the doors, Count Albert Apponyi, a harbinger of international peace from Hungary, explained a few of the difficulties that lie in the way of chaining the war-dogs of the future. He said that one serious obstacle in stopping the frenzy of armament among European nations is the spirit of fatalism which plays an important part in the national policies of these peoples. The present danger of war between the nations of Europe he found chiefly in the spread of colonization, and he added that it seems not only necessary but urgent that principles should be laid down by international agreement to regulate colonial problems as they arise. He suggested that the application of these principles should be confided to an international court of justice or to obligatory arbitration. In spite of all difficulties, Count Apponyi believes that the dream of international peace will come true some day; and he said that the longer wars can be avoided the better are the chances for realizing the dream, for in the interval a world-wide campaign of public enlightenment can be made. He complimented this country by declaring that America should send some of its leading statesmen abroad to preach the new gospel, for in the countries of Europe the need of enlightenment is far greater than it is here.

Mexico.—The Government has placed an order for some armored railway cars, such as were successfully used by the Russians in the war with Japan.—Smallpox is widely prevalent in the States of Oaxaca and Chiapas; the public officials are charged with neglect in combating it. A man calling himself Father Ordóñez defrauded a number of people in Veracruz and behaved in a scandalous manner in the houses to which he brought letters of introduction from Orizaba, where he had his home. The irreligious element rejoiced exceedingly until it was authoritatively made known that the letters were forgeries, and that Father Ordóñez, a very highly respected priest of Orizaba, had been in his grave for some time.—It is announced that ex-President Madriz of Nicaragua, who has been living in Mexico, is about to go to Costa Rica, where he will deliver a series of political conferences.

Canada.—The Imperialist press is making a strong fight against the Reciprocity agreement and is using Mr. Champ Clark's speech to the utmost. The supporters

of the Government affect to ignore it, and to take the President's word that he has no idea of annexation. The reply of the Imperialists is that Mr. Clark is too important a person to be ignored, that his utterances were deliberate, and that whatever may be the ideas of the President, reciprocity of its very nature tends to draw Canada into the Union, which is Mr. Clark's position. Mr. John Hendry and Mr. A. B. McRae, leading lumbermen of British Columbia, have declared themselves in favor of the agreement. Mr. Price Ellison, Minister of Finance of the same province, said in the legislature that it is reported that Mr. J. J. Hill gave \$50,000 towards the expenses of the great farmers' deputation to Ottawa. R. C. Henders, of Winnipeg, threatens him with a libel suit. Sir Wilfrid Laurier told a deputation of Ontario fruit growers that they must be ready to make sacrifices for the common good. How the weight of public opinion inclines is far from clear, but it seems almost certain that parliament will accept the Agreement. Mr. Justice Grantham in sentencing for forgery in England a man deported from Canada, said: "This is the reciprocity Canada wants, to send us its criminals, in other matters to favor the United States." This is the same Mr. Justice Grantham who asserted a few months ago that there are no Socialists among Canadian coal miners. He is not always happy in his remarks. The man he was sentencing was an Englishman who got into prison almost on his arrival in Canada.—The Canadian Pacific Railway will begin a West Indian line next year. Its steamers now plying between Vancouver and Japan are to be transferred to it; the Atlantic Empresses are to replace them, new ships are to be built for the Atlantic and one for the Pacific.

Great Britain.—The Reciprocity Agreement is the most important matter in the public eye at present. Mr. Balfour puts the responsibility for it upon the Government which refused to listen to Canadian proposals for preferential treatment. This seems rather hard when one considers that the Liberals have never been enthusiastic regarding the Empire; that Disraeli, who in 1867 put as the elements of a sane imperial policy, commercial union of England and the colonies, organized emigration from England to the colonies and a unified system of imperial defense, was in office from 1874 to 1880, yet did nothing for this policy; that from 1886 to 1906 the Unionists were almost continuously in office, and did nothing; and that Mr. Balfour himself is a very recent convert to the practical imperialism of Mr. Chamberlain, and in the opinion of many not a very sincere one. Mr. Champ Clark's declarations in Congress that he favors reciprocity as a step to annexation, and that he foresees the day when England will gladly see its North American possessions join the Union, have caused much excitement. Large public meetings are being called. The Unionists denounce the Government for helping on the agreement in order to destroy imperial preference, and have asked for the correspondence on the subject with

the Ambassador at Washington.—Mr. Asquith has taken all the time of Parliament until Easter for the House of Lords' Bill. He expects to send it to the Peers by May.—Lord Charles Beresford, having reached the age limit, has been put on the retired list of the navy. He will be all the freer now, if this is possible, to act the candid critic of the Government's naval policy.—The dispute between the Bishop of London and Chancellor Tristram has been settled for the moment. Memory played them both false. The former forgot what had actually taken place: the latter remembered what had never occurred. He said that the Archbishop of Canterbury had written asking him to undertake the care of giving licenses to divorced persons and discarded wives' sisters, as his own officers objected to do so. The Archbishop contradicted him flatly and Dr. Tristram had to confess his error. The best legal opinion is against his contentions that his relations to the Bishop are the same as those of a secular judge to the Crown, and that he is obliged to issue licenses.—It has been suggested that at the coronation all the bishops use mitres, and the suggestion is supported by Lord Oranmore and Browne. "There was a Brutus once," and there was once an Oranmore and Browne. But times have changed. Still having lived to see an Oranmore and Browne favoring mitres, one feels that he may see before he dies even a Halifax urging a ritual prosecution.—The authorities are beginning to take action for the systematic destruction of rats. Some more plague cases have been reported from East Anglia, and cases have occurred again in Glasgow, where there was a small outbreak a few years ago.—There is a common opinion that Mr. Lloyd George's health is far from satisfactory, and that his public career is virtually over. However, this is denied officially.

Ireland.—In a Home Rule debate, started by a Unionist amendment to the King's speech, Mr. Asquith said that everyone voted at the general election with the knowledge that, the Lords' Veto removed, the Government's first measure would be one of full self-government for Ireland. They had not receded from that position. Mr. Churchill alluded to the South African settlement and said that a similar effect in Ireland would be worth many divisions of a fleet and army. Mr. Birrell said Ireland alone could adequately deal with her own affairs, and promised to place the Government's Home Rule scheme before the House as soon as the Parliament Bill was passed. Mr. Redmond accepted Imperial supremacy, believed that Home Rule, as defined by Mr. Asquith, would be a final settlement, and, as far he could, pledged his countrymen to that effect. One of the best speeches in the debate was the maiden speech of Mr. J. A. Redmond, son of the Irish leader. Mr. O'Brien promised cooperation with the Nationalist body. The amendment was defeated by 326 to 213.—The Irish Party passed a resolution approving of the Payment of Members'

Bill, but demanding that the Irish Members be exempted from its application, as they depend on the voluntary contributions of their own people; and they ask that the money be devoted to some public purpose in Ireland. The resolution has provoked various comment in the Irish and English press. The Dublin *Leader* approves, deeming it unfitting that Irish Nationalists should be salaried members of a parliament which they attend under protest. The *Independent* thinks the object is to prevent members from asserting legitimate independence, by means of "the cheque-book control initiated in the days when Mr. O'Brien dominated the party." Payment would eliminate the necessity of external appeals and increase the party efficiency.—The Orange members brought before Parliament the case of a Belfast Catholic, who under the alleged influence of an unnamed priest ran away with his children from his Protestant wife, as an argument against Home Rule. Mr. Devlin's explanation of the facts convinced even the Unionists that the argument was not a good one. His demand for the name of the priest, as a ground for a libel suit, was not acceded to.—After a four days' trial of Mr. Healy's petition that the North Louth election, in which he was defeated, be declared null, his opponent's lawyers conceded that his case was proved, but the judges decreed a continuance so that the grounds on which their judgment should rest might be complete.—Mr. Finucane, Landed Estates Commissioner, died suddenly in Limerick. For thirty-one years a distinguished Indian official, he was recalled by Lord McDonnell in 1903, to be one of the three administrators of the Land Purchase Act, and proved a remarkably capable and impartial Commissioner. He was a brother of the Nationalist member for County Limerick.

French Troops in Africa.—According to rumors which have been transmitted from Central Africa by way of Tripoli and which are published with all reserve by the *Matin* on February 3d, the Sultan Dudmurrah is said to be reassembling his followers in order to avenge the defeat inflicted upon him by the French at the engagement at Drijele in which Colonel Moll lost his life. It is believed that Dudmurrah's forces number about 2,000 men, and it is thought that it may be his aim to force an engagement upon the French troops before Colonel Largeau, who has been sent to succeed Colonel Moll, can reach Wadai with reinforcements.

The Occupation of Morocco.—Perhaps it is ominous for France that an Arab newspaper said to be subsidized by the Spanish legation has been started at Tangier, and celebrates its own appearance by declaring that "France, which meets the greatest difficulties in Morocco, will be forced sooner or later to evacuate all of its possessions in North Africa." On the other hand in the French Senate Lamarzelle declared that if Morocco was evacuated by the French a general massacre would ensue.

Pichon, who replied, declared that politically France was never in a better position than at present.

The Congo.—Congo conditions at present meet the approval of the *London Times*. The main cause of the improvement is ascribed 1st, to the method of paying the natives in cash and not in kind as heretofore; and 2d, to the abolition of forced labor. M. Camille Janssen, the first Belgian Governor of the Congo State, who resigned in 1892 rather than sign the decrees which inaugurated the era of spoliation is to-day in high favor with King Albert. The receipts of the year are \$8,100,340, and the expenditures \$9,420,940, but the deficit is said to be more a matter of book-keeping than of fact.

The Popular King.—Perhaps there is an indication of the closeness of the Belgian King to the people in the fact that the Socialist deputy from Liège declared that the King and Queen would reign in the hearts of the working classes because they had made a personal appeal to the Minister of Labor to bring the miner's strike to an end.

Italy.—In a recent test of confidence in the Government Luzzati won. There were only 88 votes against him and 261 in his favor. The vote showed that the opposition of Socialists, Republicans, and the Sonninites or followers of Sonnino had gained no recruits.

Germany.—Berlin reports that Ambassador Bernstorff is conducting negotiations with the State Department in Washington looking to the adjustment of the potash trade dispute, on the basis of the note recently presented to Secretary Knox by the German government. This note set forth the German attitude, suggesting that the question whether the German producers or the American buyers should pay the surtax imposed by the recently enacted mining law might be a matter for arbitration; and that in the event of its being established that the penalty properly fell upon Americans, the export price should be mutually agreed upon by the two governments.—The commission of the Reichstag has further amended the Government's draft of the Constitution proposed for Alsace-Lorraine. On February 15 an amendment was passed wholly freeing the future State from the influence of the Emperor. To do this the commission struck out the clause giving the Emperor the exercise of executive authority and substituted a provision for a Regent, who would hold office for life and be nominated by the Emperor upon the proposal of the Bundesrath or Imperial Senate. The Regent also would be removable only by the Bundesrath. The vote for the adoption of the amendment was 21 to 6. The action of the commission was taken in spite of the fact that such an amendment had been declared utterly unacceptable by the Government on constitutional and political grounds. The Government had stated frankly its objection to a Regent, who was neither responsible to nor under the influence

of the Emperor. The amendment, as did that chronicled last week, originated with the representative of the Centre party. Late dispatches affirm it to be likely that, in consequence of these changes made by the Reichstag's Commission, the bill proposing a constitution for Alsace-Lorraine will be withdrawn by the Government. Secretary Delbrück's action appears to confirm this. At the request of the Chancellor, whom he represents in the Commission, he asked to submit the constitution once again to the Bundesrath before further debate upon it by that body.—Prince Henry of Prussia, brother of the Emperor, in an address last week made forceful allusion to the dangers threatening the empire from within. His speech was sharply criticised by both the Liberal and the Centre press. The *Kölnische Zeitung*, the *Münchener Neuesten Nachrichten* and *Germania* agree in characterizing his words as ill-advised, since it is in such utterances the Social-Democrats find the best material for their agitation. They affirm that, if it be considered ordinary prudence on the part of the Emperor that he take no part in the discussions of the election campaign, *a fortiori* all participation in the campaign is to be avoided by irresponsible Princes of the blood.

Austria-Hungary.—The Catholic Central Committee of Austria by unanimous vote chose Prince Zdenko Lobkowitz as president of that body to succeed the much-esteemed Count Sylwa-Tarouca, who was obliged to resign that office after filling it for a long time with distinction. The Committee makes public its ruling that, for good reasons, the resolution passed during the Innsbruck Congress of last year, ordering a general meeting to be held each year, will not be heeded this year. Instead congresses representative of the different states of the empire will hold their wonted meetings in their own districts, and a gathering of delegates from all the dioceses of the empire will be called in Vienna some time in autumn.—A common pastoral letter has been issued by the thirty-seven Catholic Archbishops and Bishops of Austria, following their joint meeting in Vienna last November. The letter urges united action on the part of Catholics to oppose the activity of those in favor of secularizing education, warmly commends the organization in favor of Catholic schools, and pleads for the support by all of the new Catholic University at Salzburg.—A strong demonstration was made in Budapest by Socialists in opposition to the Army bill now being considered in the Hungarian parliament. The meeting was largely attended, but beyond the bitter language of the speakers no overt act was committed.—After sarcastic allusion to the manner in which England yearly urges the need of disarmament, immediately following the publication of her immense budget of naval expenditure, the Austrian Minister of Marine, addressing the delegations in Budapest on the proposed naval outlay in the empire, affirmed: "Austria-Hungary must not yield to any one of the great powers in building up a fleet."

QUESTIONS OF THE DAY

Christ or Anti-Christ

Some years ago Selma Lagerlöf, the Swedish novelist, published a romance entitled, "The Miracles of Anti-Christ." The book deals with the conflict between Socialism and the Catholic Church. Unfortunately its author, a Protestant, shows no understanding of Catholicism, which we find pictured in the conventional colors as a blending of superstition, idolatry and fanaticism; and yet the work is seemingly composed in good faith and assigns to no other than the Sovereign Pontiff the final solution of the social question. It is not, however, the novel itself which interests us, but merely a striking illustration it affords of certain truths and half-truths bearing upon that important issue of the Socialism of our day.

The story tells us of a little statue of the Christ Child venerated at Santa Maria, in Aracoeli. An Englishwoman, traveling through Rome, becomes enamored of it and cannot live without possessing it. But gold cannot buy it for her and begging would be still more in vain. She, therefore, lights upon a new device for obtaining it.

A copy of the statue is made by her order, a likeness which in many details resembles the original, and yet a likeness in appearance only. The true image, we must know, was made of olive wood from the Garden of Gethsemane, was colored by an angel's brush, and was decked in ornaments of purest gold and jewels of the rarest lustre. The false image, on the contrary, is sculptured from the wood of an ordinary elm, painted by a mortal artist, and tricked out in worthless finery of tinted glass and gilded rings. With this concealed beneath her cloak she hurries to the church, and secretly taking from the lap of the Virgin Mother the true Christ Child, leaves in its place the false. By a miracle the fraud is finally detected, and the prior reads with horror the words which, to ease her conscience, the English lady had scratched with her needle into the sham crown of her statue, "My Kingdom is only of this world." Lifting on high the wretched counterfeit he hurls it down all the flights of stairs, shouting aloud the execration, "Anathema Antikristo!"

This false likeness of the Christ Child is meant for a symbol of Socialism. The author has taken her suggestion from Socialists themselves, for the comparison between their movement and the progress of the early Church is a favorite one with them. Nowhere, except in the growth of Christianity, so they insist, shall we find anything that can stand comparison with the development of their organization, with the heroism shown, with the poverty endured, with the sacrifices offered, with the persecutions suffered, with the martyrdoms undergone, with the universal dissemination of the doctrines taught.

Christ, too, is acknowledged by them; for though they do not hold the myth of his divinity, they tell us, yet they alone practice and preach his doctrines which the Church is ever striving to obscure. He holds in their system a position analogous to that occupied by Plato and Confucius, and we even find assigned to Him—if we may dare to repeat such ribaldry—a rank only second to their founder Marx, precisely as the Bible, by the almost common consent of their leaders, must yield to the Marxian "Capital" as a book of useful wisdom for mankind. No, Socialism is not irreligious, but its religion has no relation to God, and its interests are only of this world. So-called Christian Socialists will strive in vain to stem the current. They must leave it or be swept along in its course. The common mistake is to look upon Socialism as merely an economic theory, whereas it is a popular movement which has imbibed from its classics all their materialism and anti-Christianity, and which daily is putting this same literature into the hands of all its converts. No more surely is the little catechism placed into the hands of the catechumen than Marx, or Engels, or anyone of their feather, is pressed upon the newly-made Socialist, or at least suggested to him for his reading and edification.

As for the growth of Socialism, no one would deny its rapidity. "Its teachings," says the author, "go out through all countries, and bear many names, mislead because they promise earthly happiness and enjoyment to all, and win followers more than any doctrine that has gone through the world since the time of Christ." There is, however, this great difference between the growth of Socialism and the miraculous increase of God's Church. While Christianity demands as the price of salvation the death of the carnal man, Socialism, in spite of its sacrifices, gives free rein to the instincts of unregenerated nature.

But to return to the false image where we left it lying with its dinted crown and its garments dragged in dust. Here the Englishwoman found it, and taking it up woe-fully, went out with it into the world. And wherever it came the power of Christ was made to suffer opposition and His influence seemed diminished.

Driving through the streets of Paris during the time of an insurrection, the lady was forced from her carriage, which the men heaped upon the barricades. The trunk which contained the image fell out and opened. At once the flimsy counterfeit was passed from hand to hand, but when they read the inscription on the crown, "My Kingdom is only of this world," they shouted it along the lines. The words were caught by one who was not like the workers about him. He was a man of education, whose life had been devoted to studying and writing in the cause of poverty and labor. Socialists see in him the figure of Marx. There he continued fighting, and his garments were spattered with blood, and the misery of life seemed more unbearable than ever; but often as the smoke cleared away he saw the little

image which had been set upon the barricades, and the words flashed through his mind, "My Kingdom is only of this world." At last they wrote themselves in the air before them. He could read them lettered now in fire, now in blood, and now in the smoke of the battle. The riddle which had perplexed him for forty years was solved. He would go out and proclaim to all mankind: "Your Kingdom is only of this world. Therefore you must care for this life and live like brothers. And you shall divide your property so that no one is rich and no one is poor. You shall all work and the earth shall be owned by all. No one shall hunger, no one shall be tempted to luxury, and no one shall suffer want in his old age. And you must think of increasing everyone's happiness, for there is no compensation awaiting you. Your Kingdom is only of this world!"

In this inscription, therefore, is contained the supposition upon which Socialism is founded. Here, on this whirling globe, is the beginning and the goal of existence for man; here is the labor and here must be all the reward. Whatever men may individually hold of another world they must look to this alone for the completed sanction of life. The earth exists for man and he has been robbed of his inheritance. Why talk of heaven! "Leave heaven," as they quote the laurelled scoffer, "to the angels and bats." The Catholic Church is eminently vicious, immoral and enslaving for the souls of men, because she distracts their vision from the goods and evils of this life by presenting to them deceitful dreams of an hereafter, where all tears shall be dried and all virtue rewarded. She is keeping the poor in their shackles and securing the rich in their seats of tyranny and oppression. From both she is extorting her gains. "Here let us make to ourselves a paradise!" is the cry, even as it was heard in the days before the flood, and all their promises of fraternity, equality and earthly happiness, in which the author of our book places such great hopes, shall be swept away no less relentlessly.

This precisely is the great flaw in the allegory before us. Socialism is made one of the redeemers of mankind. Its economic prophecies become realities. These are "the miracles of Antichrist," in the language of the book. Men pray to the false Christ image and they never pray in vain, although at the same time their faith is weakened and the things of this world take a firmer hold upon their souls. The village which harbors it prospers materially, while it sinks at the same time into infidelity and atheism. Is there any reason for this material prosperity? Briefly we may remark that a certain degree of economic improvement is no impossibility wherever Socialism may slowly settle into power. The anxiety of officials to stand approved by their party, the jealousy of any assumption of superiority or leadership, the searchlights ever playing from all points of vantage upon those in office may in the beginning preclude many attempts at speculation or injustice.

Only reform measures, moreover, can be carried into

effect, and some of these of a nature to prove acceptable since all parties, and above all the Catholic Church, are working towards this same purpose. Not that we would mention this as an assured future course, since Socialists, should they ever receive a large measure of power, are most likely to overshoot their mark. Yet, in any case, the true nature of Socialism cannot display itself so early. The velvet paws are only playing, the claws are carefully withdrawn. We must not, however, believe that they have ever been pared. But should the hour of triumph ever come, should the social revolution ever be enacted, and the cooperative commonwealth attempted, then the scenes recently witnessed in Spain, in Portugal, in France would be but a mild anticipation of what the world might expect.

Great Socialist writers themselves expect a bloody establishment of their commonwealth, and most conspicuously Marx: "We must finally have recourse to violence in order to establish the rule of labor" (Congress of the Hague, 1872). Ballots, many of their modern authors assure us, will suffice. History, however, should teach them that rights of property, freedom and religion are never relinquished at the polls.

The views of Selma Lagerlöf herself are clearly put forth in the future which she describes as Signorelli's painting of Antichrist, at Orvieto. In a succession of scenes the life of Antichrist is made to pass before us. He is poor, like the Son of God, dressed in His garb, represented with His features. As he preaches the rich and mighty cast their treasures at his feet. A sick man, who has been brought to him, is healed; for by destroying economic abuses Socialism expects likewise to remedy the bodily ailments of men. A martyr next suffers death proclaiming him. Peace is seen to rule over the earth and evils are banished. Monks and priests are then shown, heaped in a great pile and burning upon a huge bonfire. Lastly the devil himself appears at the ear of Antichrist, whispering his plans and desires. "Signorelli is not mad; he is a prophet. Antichrist will certainly come in the likeness of Christ and make a paradise of the world. He will make it so beautiful that the people will forget heaven. And it will be the world's most terrible temptation."

What we are to think of this promise we have already explained. The dream of Socialism is forever an impossibility; it is fated by the divine words of Our Lord Himself foretelling that the poor we shall always have with us. The misconception concerning Catholicism and the vivid description of the economic wonders of Socialism make books like the present hurtful even against the wish of their authors.

What then of the suggestion of the novelist, whose remarks we are considering because of the popular opinions which they contain—that the Church must take hold of this movement while it is still in its infancy, and bring it to the feet of Jesus? "That is what you wandering monks could do," the Pope, "who is wiser than

anyone now living," is made to say, "you could take the great popular movement in your arms, while it is still lying like a child in its swaddling clothes, and you could bear it to Jesus' feet; and Antichrist would see that he is nothing but an imitation of Christ, and would acknowledge Him his Lord and Master. But you do not do so. You cast Antichristianity on the pyre, and soon he in turn will cast you there."

This is at the best a vague counsel. The Church assuredly can never, without contradicting herself, take up into her arms the popular movement as it exists today. All that it is possible for her to do is to show her true motherly love for the souls of all who are drawn away by it; to yearn for them and pray for them and toil for them, though they repay her love with hatred; to keep from danger those who heed her voice and to put forth her divinely given power for the betterment of the world. With her alone, as the author truly states, must rest the ultimate solution. Socialism itself is irreconcilable with Catholicity. Though it "loves and renounces and teaches and suffers like Christianity," yet it has for its whole mission to take men's hearts away from God and give them to the world with its concupiscences. It comes under a false image of the Good Samaritan, who heals the wounds of humanity; of the despised Nazarene, who drives out of the temple the throngs of buyers and sellers; of the poor Victim for the sins of the world, who falls beneath the hatred of obsequious priests and pampered pharisees; but between it and the true Samaritan, the true Zealot for the glory of God's house, the true Victim for the sins of rich and poor alike, there is all the difference which eternally must exist between Christ and Antichrist.

JOSEPH HUSSLEIN, S.J.

A Central Information Bureau for the Catholic Press.

The flood of slanderous charges against the Church which issues from Socialistic, Masonic and Atheistic press bureaus is rather increasing than abating. The "Central-Auskunftsstelle" at Cologne, Germany, makes it its object to assist the press in refuting the accusations based on fictitious convent and priest scandals, Jesuit fables, historical lies and *Los-von-Rom* inventions. Though their number in the German speaking countries has been steadily growing, it is attributed to the activity of this bureau that, on the whole, they are less bitter than they were before its foundation. During the year 1910 the bureau handled in all 1,328 cases. Of these, 1,087 cases had been reported by newspaper editors, priests and others; 236 cases were investigated by the bureau without such an appeal; satisfactory information could not be obtained in 215 cases; in 400 cases the charges proved to be lies pure and simple; in about 360 the principal facts had been distorted, while in 350 cases the reports of the anti-Catholic press were found to be, at least, essentially correct.

Of the cases thus handled, 147 referred to secular priests; to religious, 73; to Catholic laymen, 32; to Catholic societies, 48; to proselytism, 38; to the Vatican and the papacy, 115; to statistics, 13; to historical falsehoods, 45; to ecclesiastical conditions, 53; to missions, 9; to Lourdes, 12; to Catholic teaching and practice concerning matrimony, 15; to sacerdotal celibacy, 22; to Jesuits, 12; to superstition, 18; to *Los-von-Rom* stories, 46; to conversions, 8; to Freemasons, 21; to the Centre party and elections, 31; to relics, 75; to convent stories, 93; to schools, 26; to other subjects, about 100.

These figures, while illustrative of the great variety of shapes assumed by untruth in the service of anti-Catholicity, at the same time prove the great importance of this Catholic Information Bureau. If it did not exist, we should have to create it at once, is the general feeling. It is consulted by authors preparing learned or popular books, by members of the legislatures, by directors of political and social societies; above all, by newspaper editors. The information it gives is not only sent to the questioner, but published in a kind of periodical, the *C. A. Mitteilungen*, which goes to the editorial rooms of all the greater Catholic newspapers and, be it said to their honor, to a number of non-Catholic organs as well. It is printed on one side only, so as to allow a free use of the editorial scissors. Thus is insured a prompt and general denial of calumnies or rectification of misstatements.

A peculiar feature of the Cologne institution is the Bureau for Legal Protection which is attached to it. This department gives advice and assistance for the prosecution of slanderers, if this is deemed advisable, and takes care that those papers which printed the defamations give due publicity to the rectification.

The proper task of the "Central-Auskunftsstelle" is the investigation of facts, pretended and real, and the foregoing remarks show what a beehive of activity there must be in its offices. Its threads are spun over the whole globe. No matter in what country the scene of some scandal is placed—Italy, Spain, South America or China—every means will be tried to procure reliable information. The chanceries of the Bishops most willingly furnish the desired items, and the Bureau keeps in close touch with the Vatican.

Doctrinal questions are not treated in the ordinary run of business, but form a kind of side line. A regular periodical is published, the *Apologetische Rundschau*, which purposes to foster a deeper knowledge of the truths of religion among the educated classes and to defend the Faith against so-called scientific attacks. The subscription price is less than a dollar a year, surprisingly low, if one remembers that this monthly was started with a view to assist in securing a steady revenue for the whole enterprise.

The Bureau does an immense amount of good, but its present organization is only considered a phase for future development. "The Central-Auskunftsstelle," writes

Germania, "is a news bureau, so far the first and only Catholic one. Should it not be possible to expand it into a concern like the Reuter, the Wolff, or the Havas agency?" This is, indeed, the goal which Rev. Carl Kaufmann, the director of the Bureau, has had in view for years. To work up to this, he added to the various rectifications of errors and slanders other authoritative information about events of a religious nature or other happenings that might prove of interest for Catholic readers. Mr. Funder, editor-in-chief of the Vienna *Reichspost*, said in the Catholic Congress at Innsbruck: "We need reliable reports of every nature. Like a gigantic kaleidoscope, a newspaper reflects the entire world, and, like a mirror, it is liable to distort the shape of events. It is the current news that every one looks for in his paper. The news is the soul of a newspaper, and reliable news on Catholic matters is the soul of the Catholic paper. Unfortunately, most of the news in our papers is furnished by firms that are in the hands of enemies of the Church. What we need is an independent Catholic news agency."

"Yes," answered a Jewish paper, "that is all well and good; but the Catholics lack two things which are indispensably necessary for such an undertaking; namely, intellect and money." As to the first requisite, we trust we are as well supplied as any other class of mortals. In any case, we have one great advantage over them in religious matters: an infallible authority keeps us from wasting time and trouble on useless cavilling. And as for money, it is true that our millionaires are not very conspicuous; but the modest contributions of the less favored which keep a *Volksverein* and a strong Catholic press afloat are capable of greater achievements.

This idea, thus forcibly expressed by our German brethren, is indeed not exclusively German. The need is felt everywhere, and is felt the more keenly the greater the efforts made to develop an influential Catholic press. It is an international need, and should be met by international co-operation. How much could be effected by a combination of the Catholic Truth Societies and similar organizations, it is hard to tell. But would not the Catholic papers of all countries and languages gladly lend, not only their moral aid, but also their financial support?

F. S. BETTEN, S.J.

Buddhism

I.

Buddhism is one of the three religions or doctrinal systems, which prevail throughout China. The others are: Confucianism and Taoism, each irreconcilable with the other two, but all inextricably intermingled so that practically multitudes of Chinese, even among the educated and litterati, are at the same time, and without the least appreciation of the contradiction, rigid Confucianists, superstitious Taoists and fervent Buddhists.

This facility of being simultaneously an atheist, a polytheist and a pantheist, prompts an American writer, A. H. Smith, in his work on "Chinese Characteristics," to say that the Chinese "know nothing about logical contradictions, and care even less. They have carried intellectual hospitality to the point of logical suicide, and are absolutely indifferent to the profoundest spiritual truths. That," he adds, "is the most melancholy characteristic of the Chinese mind."

We are asked which of the three elements is the predominant one, and we answer Buddhism. Confucianism has produced only agnostic and atheistic scholars and proud and narrow-minded politicians; the Taoists, taken as a body, are a bad and extremely superstitious set, whereas Buddhism has been, for centuries, a kind of refuge for many souls who, not knowing the true Messiah and His Religion, have been led to accept the doctrine, practices and precepts of Buddhism and are waiting for *Maitreya*, the future Buddha. The objective superiority of this religious system over the others; its wide diffusion and authority in China, Thibet, Mongolia, India and Japan (it is said to count in those countries about 450 millions of followers); and also the false or incomplete and fallacious notions and ideas spread in Europe and America about this system, are sufficient reasons to compel Catholic scholars and apologists to study accurately this somewhat intricate but highly interesting question of Buddhism.

Eminent Indianologists and Sinologists, have published excellent works on this subject; among others the Rev. Leo Wieger, S.J., of the Chihli S. E. Mission, whose name is the best recommendation for accuracy, acuteness and completeness. His information is at first hand. His former works on Chinese philology, history, customs, superstitions, philosophy, had already won for him an universally acknowledged authority among Sinologists, and have prepared him in an altogether exceptional way, for the elaborate studies he has made on Chinese Buddhism. The first volume of his work was printed at the Catholic Mission, Sien-Hsien, Ho-Kien-fu, and appeared under the title "Bouddhisme Chinois. Tome I. Monachisme et Discipline."

It begins with a general Introduction of 110 pages which itself alone is worth a whole treatise. Whatever is necessary to know about the origins and the doctrinal evolution of Buddhism is to be found in the book. The best sources referred to at the head of every chapter have been exploited and are supported by quotations from the original Pali and Sanscrit. The distinguished author kindly allows us to avail ourselves of his long and arduous labors and to make under his guidance this intellectual journey amidst the multiform systems which gave birth to Buddhism, or which sprung from it. These abstruse, vague and extravagant theories of which we can give only the mere outlines may be chronologically enumerated, described, analysed, and compared as follows:

(1) Mazdeism, which was founded by the famous Zoroastër (1800 B.C.). It was the cult of Thura-Mazda, the author of life, the cause of evil and good. Its symbol and medium is the sacred fire. This cult was adopted by inhabitants of the Tran plateau, the birth-place of the Indo-European races.

(2) Vedism and Brahmanism, which was the religion of the nomad tribes who settled on the shores of the Ganges. It was famous for its four Vedas, or sacred poems, which were composed between 2000 to 1000 B.C. and transmitted by oral tradition. After 1000 B.C. the Brahmanas were published. It was the work of the Brahmanes, and was written in prose. They were only the codification and explanation of the Vedic rites and customs; but they gave rise to India's theology, philosophy and law.

(3) In the eighth to the seventh century and after, were published "Upanishads" or secret meanings. They are philosophical essays on the Vedas and Brahmanas; but three words will sum up the main points of these two hundred and more tracts:

a—Advaita, the non-duality. There is one being, real but indeterminate, Brahman, the universal soul. The particular beings, individualised by matter, are one with the infinite being. Hence the well-known formulas: "There are no two. This is that. Thou art he."

b—Moksha, the delivery. If during life, the individual soul attained to a perfect knowledge of Brahman and of its identity with Him, in Him it was absorbed, and thus released from the miseries of life. For those who did not reach this perfect knowledge, they enjoyed, as a reward for their good works, a temporary state of happiness, from which they were plunged anew in the

c—Samsara, the whirling wheel or metempsychosis. Until the necessary knowledge was attained, the soul had to be restored in an indefinite series of existences. This insanity was from that out, the fundamental dogma of all the Hindu religions and sects. Pythagoras brought it from the East to Magna Graecia.

(4) The religious doctrine of the "Upanishads" was a realistic pantheism. In the seventh to the sixth century B.C. appeared the Vedantas. Their aim was to amend some of the ideas of the "Upanishads," whose realism was changed into idealistic pantheism.

Brahman being immaterial, eternal, immutable, cannot be identified with material, contingent, mutable beings; therefore all change is to be denied in beings. The world, bodies, perception of senses, intellectual notions are but illusions, dreams. Thus we have absolute idealism. There are only souls which exist. They are terminations of Brahman, caught in an unreal sheath. The sheath falling and the *Karman*, or moral cocoon, which individualizes souls and causes the *samsara*, being no more, the soul withdraws and loses itself in Brahman,

the eternal and sole reality: giving us thus absolute monism.

This *karman* was the capital point in the philosophy of Vedantas and was kept in all the subsequent systems, each of them suggesting their own ways to reduce and destroy it.

This idealism of the Vedantas bears a striking resemblance to the system of the Eleatic philosophers: Xenophanes, Parmenides and Zeno. The theories of Spinoza. Kant and Fichte are also kindred to it: *nil novi sub sole!*

(5) This idealistic and absolute monism led, by way of reaction, to the *Sankhya*, or positivism, whose author was Kapila (sixth century). For him there is no Brahman, or supreme being. There are but individual souls, with neither God nor master. These souls are spiritual, real, eternal. Matter also exists from eternity. There is no good, nor bad, nor any sanction. The *Karman* or cocoon is a material substance. The concrete action forms in it a kind of physical law which forces the whirling of the wheel of fate and causes new existences. The conclusion is: "suppress every form of activity; try to make yourself an artificial idiot and this will lead you to profound sleep without dream, to perfect unconsciousness, to the eternal coma which is called nirvana." With this system may be compared, in some respects, the Eons of the Gnostics, the precreated souls of the Origenists, and the theories of our modern Pantheists who, full of superb disdain for the teachings of faith and plain reason, speak to us, like William James in his "Pluralistic Universe," of 'many-in-one,' of 'continued consciousness,' of a 'finite god,' of a 'great All never realized, always possible' and such vain fancies; or who glorify, like Leconte de Lisle, the idiotic beatitude of Nirvana:

Viens! Le soleil te parle en paroles sublimes;
Dans sa flamme implacable absorbe-toi sans fin,
Et retourne à pas lents vers les cités infimes,
Le cœur trempé sept fois dans le néant divin!

The summons sublime which the Sun sends is this:
"In my quenchless flame let thy spirit be caught;
Then turn thy slow steps down the unplumbed abyss,
And plunge seven times in the Infinite naught."

(6) To this atheistic multi-animism, another theory was opposed, the *Yoga*, whose adepts are called Yogis or Jainas, and, by the Greeks, Gymnosophists. They admitted a supreme being, Tsvara; and to the fear of Samsara they added the fear of punishments to be endured after each existence. To escape both and to attain to the Nirvana, pain and suffering were the necessary means. *Yoga* signifies to bind, subdue (the same root as the Latin jugum, and English yoke, etc.). All the powers of the soul had to be employed in taming the body and extinguishing illusions, sympathies, antipathies, attachments to life, fear of death, knowledge and even self-consciousness. To keep a strict continence; to fast

gradually till inanition supervened; to go with little or no clothing; to live a wandering beggar's life; to retire in solitude and there to squat down remaining immovable, regulating the respiration, keeping the eyes fixed on the tip of the nose or on the navel; to avoid all distraction so as to catch more easily the inmost soul, were some of the practices of the Jāinas: Thus they hoped to break the wheel of fate, to destroy the seed of another life and so to suffer no more.

(7) About the same time there flourished also the Nyaya system, of Gautama, whose adepts were occupied with metaphysics and logic. They knew the syllogism long before Aristotle; and what is called *Vaisesika*, or the system of Kanada, which was a kind of atomism that recalls the *Kraft und Stoff* or Bücher and the evolution of Spencer.

Such was the intellectual and moral state of India when the future Buddha was born, in 559 or 557 B.C.

L. DAVROUT, S.J.

Chihli Mission, China.

Death in Harness

Death has laid low another great Catholic parliamentary leader. On January 23, a stroke of apoplexy carried off Provost Dr. von Jazdzewski, the veteran leader of the Polish Party in the Prussian Landtag. After Mass that morning he had entered the House in his usual cheerful frame of mind, and with his well-known genial smile for everyone he met. His colleagues were in private session in the rooms of the party, and Jazdzewski was just about to open the proceedings when he fell back on his chair with a groan, unconscious, and dying. His friend Father Kapitza had hardly time to give him the last absolution before the end came. Thus like most of the Catholic leaders of the last forty years Jazdzewski, too, died in armor on the sands of Brandenburg. The tragedy, the suddenness of the event, made a profound impression on all the members of the House, and called forth the sincerest expression of sympathy.

The president and vice-president of the Landtag, official representatives of the various ministries, and of all the political parties, and a large congregation of all classes and nationalities, were present at the solemn high Mass of requiem, celebrated in St. Hedwig's on the following Wednesday morning. On Saturday the body was removed to Schroda, where tens of thousands of his grateful countrymen did reverence to the great leader for the last time.

Ludwig von Jazdzewski was born in Posen, Feb. 10, 1838. After graduating from St. Mary's Gymnasium he entered the archdiocesan seminary. From there he passed to Munich, where he completed his higher studies, winning a distinguished doctorate in theology. During the long vacations he visited most of the countries of Europe, and acquired the first-hand knowledge of European life and affairs which added not a little to

his prestige in after years and made him a welcome guest in the most exclusive circles of the German capital.

Ordained to the priesthood in 1861, he was first appointed Professor of Religion at the Gymnasium of Krotoschin, then select preacher at the cathedral of Warsaw and Professor of Exegesis at the metropolitan seminary of that city. However, after little more than a year's incumbency he gave up these highly honorable positions—sure precursors of future preferment—to become a simple missionary in England.

His restless thirst for knowledge led him, in 1865, to Italy and Rome to pursue historical and art studies. From 1866 to 1890 he was provost in Zduny, and since then till the death, in Schroda. In 1872 he was elected to the Reichstag, and in the following year to the Landtag. His theological writings are published in Paris, Warsaw and Posen.

The Polish Party and the Polish people have sustained an irreparable loss by the death of Dr. Jazdzewski, and the Prussian Parliament mourns one of its most popular and hard-working members. "Parliamentary life as such," wrote the Liberal *Koelnische Zeitung* on the day of Jazdzewski's death, "is the loser by his death. Although the vast majority of the House dissented from his political views, all must acknowledge that one of the most strongly marked personalities has been removed from the battlefield of parliament. Dr. von Jazdzewski was not only a champion of his party, who towered head and shoulders above his fellows, he was at the same time one of the most cultured, refined and amiable of our parliamentarians."

During his long parliamentary career, he was a member of the Landtag for thirty-eight years and of the Reichstag for eighteen years, he seldom missed a session. As the spokesman of his party he defended the rights of the Polish Catholics with great ability, prudence and energy. "His words," writes the Berlin correspondent of the *Koelnische Volkszeitung*, "were never those of the passionate agitator; but his hearers felt that the sorrows and wrongs of his people were ever uppermost in his mind and heart. Only on one occasion did his quiet, peaceable disposition give place to the deepest indignation. The law against the use of the Polish language in the primary schools was under discussion. The Polish child was not to be taught even its religion in the language of its mother. This brutal injustice touched the aged prelate to the quick, and tears, he said, would give fitter utterance to his feelings than words."

Dr. Jazdzewski was universally honored and respected. He never had an enemy in either House that he knew of, and his rare literary and artistic accomplishments, his sterling honesty of purpose, and the urbanity and chivalry of his manners gained for him a host of friends amongst the best and greatest of his contemporaries. The more headlong of the Polish patriots did not fail to reproach him for what they called his "Government

leanings," for his friendly relations with other parties, especially the Centre, and for the general moderation of his views; but not even the most radical anti-Prussian agitator could ever accuse him of having bartered the least of the interests of his people for Government favor. Recent events have shown that Jazdzewski's conciliatory attitude was the wisest statesmanship.

Dr. Jazdzewski's entrance into political life coincided with the beginning of the *Kulturkampf*. Shoulder to shoulder with the great Windthorst, the ardent and eloquent Glisczinski and his bosom friend Dr. Stablewski, the future Archbishop of Gnesen-Posen, he fought in the forefront of the battle-line for the rights of the Church. The good understanding at present subsisting between the Centre and the Poles, an understanding made all the more imperative by the anti-religious attitude of the National Liberals and the Socialists, is Jazdzewski's work.

Dr. Jazdzewski was twice mentioned in connection with the See of Gnesen-Posen, the first time when there was question of naming the successor of the heroic Ledochowski, and again, four years ago, when Archbishop Stablewski died of a broken heart. But Buelow had sold himself body and soul to the fanatic Hakatists, and not even the noble-minded, amiable, conciliatory Provost of Schroda proved an acceptable candidate.

The deceased leader's last speech in the House was made about eight days before his sudden death. The closing sentences deserve to be recorded here, as they are an index to his whole political career and a worthy legacy to his party—and to all parties.

"It is our duty," he said, speaking in the name of his colleagues, "as the representatives of the persecuted and oppressed Polish people to remind the Government in season and out of season that it is in conscience bound to dispense equal justice to all the subjects of the State without exception. On this basis alone can the Government bring about the sorely needed pacification of the Polish people."

GEORGE METLAKE.

IN MISSION FIELDS

The Aborigines of Australia.

The story of the rapidly disappearing natives of Australia bears in many respects a striking resemblance to that of the North American Indians. An unknown number of these black-skinned people still live in their untutored state, in small and scattered communities, in the vast area extending from Central Queensland almost to the coast of Western Australia. For the preservation of this remnant a contributor to the *Sydney Freeman's Journal*, of January 5, makes a strong appeal, giving at the same time pithily the story of the wrongs of the natives, who have been dying out fast wherever they came in contact with the white man and his vices:

"The discussion in the press for the better treatment of the aborigines should appeal to the Federal Ministry," he says. "It is a belated appeal, but better late than never. The Ministry is out for reforms in the Constitution. What reform is so pressing as saving the remnant of the natives from utter extinction? Only a few of them are left. In Tasmania they no longer exist. In the old States of the Commonwealth they are becoming gradually extinct. Robbed of their means of living, driven from their fishing grounds and their hunting fields, they have perished for want of food. New South Wales, Victoria, South Australia and Queensland had many natives a hundred years ago—three million, it is said by some authorities. They declined generation after generation. Now there are only a few hundred. Why? It will not be known till the day of judgment that barbaric cruelty and sordid inhumanity decimated them. They were slaughtered like pests; they were poisoned like vermin. The cruelties perpetrated by Debi Sing under Warren Hastings were as nothing to those of which Australian natives were victims.

"George the Third's instructions in regard to the natives were observed much in the same way as the Treaty of Limerick. His Majesty instructed Governor Phillip thus: 'You are to endeavor by every possible means to open an intercourse with the natives, and to conciliate their affections, enjoining all our subjects to live in amity and kindness with them. And if any of our subjects shall wantonly destroy them or give them an unnecessary interruption in the exercise of their several occupations it is our will and pleasure that you do cause such offenders to be brought to punishment according to the degrees of the offence.'

"How long were those merciful instructions of the King observed? Not long after Phillip's departure. The interest in the natives almost ceased with his rule, so far as Government was concerned. John Hubert Plunkett, after repeated rebuffs from interested parties, succeeded in bringing to justice many offenders against the natives.

"The various religious bodies have done something for the natives. The Catholic Church stands out prominently in that respect. New Norcia and Beagle Bay in Western Australia are eloquent testimony in her behalf.

"What is wanted now is Federal interest in the natives, especially in the Northern Territory, where there is still opportunity for the exercise of justice and mercy to them. The stalwart men of the North may be useful to us in time of stress, if trained in the meantime; but, apart from that consideration, they are entitled to protection, for 'righteousness exalteth a nation.' C. B."

A certain Miguel Mendoza Lopez S., notorious for his wild socialistic views, has begun an active campaign in Guadalajara, Mexico, for the propagation of socialistic doctrines. The fear is expressed that he may take ad-

vantage of the present disturbed state of affairs in the republic to start another insurrection to embarrass the government.

CORRESPONDENCE

The Kingston, Jamaica, Cathedral.

KINGSTON, FEBRUARY 8, 1911.

We have just finished our three days' celebration of the opening of Holy Trinity Cathedral. As the population of Jamaica numbers about 900,000, only 2 per cent. of which are Catholics, it would appear that the "little flock" has been attracting in these functions an amount of attention which must have some other explanation than local magnitude. For His Excellency the Governor, Sir Sydney Olivier, and family attended the dedication, and officials and members of the legislative council and prominent professional and business men were everywhere in evidence. Among them were his Worship, Mayor Bryant and two or three justices of the Supreme Court, all staunch Catholics, and it may be remarked in passing that the newly appointed Chief Justice, Sir Michael Anthony Croll, who is expected shortly from Gibraltar, is also a Catholic. At least two thousand five hundred persons were massed together within the walls of the Cathedral. Bishop Collins was celebrant; Father Harpes, the Superior of the Mission, was assistant priest, and Fathers Mulry and Gregory were deacon and sub-deacon. Bishops McDonnell of Brooklyn and Nilan of Hartford, with Monsignors McNamee and McCarty of Brooklyn, were in the sanctuary, and with them the entire clergy of the Island of Jamaica. The grand organ and the perfectly trained choir were a revelation to every one. The next day the three dailies gave lengthy accounts of the ceremony; two of them reporting Father Shealy's sermon in full. One of them *The Gleaner*, referred to it in these words: "Good wine is generally kept for the last, and so the preacher and the sermon are dealt with last." Father Shealy, who had come from New York for the occasion, gave the vast congregation a magnificent and scholarly disquisition on the position of the Papacy in Christianity. It was eloquent in the extreme, and it was also bold. With so many non-Catholic hearers in his audience, to declare that "the Church without Peter is Christianity without Christ," must have startled the ears of not a few of them. The comment of the *Gleaner*, however, is that "even those who held opposite views must have felt that the case made out by him for the supremacy of the Papacy could not be excelled."

Sunday evening saw the church crowded once more. There was solemn Pontifical Benediction, and the sermon was preached by Father Rockwell, Socius to the Provincial of the Maryland-New York Province of the Society of Jesus. The gathering on Monday morning of three thousand and more of our Catholic school children was both an inspiration to Father Howle, who addressed them, and a deep gratification to Bishop McDonnell, who had kindly consented to celebrate the Mass. There was a special choir of children, over a hundred of them, trained and directed by one of the Sisters of Mercy, Sister M. Evangelist.

Solemn Benediction of the Blessed Sacrament was given again on Monday and Tuesday evenings, with Fathers Harpes and O'Shea as preachers. On Tuesday

morning Bishop Collins officiated at the solemn requiem Mass for the dead of the Vicariate, while the history of the Catholic dead of Jamaica furnished the theme for the sermon by Father Mulry.

One more fact, not the least significant of those connected with our dedication, should be mentioned. It is this: The Catholic workingmen of Kingston, as an earnest of their attachment to the Faith, united in the presentation to the new cathedral of a beautiful golden key. As the procession of acolytes and clergy reached the door of the edifice for the opening ceremony of the dedication, the key was handed to the Bishop by the Catholic workingmen's representative, Mr. W. O'Reilly Fogarty. His lordship opened the door and the procession passed in. With such dispositions on the part of Kingston toilers, we may well be encouraged here in the world-battle of the Church with Socialism.

PATRICK F. X. MULRY, S.J.

Is It a New Kulturkampf?

BERLIN, JANUARY 31, 1911.

As was indicated in recent correspondence to AMERICA, there exists a likeness worth noting between political conditions just now prevailing and those that marked the opening period of the *Kulturkampf* in the '70's. To one giving close attention to late happenings in parliament the analogy grows the more ominous. You have read accounts of the manful stand at first taken by the Minister of Worship regarding the formula of repudiation of the Modernists prescribed by the Holy Father for all who are in any way engaged in the sacerdotal ministry. Speaking of its relation to professors holding chairs in State universities, the Minister conceded frankly that theologians holding positions in Catholic faculties should, as a matter of course, be in agreement with the teachings of their church. It appears, however, that the noisy opposition of the Liberal Left has induced the Minister-President, Chancellor von Bethmann-Hollweg, to persuade his colleague to recede from the correct judgment he first expressed.

Speaking on the same topic during a later session, the Minister of Worship insisted that priests holding positions under the authority of the State should be excused from taking the anti-Modernist oath, and he assured those who might refuse to bind themselves by it that they could rely upon the protection of the State. The promise is, word for word, a renewal of the disastrous stand taken by the Government in the Wollmann-Braunschweig incident of the Old Catholic teaching movement, which led up to the *Kulturkampf* of forty years ago. Despite the Minister's change of front, we still have confidence that the Government will not have forgotten the bitter experience of those days.

Perhaps there is question of mere party tactics, rather than of a change of plan in future policy toward the Church. Von Bethmann-Hollweg, no doubt, would gladly have the assistance of the National Liberals, at least of the less radical among them, in the strenuous work of the approaching elections. A promise of "State support," as outlined by the Minister of Worship, would be a good bait. The Liberals have betrayed the fact that they are speculating on a schism in the Catholic Church. As their imagination runs farther than does their knowledge of persons and things, they thought they had assurance of a split in the Church in the indiscreet article of Prince Max of Saxony. When Prince Max promptly and thoroughly repaired the fault into which he had

fallen unwittingly, they assailed him with vile abuse. Now they are eagerly seeking some other bearer of the banner of ecclesiastic revolt in Prussia. And if here and there some poor unfortunate, inspired by the promised "protection of the State," does give them occasion to gleefully sing of victory, one may remind them that more than a few passing defections will be needed to arouse the horror of a Kulturkampf.

Our confidence is no whit impaired; but it is just as well to say openly that the patience of the Catholics of Germany may be strained by these sensational speeches, breathing antagonism to us and to our Church. A. R.

Growth of Christian Trades Unions.

COLOGNE, FEBRUARY 9, 1911.

Official reports give us assurance that the increase in membership of the Christian-Social unions, organized to counteract the dangerous influence of Socialistic bodies among the workmen of the empire, is gratifyingly large. The increase during the past year affects the following unions: Workers in textile industries, 10,600; metal-workers, 9,900; woodworkers, 2,000; workmen in the tobacco trade, 1,800; workers in the production of necessities and luxuries of life, 1,000; shoe and leather trades, 1,000. The associations of State employees and men in the civil service affiliated with the general organization of the Christian-Social Union show also an increase in numbers, so that the total membership of bodies allied with the movement throughout the empire may be affirmed to have grown by over 30,000 in the year just ended.

To be sure, opposed to this gratifying fact there is the less agreeable announcement that within the same period the Socialistic organizations show an increase of 200,000, and that their membership now runs considerably beyond the 2,000,000 mark. The condition which these reports establish is one which indicates clearly what should be the line of work specially appealing to Churchmen in the immediate future. KÖLN.

Catholic Progress in Australia.

SYDNEY, N. S. W., JANUARY 13, 1911.

Here are a few items of news which may be of interest to the readers of AMERICA: Information has reached us that the high altar for St. Mary's Cathedral has just been completed in Rome. It will be given the name of the altar of the Irish Martyrs, as it is intended to commemorate their beatification, which will take place next year. It is an exquisite piece of work. The chief figures adorning the reredos, which rises to the height of twenty-four feet, are, in the centre, St. Patrick preaching before one of the Kings of Ireland; on the left, St. Brigid; on the right, St. Colmcille. It was presented by T. J. Dalton, K.C.S.G.

Contributions towards the fund for the completion of the Cathedral are steadily increasing. The total required is £120,000 and of that sum £70,000 has been generously donated in one year.

Cardinal Moran, who is as vigorous and active as ever, travels to Armidale, New South Wales, to lay the foundation stone of the new Cathedral on February 5. Then comes another engagement. A conference of high importance, which will be attended by representatives of the clergy and of all the teaching religious Orders of the

State, is to meet in Sydney and discuss in presence of his Eminence the education question, particularly with regard to secondary education.

The Senate of the Sydney University, at the instigation of his Eminence, discussed a plan for having a nuns' college, where university courses would be given, so as to enable them to get degrees. After long deliberation, the plan was rejected by a small majority. The minority voting with the Cardinal included the Chancellor, Sir Normand MacLaurin, Sir Samuel Griffith, Mr. Justin O'Connor, Professor MacCallum and Professor Anderson Stuart. His Eminence is now taking steps to have the nuns' college connected with the London University.

A new development in connection with the St. Vincent de Paul Society is the rapid growth of Boys' Guilds. An experienced member takes charge of from ten to fifteen boys, whom he looks after and gathers for the Monthly Communion.

An educational item of general interest is the great fight now being carried on to throw open the State Scholarships to our Catholic scholars, the choice to be left to the student. I believe it was only a few months ago that this arrangement was made in Philadelphia, where the graduates of the Catholic public schools are entitled to enter the University of Pennsylvania, sharing the State or city scholarships with the graduates of the ordinary public schools. E.

The Dutch Evangelical Alliance.

AMSTERDAM, FEBRUARY 7, 1911.

Foreign newspapers have had much to say of late concerning a "general" movement organized by the people of the Netherlands in opposition to the settlement in their country of religious exiles from other lands. You will be glad to learn that this "universal" movement has been grossly exaggerated. The facts are these: Some of the Portuguese Jesuits recently driven out of their own country, under circumstances which appeal to the sympathy of every right-feeling man, sought hospitality in Holland. Thereupon the Dutch Evangelical Alliance addressed a petition of protest, not to the Government of Holland, but to the Queen.

The matter is too trifling, really, to merit any attention, and it were not necessary to waste words upon it, had not the foreign liberal press discovered in the protest a document "signed by many" and proving "a universal uprising of the people" in opposition to the coming of the Portuguese religious. Here at home we know better. The Evangelical Alliance of Holland is an organization with little vitality. Only rarely does it give any evidence that it is alive. Now and then the executive head of the Alliance finds it well to publish a communication addressed to the Queen in person, probably to make known to the world the fact that his organization is still in existence.

Some few years ago, it will be recalled, such a document emanated from him protesting against the continuance of the papal nunciature at The Hague. Formerly, the Alliance was wont to speak "in the name of the whole people." Time has taught the body modesty, and its rare protests to-day go forth "in the name of many thousands of the people of the Netherlands." Will it surprise you to learn that even "the many thousands" is a fiction? To sum up, there is no reason to worry about any of the statements made by this agitator.

HOLLANDUS.

A M E R I C A

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The Cardinal and the Wizard.

In his usual gentle and kindly way, but with the steady and persistent fearlessness with which a great surgeon would plunge his lancet into the roots of a morbid growth in some illustrious patient, His Eminence of Baltimore disposes of the difficulties which the recent utterances of Mr. Edison have given rise to in a certain number of timid minds.

In the first place, he resents the rudeness of some of the critics, who describe the wizard of electricity as a mere mechanic. The Cardinal, on the contrary, regards him not only as a genius, but as a great benefactor of humanity—a sentiment with which most men will agree. So much indeed does he admire Mr. Edison that he is quite unwilling to admit that he ever made the assertions attributed to him or that he made them in the sense in which they are taken.

"How could it be possible," he asks, "to say that the cells of our body have intelligence and that their aggregate is the human intellect?" Almost facetiously but very felicitously he answers: "That would be determining a man's mind by his girth, and conveying the uncomfortable information that he would decrease in intelligence as he declined in bulk. How," he continues in the same strain, "does Mr. Edison imagine that an idea enters into a man's mind? Do all the little brain cells begin to debate it? Are some of the little brain cells audacious insurgents and others immovable stand-patters? Has each intelligent little brain cell an opinion of its own? And how is it that all this intellectual activity goes on absolutely unknown to us? Finally, if it is unknown, how can any one declare it to be a fact? Surely, Mr. Edison would be the very last to do so, for it is his constant boast that his conclusions are all based upon known and indisputable facts."

We merely cite this as an example of the method which should reign in controversy of all sorts. A great

saint has said that we should always read the most benignant meaning into all written or spoken utterances, especially on religious questions, considering that the author if wrong, has imperfectly expressed himself, or is misinterpreted. Recourse to a private interview is advised, if possible, and only when the error is patent and persisted in should a direct attack be begun if the circumstances or importance of the matter warrant it. Very frequently expressions are used in books or in the press which have been tossed off in the heat of the moment, and are subsequently defended only because they are attacked. A mild answer turneth away wrath, and the conciliatory and fatherly Cardinal shows us how to do it.

Census Statistics of the Catholic Church

The decree of the Sacred Congregation of Sacramental Discipline, published in Rome, August 8, 1910, laying down new instructions regarding the age at which Catholic children are to be admitted to First Holy Communion, will have a curious sequel here in the United States, to which it may be well to make timely reference.

As will be remembered, Dr. Henry King Carroll, when charged with the enumeration of the religious bodies of the United States in preparation for the Eleventh Census (1890), thought out a scheme by which he might square the circle of the many "religions" represented in this country. In the collection of the statistics of religious bodies the pastors and clerks of the individual church organizations were instructed generally to include in answer to the inquiry concerning communicants or members "all who are entitled to participate in the ordinance of communion in those denominations which observe it, and all members in other denominations."

Such a restriction involved a tremendous cutting in the total of the Catholic population, since it excluded, naturally, all children baptized, and therefore members of the Church, who had not yet been admitted to First Communion, as well as the considerable number of non-practicing Catholics, who had not formally by word or act renounced the Church into which they were baptized. The unfairness of the thing was commented on, yet despite representations made in the proper quarter a similar unacceptable standard was adopted by the officials in charge of the Census of 1910. The explanation given by S. A. North, then Director of the Census Bureau, was: "that in order that the statistics of all the denominations may be uniform it will be necessary to request the Roman Catholic Church to accept the census basis, and report the number of communicants, instead of reporting the 'population.'"

Archbishop Glennon, of St. Louis, was delegated by the Archbishops of the United States to cooperate with the Census Bureau, in order to facilitate the work of the last enumeration as far as Catholics were concerned. In keeping with recommendations made at a meeting of

Archbishops, held in Washington, April 11, 1907, his Grace of St. Louis, in a letter of instructions sent to the Bishops of the United States, suggested: "That the Catholic census as reported by the various dioceses include also the children and infants baptized, as has been customary. Advice may be made to the United States Census Bureau that, if it does not wish to include the children in this enumeration, fifteen per cent. deduction from the Catholic census may be made as representing children."

The Director of the Census Bureau did make the fifteen per cent. deduction from the enumeration as returned by the chanceries of the various dioceses, and we had, in consequence, last year the strange anomaly of two widely differing census reports, each claiming to emanate from the same authoritative Catholic sources: that of the United States Census Bureau, affirming the Catholic population to be 12,304,173; and that of the Wiltzius "Official Catholic Directory," giving the "total Catholic population" as about 14,347,027.

And now for the curious sequel mentioned above. The instructions contained in the decree of the Congregation of Sacramental Discipline will cause unquestionably an immense increase in the number of children admitted to First Communion in Catholic parishes throughout the country for some years to come. Following Dr. Henry King Carroll's accepted standard these children at once will be reckoned as Catholic "Communicants" in census estimates. For the year 1910, Dr. Carroll, in an article on annual statistics, reports "a practically static condition of church membership," the gain for all religious bodies having been but 628,955. Of these the largest increase noted in any Church, 110,100, is reported for the Catholic body. How will Dr. Carroll explain to a wondering country the amazing advance the Catholic Church will surely report in 1911 and in 1912,—an advance that will result from no extraordinary accretion of members, through immigration for example? His own loose standard—which should never have suggested itself to him as a fair one in respect to Catholic Church enumeration—will have automatically wrought the marvel.

The Peace Mission

The distinguished Hungarian statesman who, in New York City last week, eloquently pleaded the cause of peace among the nations, possesses all the sincerity with which supreme confidence in the purpose he advocates is wont to endow the orator. Friends of the peace movement, who heard him, hail his declaration of faith in a final realization of international peace as the expression of an optimism springing from a profound knowledge of the subject he discussed. One wishes it were more than a dream that shall never come true. And when one says this he must not be set down at once as opposed to what the alluring attractiveness of the dream portrays.

Would that the world might come to see the passing—forever—of all the horrors and wretchedness of war! But, unfortunately, human nature is what it is, and as long as the ingrained love of self that belongs to nations, as it does to individuals endures, universal peace can be but a dream of unattainable good.

Count Apponyi, it seems to us, himself gave striking testimony to this in his brilliant résumé of the network of intricacies and uncertainties besetting European politics to-day, a network woven in and out of questions vital to some and intimately affecting the interests of almost all the other nations in Europe in our time. "The arbitrator is not yet born," as he well said, "gifted with a moral authority that would compel great nations to abdicate pretensions they think just and essential to their welfare or to yield to claims they deem unfounded and injurious to them, only because he happens to take a different view of the case." And one might add, the leaven of centuries, which backs the selfishness underlying this truth, will not readily yield to the aspirations of the apostles of peace. It is this fact, after all, which stands in the way of fixing some standard of international law perfected and accepted relating to arbitration. Yet it is imperative that such a standard be adopted before a generally comprehensive and satisfactory plan of international peace is thinkable.

The "Independent" and the Truth Again

"Thirty-one years ago," said a recent editorial in the *Independent*, "a woman in this city took a vow never again to look on the face of a man. Last week her father died, but all these years she had never seen him, although he lived only a few blocks distant from the walls that held her enclosed. During these years she had occasionally spoken with him, but with a thick curtain between them. The ecclesiastical authority which imposed and approves the vow lifted the interdict for her to attend his funeral. There is no religion in such a vow. It is unkind, inhuman, and therefore un-Christian."

We shall review the statements made in this paragraph briefly and with greater courtesy than the statements warrant. "Thirty-one years ago a woman in this city took a vow never again to look on the face of a man." No such vow is taken by any religious women, cloistered or not cloistered, from one end of Christendom to the other. "Last week her father died, but all these years she had never seen him." For twenty-five years the nun referred to had seen her father every two weeks, conversing freely with him and using her eyes as any woman in the world would do in speaking to her father. "The walls that held her enclosed." The insinuation about nuns being "walled in" "immured" reminds one of the exploded "Awful Disclosures of Maria Monk." The walls hold her enclosed as the walls of any private dwelling hold the inmate enclosed who prefers the freedom of her home to the freedom of the streets. We let the insinuation pass without characterizing it. "During

these years she had occasionally spoken with him." As the obvious meaning is that she spoke only a dozen times or so, and as for the past twenty-five years the nun in question spoke with her father at least 700 times, this statement like the others is wide of the mark. "But with a thick curtain between them." The curtain is not thick, for the Good Shepherd nuns never speak from behind any curtain. "The ecclesiastical authority which imposes and approves the vow lifted the interdict for her to attend the funeral." The ecclesiastical authority imposes no such vow. Approves no such vow. Lifted no interdict. Nor did the Good Shepherd nun attend the funeral. "There is no religion in such a vow." That is an academic question which we believe the *Independent* is constitutionally ill-fitted to discuss. It declares "it is unkind, inhuman and therefore un-Christian." And we ask is it not unkind and inhuman and un-Christian for an editor of a periodical published in New York, claiming all the intelligence that goes with an age of enlightenment, an editor who makes a statement not about some fact hidden away in "Fox's Book of Martyrs" or unearthed from some obscure document of the Dark Ages, a fact not happening in Spain, or Chile or Mexico or Peru, but here in New York within half an hour's ride by subway and elevated from the editor's office, is it not unkind and inhuman and un-Christian to malign a sisterhood and a great institution like the Catholic Church, and yet wear the broad phylacteries of a leader of the people, a preacher of morality and rectitude, and wonder perhaps that a Catholic will at times declare that bigotry at least in some quarters of the great Republic still exists?

An Unexpected Vindication.

Several Mexican ladies in the capital of the neighboring republic were invited to join the Young Women's Christian Association in that city. It is said, too, that, without their knowledge, some were named offhand members of certain committees of the organization. The Circulo Catolico (Catholic Society) of Guadalupe published a warning in *El Tiempo*, a newspaper under Catholic direction, and Archbishop Mora y del Rio issued a pastoral against the religious mixture. The local manager of the Y. M. C. A. took up the cudgels, and cited the names of prominent Catholic men who were members of it, and proceeded to argue in favor of the Y. W. C. A. Among the Catholic men he puts Vice-President Corral as member of the Board of Control. We are sure that worthy is a Catholic, for he undoubtedly received Catholic baptism; but what we should like to hear is that during the last twenty years he has fulfilled such elementary obligations as making his Easter duty, or even going to Mass on Sunday. We don't concern ourselves with his private devotions (which may be very numerous, and we trust they are), but we think of those outward signs and proofs that are expected of a Catholic whose religion is a living, energizing reality, and not a spiritual

mummy. Sometimes people are called "Catholics" when they are not only indifferent to the Church and neglectful of their simplest duties as Catholics, but even when they have gone over, bag and baggage, to some organization, membership in which necessarily implies that they have done their best to cut loose from the Church, even if they cannot destroy the bond of spiritual kinship which arises from baptism. It is high time to reflect that a man who is merely a nominal Catholic (if even the name remains) is not a fair representative of Catholic thought and practice, and it is no compliment to the intelligence or the good sense of Catholics to single out some such sorry specimen of out-at-elbows spirituality for distinction and honor, as if thereby respect were shown the Church or her children.

The Society of St. Vincent de Paul is intent upon good works, but we have yet to hear that its members, singly or in a body, have sought membership in the Y. M. C. A. The Queen's Daughters are eager to promote religion and charity, but have they contemplated a fusion of any kind with the Protestant Y. W. C. A.? Possibly, but it would be news to us.

Mr. Thomas Lakeside Phillips, the representative of the Y. M. C. A., waxed quite eloquent over the strictly non-sectarian and humanitarian character of the affiliated Y. W. C. A. In fact, he must have felt personally grieved, rather than offended, at the petty narrow-mindedness of the Archbishop of Mexico, and probably blamed it upon that prelate's antediluvian views and prejudices. There the matter might have rested had not a certain Rev. E. R. Brown, also in the City of Mexico, and of the Baptist persuasion, indiscreetly bounced into print (vide *Mexican Herald* of February 11) with the information that a young Catholic woman, after being permeated with the "inevitable atmosphere of the Y. W. C. A.," might give up the practice of the Catholic religion, a consummation for which his non-sectarian heart manifestly longed. The plaintive ditty of Mr. Phillips must have fallen on many sympathetic ears, for the arbitrary exercise of authority is hateful. And then came that bungling booby, Brown, blurting out the truth, spoiling the game, and triumphantly vindicating the action of the Archbishop. Mr. P. must have thought of Balaam, who, in his day, suffered from his traveling companion.

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The arbitration committee as finally constituted for settling the Chamizal dispute between the United States and Mexico consists of General Anson Mills for the United States, Señor Fernando Belrán y Puga for Mexico, and the distinguished Canadian legal light, M. Eugene La Fleur, K. C., as president. The exchange of allegations occurred on February 15. On April 15, the respective replies will be made, after which the commissioners will meet in El Paso, Texas, or Ciudad Juarez, as circumstances may suggest. Their decision will be made one month after the concluding arguments shall

have been heard. If it is made by a majority of votes, both governments have bound themselves to accept it as final. The district in dispute, called Chamizal because covered with a bush called "chamizo" or greasewood, was separated from Mexican territory by a sudden change in the course of the Rio Grande during a freshet. It adjoins El Paso and forms the Mexican quarter of that city. The precise points to be determined by the commission have not been made public.

In the care of the sick it has been the pious custom from time immemorial, in the hospitals in Rome, to have Mass said at dawn for those who were able to be present. Now comes an order from the municipality over which the Jew Nathan still rules calling on the physicians in charge to notify the authorities as to the effect attendance at this Mass has had on the patients. The order is looked upon as prompted not by solicitude for the sick but a preliminary to an order of suppression of the Mass.

A ROYAL OFFER OF ELEPHANTS

During a lively discussion in the House of Representatives on January 14, the relative merits of the Kentucky horse, the broncho, the Missouri mule and the camel were wittily described. The reference to the camel was brought about by Mr. Olmstead, of Pennsylvania, who read a document proving that Jefferson Davis was a strong advocate of its use in the arid lands of the Southwest. An interesting account of that episode is found on p. 454 of the War Department Report for 1858, where appears a note by Hehekyan Bey, an Egyptian gentleman educated in Europe, which purports to be a practical treatise on the treatment of the camel and dromedary in health and sickness, and expatiates on the use of the animal as a courier or a bearer of burdens, all of which is duly illustrated. As a sample of the style of the document we quote:

"Millions of years must have elapsed ere the human race substituted the use of sheep's flesh for that of their fellow creatures, and ere they were initiated into the secrets of Ceres and Proserpine."

During the debate in the House, Representative Mann moved to "substitute elephants for horses, mules and camels, in view of the great disaster of last November."

This naturally led us into an investigation to discover if any real elephants had been adopted by the War Department in times long past. This is what we discovered:

On February 26, 1862, Abraham Lincoln transmitted to Congress two letters and his own answer on this important matter. He had received a letter from the ruler of Siam, enclosing a gift for himself and an offer of elephants. He was able to answer the letter and to dispose of the offer without legal assistance, but he could not accept the gifts nor dispose of them without Congressional action on the matter. We quote literally the opening of the Siamese letter as translated and found in the Congressional documents, being Senate Executive Document 23, 37th Congress, 2d session:

"Feb. 26, 1862.

"Somdetch Phra Paramendr Maha Mongkut, by the blessing of the highest superagency of the whole universe, the King of Siam, the sovereign of all interior tributary countries adjacent and around in every direction, viz: Laws of Shiengs on northwestern and northern; Law Kaus on north to northeast to southeast; most of the Malay Peninsula on

southern and southwestern, and Kariengs on the western and northwestern points, and the professor of the Magadahe language and Buddhistical literature, &c. &c. &c. to his most respected excellent presidency, the President of the United States of America, who, having been chosen by the citizens of the United States as most distinguished, was made President and Chief Magistrate in the affairs of the nation for an appointed time of office, viz: Buchanan, esq., who has forwarded an official letter to us from Washington dated at Washington, May 10th night of waxing moon in the lunar month of Visakh, 6th month recurring from the commencement of the cold season in the year of Goat, 1st decade of the Siamese astronomical era 1221, with a package of books, 192 volumes in number, which came to hand in the year following, or to whomsoever the people have elected anew as chief ruler in place of President Buchanan, &c. &c. &c., sendeth friendly greeting.

"Respected and distinguished Sir:

"At this time we are very glad to forward our royal letter together with greetings," etc., etc.

The propitious time for sending the letter was when Captain Berrien anchored the U. S. Battleship John Adams, a sailing vessel, off Siam, and during his stay had paid the king a friendly visit. According to the letter, the captain declared that no elephants were to be found on this continent, and that if a huge elephant's tusk were on exhibit, "people come by thousands to see it, saying it is a wonderful thing." The king also had heard that there were no camels on this continent, until the Americans lately purchased them, and since they are thriving and increasing, he is willing to assist the American ruler in propagating elephants, having no doubt that if they are turned loose where plenty of water and grass abound in the torrid parts, they will thrive.

"Examples we have, coming down from ancient times, of this business of transplanting elephants from the main land of Asia to the various islands. 400 years ago, when the elephant of Ceylon was governed by his native princes, an embassy was sent to beg of the King of Henzawatty or Pegu, to purchase young elephants in several pairs, to turn loose in the jungles of Ceylon, and now, by natural increase, there are many large herds of elephants in that island."

He suggests that the President send a large vessel loaded with hay and other food and tanks, so arranged that the elephants can stand and sit down in their stalls, adding that he will procure the elephants and send a few pair at a time. The vessel must be prepared to sail directly to America with its valuable cargo.

Meanwhile the king is sending a pair of large tusks, weighing "52 cents of a picul, and 48 cents of a picul, both from the same animal for public inspection, that thereby the glory and renown of Siam may be promoted."

These gifts and instructions were really meant for President Pierce, who had sent Townsend Harris to Siam to negotiate a treaty "in the year of the Dragon, 8th decade," but having learned that Buchanan succeeded Pierce, the king takes occasion to discuss the American system and the Siamese system of electing rulers.

Thus it came to pass that the presents, "a sword with the blade of steel of variegated appearance, manufactured in Siam after the Japanese model, also a photographic likeness of ourselves, holding our beloved daughter in lap," which were given in the year of Monkey, 2d decade, by S. P. M. Mongkut, Major Siamesium, were actually received by President Lincoln, who, as we have noted, turned over the presents for Congressional action, and politely answered the king by informing him that there were no torrid parts under his jurisdiction for the comfort of the proffered elephants.

M. PELLEN.

LITERATURE

Reminiscences. By GOLDWIN SMITH, D.C.L. New York: The Macmillan Company. \$3.00 net.

The editor of the *Reminiscences*, Mr. Arnold Haultain, M.A., prefaces apologetically that he had a very difficult task and is painfully conscious of the volume's deficiencies. Though the author wrote out every word and constantly revised the copy, the editor found many errors, and "some of the chapters merely consisted of fragmentary and inconsequent paragraphs." He corrected the errors as far as he could, though he rightly surmises that many still remain uncorrected, but otherwise has not intruded his pen: "It is not for me to despoil the book of its peculiarities—even of its repetitions."

This not very flattering introduction is in no way relieved by the contents. Goldwin Smith had a rare opportunity to leave behind him a useful and informing book, but he has failed to do so. From boyhood to old age, from Eton and Oxford to Ithaca and Toronto; in society, politics, journalism, religion, philosophy, literature and every field of thought he is himself always the norm, and he has met no man or set of men who has succeeded in approaching it. In his chapter on the Manchester School, and occasionally elsewhere, he expresses sound views on war and peace and economic principles, but they are warped and spoiled by prejudice and a self-centered opinionativeness, impervious to the assault of logic or fact. If, as he states, his "Irish History and Irish Character" expressed the sentiments of the Manchester School, Bright's defection from Gladstone on the Home Rule question is not surprising. "Much of the historical portion of that book has required and undergone modification in the light of modern research," is his way of covering his misstatements of obvious historical facts, but he adds that the upsetting of his facts did not change his opinions.

He belonged to the peace and free-trade school in politics. He favored decentralization and Colonial independence and was opposed to the Boer war, and to England's interference in the domestic affairs of other peoples—with two exceptions. It was quite right for England to help Mazzini and Garibaldi against the Pope, but to give self-government to Ireland would be criminal.

The great cathedrals of Europe are distasteful to him, and their beauty "meretricious" because they are centres of "sacerdotalism and wafer-worship." Even St. Peter's fails to impress him "in a religious way, for here too we are confronted with false relics and other lies." He utters an innuendo against St. John of Nepomuk, who he implies was "not a martyr to the secrecy of the confessional, as the Jesuits say," and he tells with gusto how his companion, another Oxford professor, struck the saint's statue as they passed.

The "Divina Commedia's" Catholic theology destroyed his relish for Dante, and he doubts the sincerity of Newman, who, he falsely asserts, "would never make converts from the Anglican Church. . . . He was always in quest, not of truth but of the best system," unlike his brother Francis, who, being an agnostic, "always sought the truth with singleness of heart." Manning looked like "an apparition of the Middle Ages, but I thought him a tinkling cymbal, as in fact he turns out to have been." The Jesuits, of course, do not escape his delicate attentions.

In Canada he tried to enter Parliament; but he failed to find a seat and failed also to impress his idea of Reciprocity upon either country. He denies having had political ambitions or Annexationist views, but his editor cites his own letters against him. He would have Canada and the United States consolidated on an Anglo-Saxon basis, and both in close union, "one flag, one language, one literature," with England, which would retain the

moral hegemony of the English-speaking world, if not of the universe.

He then retired from the literary field, for none such exists, he avers, in Ontario. "My Oxford dreams of literary achievement never were or could be fulfilled in Canada. Canadians who seek literary distinctions go to England."

He had left England for the United States, and the United States for Canada in search of literary glory, and he finds in his old age that he had reversed the right order of procedure, or at any rate that his dream was unrealized. Dissatisfied with his kind and disappointed of his hopes, with slight solace from the past and no hope or belief in the hereafter, Goldwin Smith closes almost a century of reminiscences, on which he has shed scarce a gleam of kindness, amid an atmosphere of gloom.

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Catholic Theology, or The Catechism Explained. By DOM. I. LANSLOTS, O.S.B. St. Louis: B. Herder. Price \$1.75 net.

This is a commentary in the Baltimore Catechism giving a philosophical and theological exposition of its text, and Dom Lanslots deserves the gratitude of all catechists, and especially of the teachers in parochial and Sunday schools for having undertaken it, as well as of all lay persons who wish to know their religion better.

Few realize the difficulty of the task he set before himself. Many a theologian can write a complete course of theology in as many volumes as he pleases; few could condense their knowledge so as to put it tersely, comprehensively and clearly, into a volume of six hundred pages printed in good large type. Moreover, the clearness necessary to such a book must have reference to the lay mind. A statement may be perfectly clear to a theologian, yet quite misleading to a layman. Some instances of this might be shown in the book before us, but we need not refer to them here.

Pastors and others will find this work an excellent text book to put into the hands of advanced classes in Christian Doctrine. That it travels along the familiar lines of the catechism is in itself a great advantage, and in addition to this, the matter will, we think, prove interesting to serious students.

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The Second Chance. By NELLIE MCCLUNG. New York: Doubleday, Page & Co.

If Mrs. Wiggs of the Cabbage Patch were married to the father of Anne of Green Gables, and if the result of their union were a girl, she would, according to our notion of literary eugenics, be such a character as Pearl Watkins, the heroine of the story now under consideration. Pearl has the imagination of Anne, the practical optimism of Mrs. Wiggs, and the wit and humor of both.

Mrs. McClung in her genial narrative goes along at her own sweet will, caring little for plot, little for the unities, little for style, but ever so much for her own creations. A more lovable set of characters it would be difficult to find in any story of the day. The author is overflowing with the milk of human kindness, and, though not a Catholic, is deeply religious. The story abounds in good humor and bright conceits. Of the latter we consider this the best;

"Money isn't everything, Mr. Perkins," said Pearl earnestly.

"Well, my little dear, most of us think it is pretty nearly everything."

"God doesn't care very much about money," she answered. "Look at the sort of people He gives it to."

Mrs. McClung is apparently a Prohibitionist—the gentlest that ever raised pen against the evil of drink. Her saloon keeper eventually becomes one of the noblest figures in the chronicle. The most unpleasant character, as it happens, is the minister's

wife; and her existence is a strong argument—though the innocent author does not intend it—for the celibacy of the clergy. Mrs. McClung makes no pretense at fine writing; she only writes right on. In consequence the style is eloquent, easy, natural, homely—and, at times, too careless.

And now a word to the publisher. We have no objection to "peddler" or "pedlar," but we would like one book to have it spelled one way throughout. We are given our choice in "The Second Chance," vide page 6 and page 339. But dismissing the peddler or pedlar, we thank Mrs. McClung for her healthy optimism and spiritual sunshine. She is, in prose dress, the literary sister of James Whitcomb Riley. FRANCIS J. FINN, S.J.

Old Christianity vs. New Paganism. By the Rev. BERNARD J. OTTEN, S.J., Professor of Philosophy in St. Louis University. St. Louis: B. Herder. Price 25 cents.

It was one of the shrewdest of the French demagogues who once observed that one need seldom trouble oneself about the great folios—it is the pamphlets that cause revolutions! The author of the little book before us is very wisely acting on this principle, in issuing his useful series of expository and controversial works. The present booklet was suggested by the much-talked-of report of a recent writer, on the anti-religious atmosphere of some of our secular universities. The attacks levelled against Christian thought and doctrine by certain professors in these seats of "modern learning" show so deep an ignorance and misconception of Catholic ideas, that a clear, concise and authoritative setting forth of the true thought of the Church was deemed the fairest and most effective refutation. Father Otten has accomplished this, with his usual power of clear and forcible exposition. The relation of God to the world, as a Catholic sees it (a point of view so unwarrantably attacked by Dr. Eliot); the Origin of Man; his Fall; the Nature of Sin; the Redemption; the Problem of Evil—these are the main divisions of a book which the intelligent reader will find very timely and instructive. E. F. G., S.J.

Certitudes: A Study in Philosophy. By ALOYSIUS ROTHER, S.J., Professor of Philosophy in St. Louis University. St. Louis: B. Herder. 94 pages. Price 50 cents.

This brief treatise on the nature of certitude is in three chapters: 1. Introductory Notions; 2. Requisites for Certitude; 3. Properties of Certitude. The doctrine is sound and is traditional enough for the most conservative. The book will be useful to those who are interested in the study of the question of logical truth. P.

Kleine Choralschule. Von P. DOMINICUS JOHNER, Benediktiner von Beuron. New York: Frederick Pustet Co. Net 50 cents.

The author's larger work on the new school of Gregorian Chant as developed in the Beuron monastery is well known. After repeated urging on the part of those interested in the work of drilling church choirs in the use of modern Gregorian, Father Johnner determined to publish in separate form and under the above title the first or introductory part of his "Neue Schule des gregorianischen Choral Gesanges." His project is the more readily achieved as this latter book, in its second revised edition, is just now in press. The "Kleine Choralschule" will be a valuable help in training singers to a proper understanding and appreciation of plain chant. In its two parts the author explains the fundamental notions of plain chant theory and illustrates the different kinds of choral melodies as occurring in the psalms, hymns and antiphons, as well as in the common and proper parts of the liturgy of the Mass. Two appendices contain excellent suggestions, the first outlining helpful aids in practising Gregorian

music; the second, giving such explanations of the Church Calendar and of a priest's Ordo as may be needed by laymen in their choir work. * * *

The *Gaelic Messenger of the Sacred Heart* is the latest expression of the vigorous revival of Ireland's ancient language. There is probably no language warmer or richer in religious feeling than Gaelic, and it is peculiarly fitting that the first exclusively religious magazine in that tongue should be devoted to the Sacred Heart. It is published at the *Messenger* office, Dublin, by Father McDonnell, S.J., and is creditable in appearance and contents. An artistic cover design, set in Irish tracery, contains the figure of Our Lord blessing the world, and underneath is St. Patrick with the insignia of the Pope on his right and of Ireland on his left. Among the contributors are the Lord Abbot of the Trappists, Mount Melleray, Canon O'Leary, "Atair Peadar," the most idiomatic and prolific writer of modern Gaelic, and Dr. Henebry, the distinguished Gaelic scholar. The other contributors of prose and verse are unsigned, but we understand they are by Fathers of the Irish province of the Society of Jesus, and that the whole enterprise is due to the initiative and direction of Rev. B. Coughlan, S.J. The editor announces that the publication is now quarterly (six pence per annum), but he hopes soon to issue it monthly, "encouraged by the conviction that the heart of Ireland is with us in our endeavor to promote the spread of our native tongue, and that we can rely on the support of Irish Catholics both in Ireland and across the sea." This and the many other valuable publications of the *Irish Messenger* can be obtained from the International Catholic Truth Society, Bergen street, Brooklyn, N. Y. We trust it will receive here as well as in Ireland a *Cíad míle failithe*.

Mr. Dingman Veesteege, archivist of the Holland Society (99 Nassau street, New York), has begun the publication of *The New Netherland Register*, a monthly publication which is to be devoted to the recording of chapters of the history of the early settlers of New York. It promises from its first issue to be a popular addition to the sources of information in that direction.

A cloth-bound edition of the Rev. Dr. F. J. Zwierlein's "Religion in New Netherland" is now ready, in which a very comprehensive index and a copy of Van der Donck's map of New Netherland (1656) add additional value and interest to this very important contribution to the history of New York. Rev. Dr. Zwierlein is the Professor of Church History at St. Bernard's Seminary, Rochester, N. Y.

The latest romance by Canon Sheehan, "The Sumetoi" (The Intellectuals), which has been running in *The Irish Rosary*, is to be issued in book form by Longmans, Green & Co. The idea of the story is to demonstrate that all racial and religious antagonisms in Ireland may be brought to a mutual satisfactory understanding by free intellectual intercourse of the people. "The Sumetoi" represents a literary club in the south of Ireland. The chairman is a priest, and the members are men of various nationalities and creeds, who meet weekly to discuss questions of religion and politics and education, and a thread of romance runs through the story, linking its contents into a homogeneous whole.

One of the glories of Spain and of the Society of Jesus is that the printing press accompanied the early missionaries to the land of the rising sun. There has recently come to light one of the first books published in Japan, a Japanese translation of the "Simbolo de la Fe" of Fray Luis de Granada, which was printed at Nagasaki in 1611. It is a very rare work, for subsequent persecutions caused it and similar products of the press to be destroyed.

BOOKS RECEIVED

Robert Kimberly. By Frank H. Spearman. Illustrated by James Montgomery Flagg. New York: Charles Scribner's Sons. Net \$1.30.
 Marriage and Parenthood, The Catholic Ideal. By the Rev. Thomas J. Gerrard. New York: Joseph F. Wagner. Net \$1.00.
 Easy Catechetics for the First School Year. Primary Instruction in the Chief Truths of Religion. By Rev. A. Urban. New York: Joseph F. Wagner. Net 60 cents.
 Little Sermons on the Catechism. From the Italian of Cosimo Corsi. New York: Joseph F. Wagner. Net \$1.00.
 Duty. Twelve Conferences to Young Men. By the Rev. William Graham. New York: Joseph Wagner. Net 75 cents.
 Jesus All Great. By Father Alexander Gallorani, S.J. Translated by P. Loughnan. New York: P. J. Kenedy & Sons. Net 50 cents.

EDUCATION

An indignant father writes to the New York Times condemning the plan tentatively introduced into some public schools to teach children to save their pennies. The plea that children are thus trained to thrifty habits used by those who have introduced the plan makes no appeal to this father. He fears that lessons in saving given to children at school will make of us a nation of misers. Too much talk of money destroys feelings and ideals that are essential to the welfare of humanity. He would prefer less money in the bank and more elevation in the soul. "I consider it safer," he writes, "to teach children how to spend intelligently than to impress on their mind the habit of hoarding. There is already too much hoarding practised by millions of people, who restrict the circulation of money and deprive themselves of many essentials in order to accumulate capital in savings banks. For the sake of all that is good and sweet in life, let us leave the money-saving question out of the minds of school children." There is much truth in what the writer affirms, but, as even the carping critic should realize, *in medio stat virtus*.

In its "Survey of the Field" the *Catholic Educational Review* for January says: "If faith spreads by the contagion of good example, the editor of *Education* has done a valiant service in tending to stay the faith of the people in the public schools at a time when the whole country is demanding that the system be reformed from root to branch." The worst feature it adduces as a reason of its comment is the fact that juvenile crime has been increasing at an amazing rate among the children of the public schools. The present public school system, the writer in the *Review* asserts, has been in operation a sufficient length of time to show us the kind of men it is capable of turning out. And the result? During the past years we have an average in the United States of 147 felonious murders per million per annum, and during the last couple of years this has been much higher. The rate in Canada is 3, and the highest rate in any part of Europe is 14. We have

more wrecked homes every year in the United States than in all the rest of the civilized world put together.

Judge Mark A. Sullivan, the brilliant young alumnus whose appointment to a seat in the highest court of the State of New Jersey reflects distinction on St. Peter's College, Jersey City, was honored early in February by the Alumni Association of his old college. Governor Wilson was among the guests at the banquet tendered Judge Sullivan, and in an eloquent address he paid splendid tribute to the young jurist. "I sometimes marvel that men should ever miss the point of such a career as that of Mark Sullivan," said the Governor, "and yet many men do, singularly, miss it." Elucidating the reason why a man like Mr. Sullivan "should come so quickly to the recognition of public opinion throughout the State, Mr. Wilson paid a fine compliment to the Jesuit teachers of the guest of the evening when he counted as "no mean preparation for public life" the fact that Judge Sullivan had been "schooled by teachers who held up to him the example of Christ and the history of the self-sacrifices of the Church." Governor Wilson spoke on the "College in Politics," and he suggested an aspect of his theme that deserves to be emphasized. "The college has a direct relation to politics," he said; "at any rate, as I have always conceived the college. Learning, I take it, gentlemen, as far as human affairs are concerned, has this particular value: It establishes the long connections of thought. Each one of us is an ephemeral item of the great account of history, and we cannot make our calculations, we cannot establish our relations unless we have the long measurements of human affairs that lie behind us, so that we shall know what the standards of honor and progress have been in order that we may lift ourselves from stage to stage in the slow progress of humanity. . . . What possible excuse can a college man have for not knowing whether he is going right or going wrong in the conduct of his life as it touches human affairs? Here are the records of history and of literature, the songs and the biographies of those records which tell us of the men who have won shame and the men who have won honor. Can a man, if he be not a fool, miss his opportunity when he knows these things?"

Addresses made on the occasion of the annual dinner of the Amherst Association of New York, February 11, afford good evidence of a fact that is beginning to be commented upon—although it has been long in existence. It is the curious fact of the complete ignoring by non-Catholic educators of the truth that there exists in the

United States a system of college education in which the ancient relations of personal contact and influence between teacher and students have never been changed, despite the innovations which the modern following of strange gods have caused to dominate in education outside of Catholic institutions. One would imagine that the self-elected leaders and guides in educational work had never heard of the flourishing secondary schools throughout the country brought to their present excellence by a prudent retention of the old "individual training" methods in vogue among Catholics—so completely is their existence ignored by these leaders. The Amherst people during their annual dinner received a report from a committee appointed last summer to look into the question whether "Amherst should not take a distinctive position as a representative of individual training and general culture." Distinctive position! Can it be that the gentlemen of the committee really are ignorant of the fact that such classical schools of general training as they recommend exist already in all of the great cities of the land, schools doing the work they propose that Amherst should begin to do and doing it with success? Are they really ignorant that some of these schools already point to a record of one hundred years of excellent service in the field Amherst is asked to enter?

Columbia and Harvard Universities have united with the governments of Prussia and Mexico to carry out a detailed study of archeological and ethnological subjects in the latter country. Each of the four parties in the undertaking will contribute \$6,000 annually, and will have a voice in naming the officers in charge of the work. Purses are to be provided for the most deserving students and investigators. All explorations and studies are to be carried on in conformity with existing laws, and whatever is discovered is to be the property of the national museum of the country in which it is found.

After a searching investigation, and in spite of the fact that many high school principals favor the organizations, the New York Board of Superintendents of city schools urges upon the Board of Education the abolition of all Greek letter fraternities and all other secret societies from high schools. The recommendation requests the passage of a new by-law by the Board of Education which shall effectually eliminate an evil opposed almost unanimously by superintendents throughout the country. The report adds, "while there are some advantages in such societies, the superintendents believe that the objections outweigh them." Four reasons are urged for the

barring of the fraternities: First, because they are undemocratic; secondly, because between the thirteenth and eighteenth year of age the character and desirability as a member of a boy or girl may be completely changed; thirdly, because these organizations have resulted in the acquisition of vicious habits by the pupils; fourthly, because such societies are entirely contrary to the spirit which should prevail in a public secondary school in America.

SOCIOLOGY

The Mylius case in London suggests that it may be worth while to consider whether judges, juries, legislators, executives, etc., are to have no redress against the wanton libeller. With regard to the Ferrer case, things have been written over and over again against the Spanish Government which would give ground for heavy damages if they were directed against a private individual, and things have been spoken over and over again, for which a private individual could obtain efficacious protection against the speaker. The Ferrer case was not unique. Lawless and wanton attacks on legitimate authority and its doings occur continually, and Japan is one of the latest objects of such malice. A printed appeal circulated in London called on Socialists and Anarchists to protest against "the unjust and barbarous sentence of death pronounced on Danjiro Kotuku, his wife and twenty-four other Socialists and Anarchists." It asserted that the accused "were brought before a court specially appointed for the purpose," and found guilty of "plotting against the Imperial family," adding that the unusual procedure "shows that the proof of the alleged crime was weak."

Kotuku was, of course, another Ferrer for enlightenment, "a man who has devoted himself to intellectual pursuits and has tried to popularize Western ideas in Japan. His 'crime' consists in educating the workers and helping them to fight their exploiters and oppressors. We are convinced that the charge of conspiracy against the Emperor is false and has simply been used as a pretext."

The *Japan Times* of January 7 points out that the appeal is full of falsehoods. At the time it was printed the culprits had not been condemned. The one woman in their number was not Kotuku's wife. The procedure was strictly in accordance with the Constitution, which provides by law a special tribunal for the crime of which Kotuku and his associates were accused.

The opinion of London Anarchists in the matter is worthless in opposition to the conclusions of a legitimate tribunal. The circulating of such a document as the appeal is a libel on lawful authority more griev-

ous than any libel on a private person. If society is to be saved from its enemies, steps must be taken to stop this growing lawlessness.

Science has done wonders for society, but it is possible to claim too much for it. Some professors undertook to reassure the people of Paris with respect to the plague. According to press despatches they said that modern sanitary precautions will preclude it from passing from Asia to Europe; that the Russian Siberian railway is watched carefully, and that the deadly character of the disease, while it is the chief cause of popular alarm, has its effect in hindering transmission. Those attacked die so quickly that they have little opportunity to carry the disease to places at any distance. The theory sounds plausible. But like too many theories, it has the facts against it. Nothing is more striking in the news from Manchuria than the terrible rapidity with which the disease is spreading; and, as if this was not sufficient to confute the theorists, the very next item of news in the same press despatches is that the plague has appeared in Astrakhan, the Russian province at the mouths of the Volga.

The tenth annual report of the New York State Commissioner of Labor deals very thoroughly with what relates to the welfare of the working class and shows that the Department is serious in its desire to guard their interests. The details of factory and shop inspection are interesting. Child labor seems to be the Department's most difficult problem, since the very persons it seeks to protect have an interest in combining with employers to frustrate its efforts. Still, the Commissioner is able to report that though the number of children employed in 1910 exceeded that of the previous year by almost 2,000, the percentage of illegal labor has been reduced. Nevertheless this is very large, being between 40 and 50 per cent. He complains of a too great readiness to suspend sentence. The number of convictions was nearly 1,000, while fines were collected in only 363 cases. Moreover, it seems that the fines imposed are too light. The total amount received was \$8,450, which would correspond with an average of \$9 for each conviction and \$23.25 for each case in which a fine was actually levied. Evidently employers can afford to pay these sums considering the amount they save through the small wages paid to children. In the matter of light, heat, ventilation, sanitary arrangements and protection from the noxious products of certain trades, the Department has been more successful, and it is satisfactory to see how much in these can be accomplished by using a care that cannot be called a burden.

ECONOMICS

In connection with the passage last week of the Appalachian Forest bill, which only awaits the signature of the President to become effective, a report just issued by the United States Geological Survey presents a most timely array of facts concerning the dire effects of forest destruction over the entire Southern Appalachian Mountain region. The report covers an area of over thirty million acres of mountain, forest and stream lands, and is the result of a three years' field investigation by the United States Geological Survey.

With the barring of slopes and the quick run-off resulting came greater frequency, greater suddenness and greater height of floods, which play havoc with all kinds of property within their reach. During a single year recently the flood loss in these Southern mountains reached some \$18,000,000. In 1907 Pittsburg alone was damaged to the extent of \$8,000,000. When so large a proportion of the rainfall rushes at once into the streams and is carried away, a corresponding smaller proportion is left to soak into the ground and feed the springs that sustain the stream flow during periods of no rainfall. The period of high water is shortened and made abnormally high; the period of low water is lengthened and made abnormally low.

The steadily increasing volumes of silt washed down from the eroded slopes is in many places, where power plants have been installed, filling the ponds and destroying their storage capacity. Many instances are given in which practically the entire storage capacity has been destroyed. The most effective means for preventing floods is a good forest humus over the steep slopes of the stream basins. The only thorough way to check and prevent the destruction now going on in the Appalachian region from erosion, floods and droughts is to maintain such a humus cover where it now exists and to replace it where it has been destroyed.

The Statistical Office in Rome has published figures of the cost of the Italian civil service between 1882 and 1910. During that period the number of persons employed by the State, not including the new departments of the railways and the telephones, has risen from 98,000 to over 146,000, and the expenditure has advanced from nearly 35,000,000 to over \$65,000,000, with an increase of more than 48,000 employees and more than \$30,000,000 in money, of which nearly \$15,000,000 is due to increase of salaries. Including the cost of the em-

ployees of the railways and telephones, the incomes of the servants of the State amounted in July, 1910, to nearly \$95,000,000 for about 280,000 employees, while, including \$17,500,000 spent for pensions, and the wages of casual and supernumerary workers, the total burden on the State was more than \$135,000,000, which seems a vast sum, though it provides an average salary of less than \$7.50 a week for each member of the staff. Italian civil servants cannot be said to be exorbitantly well paid, since it is stated in a recent work that in the whole army and navy, on the bench, in diplomacy, and the civil service, there are only 101 persons whose salaries exceed \$2,000 a year.

PULPIT, PRESS AND PLATFORM

His Grace Archbishop Farley has addressed the following letter to the pastors of the Archdiocese:—

February 9th, 1911.

REVEREND DEAR FATHER:—

This year of grace, 1911, promises to be one of the most painful to him personally, in the pontificate of our Holy Father, Pius X. The open and secret enemies of the Holy See have decided to hold a celebration in the Eternal City, in commemoration of the sacrilegious taking of Rome, forty years ago. The celebration is to be of such a character as to prolong the insult implied as far as possible into the year. The evident and declared intent of this is to inflict the deepest and most poignant pain on the Vicar of Christ in his own city and under his own eyes. Only a few weeks ago, the heads of the secret societies so bitterly hostile to the Church, who are to take a leading part in this demonstration, instructed their followers throughout the world, to do everything in their power to make the coming festivity as anti-papal as possible.

The insult thus offered to the Holy See, it need not be said, is directed not less against every member of the Catholic Church. The public speech of the present Mayor of Rome, uttered a few months ago and stigmatized by his own co-religionists, of London, as *brutal*, gave ample promise of what may be expected at the coming demonstration in Rome. We, Reverend and dear Father, cannot remain silent in presence of this indignity which menaces the supreme Father of the faithful. We therefore, here and now, call upon our devoted clergy and faithful people to enter their most emphatic protest against the vile character of this celebration, wherever and whenever an occasion offers to loyally defend the rights of the Vicar of Jesus Christ on earth. For this reason, too, Reverend and dear Father, we have

directed that the prayer "*For the Pope*" be said in the Mass whenever the rubrics permit.

We also request you not to fail to exhort your faithful frequently, especially during this trying year, to make special remembrance of the needs of the Head of the Church in all their devotions, public and private, that his enemies may not prevail. We know, it is true, that many a more violent and dangerous storm has come upon the Spouse of Christ and her Pontiff, during these nineteen centuries past, and that she has seen her enemies go down ignominiously before her in God's good time, and that she has lived to chant her *Te Deums* over their unnamed and unhonored graves. But this knowledge and this firm faith begotten of it, do not acquit us of the filial duty of prayer and sacrifice, in aid of the Father of the faithful, and especially of our present Pontiff so loving and beloved of his flock.

For reasons needless to name here or now, the present year finds the Vicar of Christ in more than ordinary need of our material help. We, therefore, hereby direct that the Peter's Pence collection for the support of the Holy See be taken up, at all the Masses, in every church of this diocese, on Sunday, February 19th, and that this letter be read, at all the Masses, on the preceding Sunday, February 12th.

We are confident that our people whose hearts have ever gone out to their Father in Christ, whatever may be the trial he must endure, will be found to feel a more than common sympathy and affection for him, in his present distressing position, and again as always, prove that they are amongst the most devoted of his vast flock, by reason of the sacrifices they are ready to make for him and Jesus Christ, whose living representative he is.

JOHN,

Archbishop of New York.

ECCLESIASTICAL ITEMS

According to the tables compiled for the Wiltzius "Catholic Directory" for 1911, there are 14,618,761 Catholics in the continental United States, a gain of 271,734 over the figures given for 1910. If the number of Catholics in the Philippines, Porto Rico and the Hawaiian Islands is added to the grand total of Catholics under the stars and stripes would be 22,886,027.

The figures given in the Directory differ from those of the United States Religious Census of 1906, because the Census Bureau deducted 15 per cent. for infants and children, counting only "communicants."

There are 17,084 priests in continental United States, a gain of 534. Of the total, 12,650 are seculars and 4,434 members of the various Orders. Among the hierarchy there have been very few deaths during the year; the number of archbishops is twelve and the number of bishops has increased from 88 to 97. A number of vacant sees were filled during the year and several auxiliary bishops appointed.

There are 9,017 churches with resident priests and 4,441 mission churches; total churches, 13,461, a gain of 257 during the year.

Catholics support 4,972 parochial schools with an attendance of 1,270,131. A healthy gain is shown in the number of school children, last year's school attendance being 1,237,251. In addition to the 4,972 parochial schools there are 225 colleges for boys and 696 academies for girls. There are, furthermore, 82 ecclesiastical seminaries with 6,969 aspirants to the holy priesthood. Including the children in parochial schools, the young men and women in colleges and academies and the orphans and infants in the 285 asylums, the total number of children being cared for in Catholic institutions amounts to 1,482,699.

The twenty-five States in the Union having the largest number of Catholics are: New York, 2,758,171; Pennsylvania, 1,527,239; Illinois, 1,446,400; Massachusetts, 1,380,921; Ohio, 694,271; Louisiana, 557,431; Wisconsin, 540,956; Michigan, 536,107; New Jersey, 495,000; Missouri, 452,703; Minnesota, 441,081; California, 391,500; Connecticut, 378,854; Texas, 295,917; Maryland, 260,000; Rhode Island, 251,000; Iowa, 242,109; Indiana, 223,978; Kentucky, 147,607; New Mexico, 127,000; New Hampshire, 126,034; Maine, 123,547; Nebraska, 122,510; Kansas, 110,108; Colorado, 99,485.

With all the solemn ceremonies which the ritual prescribes the body of the late Archbishop Patrick John Ryan was laid to rest in the crypt beneath the high altar of the Cathedral of St. Peter and St. Paul, Philadelphia, on February 16. The State Legislature adjourned in his honor; flags were at half-mast on all the public buildings, and emblems of mourning and draped pictures of the Archbishop were seen everywhere, in business houses, institutions and private dwellings, especially those about the Cathedral and Archiepiscopal residence. But greater in its significance was the outpouring of thousands of men, women and children, who until long after midnight on February 15 and again in the morning during the hours that preceded the funeral thronged about the great church building in Logan Square, and overflowed the nearby streets,

waiting patiently in the cold for hours that they might have but a momentary glance of the stilled features of him whose voice during life had been eloquent for their temporal and spiritual welfare. "Nothing I might say," remarked Cardinal Gibbons on beholding the great assemblage, "would be more eloquent than this tribute."

The spectacle within the sacred edifice was most imposing. Three thousand five hundred mourners were gathered within its walls. Around the catafalque on which the body of the dead prelate rested stood the guard of honor, the last relay of the two hundred and fifty men selected from the Catholic societies and organizations of the archdiocese. They held the post of greatest distinction and had themselves formed the committee that selected the other guards. Archbishops and Bishops, Right Rev. Abbots and Provincials of Religious Orders, numerous Monsignori and a thousand priests, secular and regular, from all parts of the country, testified by their devout presence to their veneration for Philadelphia's great Archbishop.

His Eminence Cardinal Gibbons presided at the pontifical Mass of requiem which was sung by the Right Rev. Edmond F. Prendergast, Auxiliary Bishop of the Archdiocese. The Most Rev. Diomed Falconio was also present in the sanctuary, and it was noted that this was the first occasion since his appointment as Apostolic Delegate that his Excellency had attended the solemn requiem services for any deceased prelate in the United States.

Archbishop Glennon of St. Louis delivered the panegyric. In an eloquent review of the life of Archbishop Ryan the preacher spoke of his early labors in the West, a period of his life with which his friends in the East are perhaps less familiar, dwelling on the forces which helped to shape his character and his future brilliant career.

"I believe there is a cumulative quality in a nation's history," said Archbishop Glennon. "I believe that from generation to generation a nation hands down her traditions, repeats her beatitudes and recites again the story of her rights and wrongs, her triumphs and her defeats. She tells again the good she would do, but may not; the goal she would achieve, but must still defer. Her ideals as a mantle she gathers around her, and though she walks through fire, she will gather more closely this mantle, an heirloom and a protection. Furthermore, I believe this cumulation rises at times as with a tidal wave in the souls of her favored sons, carrying them to the heights and crowning them as her prophets and her kings. And it was from out the very soul of her that Ireland cast to the high summit of transfiguration her child, her well-beloved son, Patrick John Ryan. All that is beautiful and great in her his-

tory; the learning of her druids and school men; the devotion of her priests; the faith of her people; the Celtic heart of fire and blood; the gleam of mysticism; the yearning for liberty; the love of home and friends; the sanctity of the fireside; the childlike faith in God; all these were crystallized in the great soul of your deceased Archbishop."

The absolution of the body was pronounced by five of the attending prelates, one of them being his Eminence the Cardinal. With this final rite concluded, the body was conveyed down the middle aisle and then, after a solemn procession through Logan Square, while the clergy chanted the Benedictus, the precious remains of the never-to-be-forgotten Archbishop were laid to rest by the side of his illustrious predecessors.

The President has appointed Cardinal Gibbons a member of the Board of Indian Commissioners to fill the vacancy occasioned by the death of Archbishop Ryan.

SCIENCE

A long letter is printed in *Nature*, of January 5, from L. A. Bauer, of Washington, D. C., in reply to Dr. Krongness's criticism of December 8. Bauer reaffirms his contention and supports it with 38 observations, three-fourths of which show that magnetic storms do not occur simultaneously all over the earth, but move eastward at a rate that would complete the circuit of the globe in from 7 to 3 minutes. He goes into some detail, and shows that Krongness himself is unfamiliar with the subject and arbitrary in his criticism.

Dr. Bauer's original paper is printed in full in *Science*, of January 13.

WILLIAM F. RIGGE, S.J.

A new reflecting pyrometer has been devised which obviates the need of finding the focus of the reflected rays. It consists of a closed tube, one end of which contains the sensitive element, the other, lenses and mirrors so arranged as to record the temperature to which the sensitive element is exposed. Focussing is thus avoided and readings are obtained directly dependent upon the heat of the exposed end.

Falling water finds a new application in the ventilation of tunnels and other underground structures. Passing through a sieve it is made to fall in a fine spray through a pipe whose lower end is below the surface of the water of an underground tank. This spray carries air with it which it forces through the water and up into an air-chamber in the upper portion of the tank. From this it is fed into

the tunnels under the constant pressure caused by the fall of the water.

F. TONDORF, S.J.

OBITUARY

The Reverend Michael Jullien, S.J., passed away on January 1st of this year, in the College de la Sainte Famille, Cairo, Egypt, at the age of 84; death has thus closed one of the most brilliant and fertile careers in the annals of the Society of Jesus. Father Jullien belonged to a distinguished and prominent family of Lyons, France; he entered the novitiate immediately after graduating; his wonderful aptitude for higher mathematics caught the attention of his Superiors, and caused them to send him to Paris where he studied a couple of years at the Collège de France, under the celebrated mathematician, Baron Cauchy, with such success that the latter, on his death-bed, designated young Jullien together with another of his pupils, as the only ones who could clear, straighten out and publish some of the writings he left unfinished. Later, Father Jullien was sent to Rome as assistant to Father Secchi, the astronomer; unfortunately his delicate health gave way under the strain of his scientific labors and the hardships of the Roman climate, so much so that his Superiors became alarmed and ordered him home to Lyons. Thereafter they forbade him the pursuit of mathematics; his talents were directed into other channels of efficiency; he climbed the ladder of responsible positions until he became Provincial of Lyons; and after that, he was made Substitute-Secretary to the Very Reverend Father General.

A few years afterwards, he was placed in charge of the nascent Mission of Egypt; under his powerful guidance, the small Mission has grown to be one of the most prosperous, having to-day two big colleges, the one in Cairo, Collège de la Sainte Famille, and the other in Alexandria, Collège de St. François Xavier, where nearly one thousand young men of different nationalities receive their education, the Cairo College preparing for the Egyptian Baccalaureate and the one in Alexandria for the French Baccalaureate. Between times, during his stay in Egypt, Father Jullien undertook extensive travels into the interior and explored the Thebaïde; he has written intensely interesting accounts of his explorations; his discoveries have elucidated many a contested point of early Christian history. In recognition of his services to science, the French Académie des Inscriptions et Belles-Lettres made him a corresponding member. It is mainly due to the efforts and labors of Father Jullien that the history

and legend of the Virgin's Tree at Mata-rieh (L'arbre de la Vierge), in the suburbs of Cairo, was traced and cleared from the myths and obscurities that had gathered about it. This miraculous tree stands on the very spot where the Holy Family lived when they came to Egypt as fugitives from Palestine; its foliage is always green; it has never been seen bare.

Father Jullien's appearance was very striking; over six feet in stature, with a long beard and a venerable bald head, he looked more like a survivor of the old Patriarchs of the Church than the active and up-to-date missionary, thoroughly posted on the latest developments in the scientific world. His was a magnetic personality, and no one who has ever approached him could resist his fascination; a charming talker, his conversation was adorned with a variety of witty illustrations, stories and quotations that would hold his interlocutor under the spell and never tire him. He was not much of an orator in the meaning of spectacular and theatrical oratory so much in vogue nowadays, but as a preacher of retreats, he was extremely popular and second to none even among his brother-Jesuits, and that is saying a great deal.

He has disappeared from the scene of his labors, but his example and memory will live as long as the Jesuit Mission in Egypt lasts.

Two weeks ago we chronicled the death of the Dominican Sister, Mary Vincent Dooley, who, born in Tipperary in 1823, had devoted the seventy years of her religious life to educational work. Recently, in Canada, two nuns closed similar careers full of years and good works. Towards the close of 1910 Mgr. Routhier sang the solemn funeral service of a Sister in the motherhouse of the Gray Nuns of the Cross, in Ottawa. Marie-Adelaide Pigeon was born near Montreal on October 5, 1815, entered her community in 1845, and was active and bright up to a few weeks before her death, which occurred in her ninety-sixth year. Mother Mary Josephine Holmes of the Holy Cross died in Quebec City in her ninety-fourth year, on December 27. Born February 15, 1817, in New Hampshire, of Protestant parents, she entered the Ursulines in 1837 and celebrated last March 16 the seventieth anniversary of her religious profession. During her life-long stay in the cloistered historic monastery of the ancient capital she was known and loved by generations of pupils. On the Feast of the Immaculate Conception she received the favor of a visit from His Grace Archbishop Bégin.

LETTER TO THE EDITOR

THE NEW RELIGION OR THE OLD.

To the Editor of AMERICA:

The Rabbi Fleischer, speaking last night at the Middlesex Club's annual "Lincoln night" banquet, said:

"I think that America ought to have a religion all its own. We are going to have a religion that fits us because it will be based upon our real beliefs, and will talk our language in our own terms. Lincoln is typical of what we shall be in that simple, democratic American religion that is to come."

The most dangerous force in the United States to-day is the false socialism and humanitarianism which strikes at the beating heart of Christendom.

It is less dangerous in France because it has thrown off the mask of any religion whatever, and shrieks: "Let there be no more misstatements. (*Plus d'équivoque!*) Let us no longer say: 'We do not wish to destroy religion'; let us say, on the contrary: 'We mean to destroy religion'!" These are the words of Mr. Aulard, Professor at the Sorbonne, in the "Annales de la jeunesse laïque" (August, 1904, page 86). It is significant to note that this gentleman was selected to write the History of the French Revolution for the primary schools! We have seen what has happened since 1904 in France—the demoralization that inevitably follows the loss of Christian faith: It is time for all non-Catholics to take as firm a stand upon this question as the Catholic Church has always taken, for it is they who are in danger.

If their recent movement toward "Christian unity" means an uncompromising insistence upon the belief in Our Lord as the Divine Son of God, the Way, the Truth and the Life, this unity will be a blessing; for it will sever them absolutely from the insidious and dangerous influences that are trying to detach them from the army of Christ and make them deserters: traitors to whatever faith is left in them.

In this connection it is most encouraging to read the answer of the Rev. Dr. Ernest M. Stires to a speech made about two weeks ago, at a Unitarian Club dinner in New York, by Dr. John Haynes Holmes. Dr. Holmes referred to the Episcopal cathedral as "the greatest scandal in New York Christendom," adding: "Think of it! Millions of dollars expended for that colossal structure, built by one of the richest corporations in this city, while the societies for social betterment and for relieving the immediate needs of the poor cannot carry on their work for lack of funds!"

Dr. Stires, when he had read this, said:

"It occurs to me that first argument in support of the point of view which Dr. Holmes has advanced was voiced about nineteen centuries ago, and came

from the lips of Judas Iscariot. When Mary broke the alabaster box of ointment in order to anoint the Master's feet, Judas exclaimed, you remember, "Might not this ointment have been sold for more than three hundred pence and given to the poor?"

"The view of my Unitarian brother is very different from that of the Christian. He, of course, does not admit the primal revelation on which we base our faith, and he therefore looks at the whole matter from a slant, rather than directly. It seems to me that the question divides itself into three parts, which form close analogies to three great movements or phases of older civilization. The first of those I would call monasticism and its attendant sacrifices. The second, the crusades, or the following of an ideal; and the third, the era of great cathedral building, when generations gave of themselves that the generations to come might have temples in which to worship."

No better answer could be given.

It makes us hope for a clear and definite cleavage between Christianity and modern heathenism. The separation must be complete and final. Rabbi Fleischer has a perfect right to his views and opinions. He is distinctly not a Christian, and says so. Dr. Charles Eliot has made the same announcement in a pamphlet called "The Religion of the Future." He says: "It is not bound to any dogma, creed, book or institution." Rabbi Fleischer says of Abraham Lincoln: "He was not a Christian in the technical (!) sense. This was because he was honest." He goes on to say: "He was thoroughly sincere, and therefore he could not join a church."

We Catholic American citizens point with equal pride to an "honest" and "sincere" President who said that we can never hope to be a happy nation unless we try to be faithful to the "Divine Author of our blessed religion." Let all Christians, Catholic and Protestant, stand by George Washington. In such a civic union there is strength and safety. We have the choice to be a Christian nation or an "ethical" chaos!

We Catholics have a great opportunity opening out before us in helping to bring into the Church that class of Episcopalian and Anglican Protestants which has faith in the creed and begins to be at sea and helpless for lack of authority. I have known personally many converts, and it is most edifying to see that in this Modernistic era the kind of Protestant who is converted is the staunchest foe of Modernism. He comes to the "Rock" for strength and courage and safety—for real "freedom to worship God."

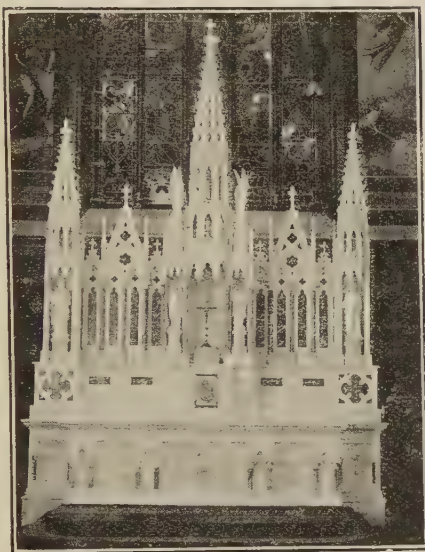
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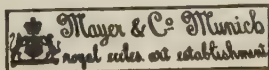
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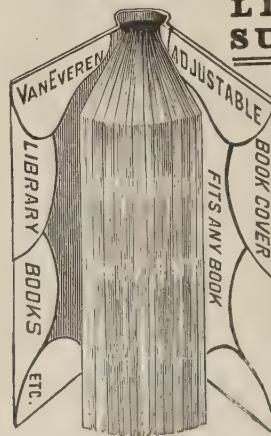
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CHRONICLE

Senate—Treaty with Japan.—The President sent to the Senate a new treaty with Japan to replace that of 1894, drawn with the special design of eliminating the restrictions upon immigration contained in that treaty. The contention of the Department of State is that the immigration of Japanese labor has ceased to be a question by virtue of the course of Japan in imposing such restrictions on the emigration of her own laborers to the United States as to obviate the necessity of legislation looking to that end by this country. As an additional safeguard, however, the new treaty contains a provision empowering either signatory thereto to denounce it on six months' notice, which notice may be given at any time. At first the exclusion feature was hardly acceptable to the Pacific Coast senators and they, with several other Western senators, prevented action for three days. At length the treaty was ratified by the Senate without encountering serious objection and without amendment. Its accomplishment is a triumph for Secretary Knox and President Taft.

Case of Senator Lorimer.—The Lorimer case, which has been under consideration in the Senate for two weeks, bids fair to become historic. Senator Root's spirited attack and Senator Bailey's masterly defense were followed by the Illinois Senator's speech in his own behalf. Senator Lorimer displayed unexpected ability as an orator, and his dramatic appeal stands almost without parallel in the annals of Congress. During the four hours he

held the floor on Wednesday, the Senator from Illinois reviewed practically all the charges which have been made against him, though he did not take up the evidence gathered by the Senate investigating committee and avoided the legal points involved in the controversy. Had a vote been taken when he concluded, he would have retained his seat by a good majority. On Friday Senator Beveridge ended a three days' speech in opposition, the burden of which was that in general the statements of the Illinois Senator were irrelevant and his defense wide of the mark. On its conclusion, a resolution was introduced making the case involving Senator Lorimer's seat the unfinished business of the Senate. A poll of the Senate is said to show the friends of Mr. Lorimer to be in control.

Senator Lorimer's Speech.—The speech of the Illinois Senator was in the nature of an "*Apologia pro Vita Sua*." He went far back into his own life to explain the friendships and the influence to which he owed his election to the Senate. Beginning with his work as a newsboy, he recounted his experience as a street car conductor in Chicago, when he laid the foundation for his influence among the Jews by befriending the peddlers whom other conductors would not carry. He narrated with effective skill his experience as a young man starting out in political life as a voter, described the method by which he organized his own precinct and, one by one, other precincts in his district, until he became the recognized leader and dispenser of patronage of thousands of places. Mr. Lorimer in one part of his speech asserted that he had

received in his district 3,500 more votes than President Taft. "Is that an evidence of corruption?" he demanded. "If so, I have a trail of Democratic votes following me for the last quarter of a century. If I had bought them it would have cost me millions of dollars. It is an easy matter to charge wrong doing and an easy matter for many to believe. . . . Not even *The Chicago Tribune* has dared to charge me with bribery or corruption. Never have I used a dollar nor had the remotest knowledge of the use of one dollar to promote an election of mine, either to the lower house or to this."

House of Representatives.—The Senate Ocean Mail Subsidy Bill, amended so that it will provide for lines to South America and Australia, but striking out subsidies for lines to China, Japan and the Philippines, was ordered favorably reported, on February 21, from the House Committee on Post Offices. As the Senate passed it by only one majority and as the House Committee amendments would necessitate a conference, the whole subject is expected to die with this Congress.—The Goulden resolution providing for an heroic statue of the North American Indian on a federal reservation in New York harbor was agreed to. The project, which involves no expense to the government, was started in New York at a gathering of army officers and well known New Yorkers at the home of Rodman Wanamaker.

Railroad Rate Decision.—The Interstate Commerce Commission, after almost a year of deliberation, disapproved the proposed advances in rates in the Eastern and Western railroad cases, and decided that the railways in general shall adhere to their existing charges. This increase in rates was proposed by the railroads some time ago, but was held in suspense pending this decision. In the case of certain lines in the Southwest, which had actually advanced their rates, it is decided that these may stand on freights classed as "first class" and "commodity," but on all others must be put back to where they were before the advances were made.

The Commission held that the railroads failed to justify their demands under the law, though this was attempted with a staggering array of testimony presented by the railroads through a small army of attorneys. Two commissioners, in the course of their opinions, declare that the roads have piled up great surpluses and cite this as evidence that rates are already adequate to meet all legitimate requirements.

The railroads that had filed new and higher schedules included the railroads of that great territory between the Mississippi and the Missouri rivers in the West, and also the roads operating north of the Potomac River, and between the Mississippi and the Atlantic seaboard; four hundred and fifty carriers in all. The grounds upon which the advances were made were the higher cost of all material used by the railroads and the higher wages which had been generally raised by the chief lines of the

country. This decision by the Interstate Commerce Commission is by far the most far-reaching and important one ever handed down in its history.

Archbishop Ireland on Peace.—In an address before the Creve Cœur Club of Peoria on Washington's birthday, Archbishop Ireland opposed the views of Andrew Carnegie and others as to world-wide peace. "Has the day come," said the Archbishop, "of such eminent prepotency of the principle of arbitration that a great nation such as the United States of America may safely turn all its swords into ploughshares and all its spears into sickles? No one will make the affirmation. No, the day of assured and lasting international peace has not arrived, if ever ambitions and pride of nations permit it to arrive. To-day the nation that dismantles its ships of war and disbands its soldiers puts itself in danger of gross humiliation if not fatal disaster. To-day America is respected by its sister nations; it is respected because, also, it is feared. Peace America invokes, but to be more sure of peace America must be ready at a moment's notice to summon to its defense an army and a navy to whom defeat is impossible."

Porto Rican Naval Station.—The San Juan Stock and Produce Exchange voicing, it is said, the sentiment of the entire population of Porto Rico, has sent to President Taft by cable, and by a detailed letter through Gov. Colton, an earnest protest against the proposed abandonment of the naval station there. Gov. Colton, unofficially, has expressed approval of the protest. The cable message to President Taft reads: "In connection with the Panama Canal, San Juan will certainly be an important station. We urge recognition of San Juan as a naval base and the increase of present institutions. The Navy Department holds a reservation of extremely valuable lands and buildings. If the same should be abandoned the result would be a serious injury to San Juan and to the island."

Hydro-aeroplane Flight.—A new and successful experiment with the aeroplane is reported from San Diego, Cal. Glenn H. Curtiss, using a hydro-aeroplane, flew from North Island to the cruiser *Pennsylvania*, landed alongside and was hoisted aboard. After a short stay he was lowered into the water and again took flight, returning to aviation headquarters on North Island. Curtiss hopes that the officers of the Pacific fleet will see in his successful demonstration still further usefulness of the aeroplane for the navy.

Canada.—The agitation against reciprocity appears to grow. The Boards of Trade continue to remonstrate, and 18 leading bankers, merchants, etc., of Toronto, all Liberals, headed by Sir Edmond Walker, president of the Canadian Bank of Commerce, and Sir William Mortimer Clark, K. C., former Lieutenant-Governor, have made a

strongly reasoned protest against it. Some Liberal members of the House of Commons, following the lead of Mr. Clifford Sifton, seem likely to vote against it. Mr. McBride, Premier of British Columbia, and Mr. Roblin, Premier of Manitoba, have declared against it; and Mr. Herdery, of the Lumberers' Association, reported last week to be in favor of it, claims that he has been misunderstood. He said that if certain modifications were made, the agreement would not hurt the Pacific Coast lumbermen, but he holds to his opinion that the whole movement is premature. Mr. A. W. Smithers, of the Grand Trunk Railway, favors the agreement.—Some time ago certain journals asserted that the colleges of the Province of Quebec were propagating Nationalism among their students, who were allowed to read only the *Devoir* of Montreal, and the *Action Sociale* of Quebec. The charge was rebutted. Shortly afterwards there was a meeting of the Bishops of the Province in Montreal, and the same papers, ignoring the refutation of their accusations, asserted that its object was to take steps against the pernicious partisanship of the colleges. How false this was appears from a pastoral just published by the Archbishop of Quebec, in which he reproves the two chief offenders in his city, the *Soleil* and the *Vigie* for their attacks on the colleges, and especially for their hostility to the *Action Sociale*, which he had established to support the Action Sociale Catholique, an association founded by himself to carry out the ideas of the Holy See.—A private bill for the incorporation of the Imperial All-Red Route between England and Australia and New Zealand, is before Parliament. It proposes 25 knot steamers between Blacksod Bay, County Mayo, Ireland, and Halifax, and 18 or 20 knot steamers between Vancouver and New Zealand and Australia, with the necessary rail and ferry connections between Ireland and England and Scotland. The question of subsidies will come up most probably at the Imperial Conference.

Great Britain.—The Unionists have retained the Horncastle Division of Lincolnshire by a majority of 107 in a total poll of 9,803. A year ago they had a majority of 820 in a poll of 9,454. It seems clear, therefore, that not only the new voters, some 300, added this year, but also some of the old Unionists voted for the Liberals.—Mr. Lloyd George has returned to England. His health, though improved, is still a cause of anxiety.—Mr. Ginnell, M. P., has been suspended for a week for publishing a letter blaming the Speaker for partiality. Eighty-four members voted against the suspension. Things move quickly nowadays, and it is quite probable that when the Government shall have finished the House of Lords, it will find its supporters clamoring for a radical reform of the House of Commons in the interest of Democracy.—Lord Lansdowne announces that he will introduce into the House of Peers a Reform Bill on the lines of Lord Rosebery's resolutions.

The idea seems to be to send it to the Commons at the same time that the Government Bill will come up from that House.—Mr. Fisher, Premier of the Australian Commonwealth, announces that the Government will not send troops to the coronation nor to the Festival of Empire, to be held at the same time.—The Imperial Conference will take place about the time of the coronation. Australia is showing but little interest in it, and Canada still less. The answer to the invitation to suggest subjects of discussion was apparently studiously cold and indifferent. New Zealand alone seems zealous for the quickly vanishing dream of the Empire.

Ireland.—The reports of all the Irish Railway companies show a large increase of business for 1910, and the profits are proportionately greater than those of the English lines. It is significant that the Great Southern's receipts and profits and the par value of its stock are considerably in excess of those of the Great Northern, which caters chiefly to the industrial communities of Ulster, while the former provides mainly for the agricultural districts of Leinster and Munster. This confirms previous evidences of a considerable increase in agricultural prosperity since the tenantry began to acquire ownership of the soil, and it also strengthens Mr. Redmond's contention, founded on property tax values, that Ulster's much vaunted wealth was actually less than that of Leinster or Munster.—Mr. John Clancy, M. P. for North Dublin, having completed twenty-five years in representing one constituency, is about to enjoy a parliamentary jubilee. A strong Nationalist of high character, he has given offence to none, while he has rendered good service in connection with land, financial and industrial measures, of which he has special knowledge. His constituents of all parties are organizing the celebration, which shows that there is not as much partisan rancor in Ireland as would sometimes appear.—Day by day new instances are given in the papers showing that wherever Protestants have the power, they keep all the paying positions in their own hands, while in the Catholic districts they get much more than their proportionate share. The Orange leaders have not been talking so much lately of the dangers of Papist intolerance, and the *Irish Times*, chief Unionist organ, has practically given up the fight against Home Rule.—The Irish party cabled a message of condolence at the death of Archbishop Ryan, who had always given them sympathy and support. Special funeral services were held for him in the Cathedral of Thurles, the parish in which he was born.

The French Ministry.—The fall of Briand puts him in the long procession of ministerial ghosts who rose to bad eminence, did all the evil they could and then disappeared into oblivion. The objection to him is that he was not severe enough against the Church, a reproach which few can comprehend. Prison and death were all that he failed to inflict on his victims. Who is to be his

successor no one knows. Bourgeois, Delcassé and the ineffable Combes are mentioned.

Waldeck-Rousseau's Letters.—The sensation of the moment is the publication of Waldeck-Rousseau's papers by the *Matin*, the proprietor of which is Buneau-Varilla, who has figured so extensively in our Panama Canal affairs. No one knows what revelations may be in store for the public. It already appears that it was Waldeck-Rousseau who named Combes as his successor. When Mme. Waldeck-Rousseau asked her husband who was Combes the answer was, "Nobody."

Income Tax.—The Committee of the French Senate, which is at work on the bill for the Income Tax, has rejected the tax on agricultural profits, and has decided that industrial concerns are to be assessed not by means of inquisition of the books, but from external indication; such as rent and wages. The tax on official and professional salaries has not yet come up for consideration.

Germany.—A fixed purpose on the part of the Government not to recede from its position regarding the status of Alsace-Lorraine under the proposed new constitution, is claimed to be manifest from an address of Count Carl von Wedel, the Governor of these provinces. Last week during a banquet, at which members of the diet of the Reichslande, officials, and a distinguished group of army officers were present, the Count emphasized the debt of gratitude and love due the Emperor from the people in return for the long years of his rule over them. "A debt," he affirmed, "which is rooted in the assurance that their dear country rests under the immediate protection and the solicitous guardianship of a mighty prince. Truly it is a priceless advantage which they possess." The press interprets the words as an inspired utterance, showing the unalterable determination of the Government not to accept the amendment to the constitution, voted by the Reichstag Commission. As last week's chronicle indicated this amendment favors an independent Regent with life tenure of office, responsible not to the Emperor, but to the Imperial Senate. It makes Alsace-Lorraine an independent State.—Despite the persistent claims of anti-Papal Italian and German newspapers that courtesy to an ally demanded a personal visit of the Emperor to King Victor Emmanuel in April, on the occasion of the Italian jubilee of the fiftieth anniversary of the proclamation of Rome as the capital of United Italy, Emperor William will not make the trip. Official announcement was made February 23 that Crown Prince William will present the Emperor's felicitations.

Austria-Hungary.—Recent experiences in the Hungarian parliament confirm the forecasts made during the stormy scenes enacted in that body last year and point to a deplorable decadence of Parliamentarism in that

country. The changes wrought there through the signal victory of the people's party in the last elections and the consequent induction into office of a new and strong cabinet have hardly served to stay the catastrophe impending. The bitter debates between Tisza and Andrássy, between Justh and Lukács, between Lukács and Désy, the charges mutually made and the ugly disclosures that have resulted, the accumulating evidence of selfish motives and secret plottings have not only ruined the chances of an independent Bank in Hungary, but, owing to the repeated stormy conflicts ensuing, they have practically destroyed respect for the parliamentary system in the opinion of all. The Justh and Lukács parties have suffered wounds that time will scarcely serve to heal.

Portugal.—The Provisional Government has offered for sale the state coaches of the exiled royal family and two others, which were for the use of the Patriarch of Lisbon. Bids have been invited from various foreign museums and considerable rivalry is expected, for some of the vehicles are precious works of art.—Canon Augusto Carlos Ferreira Coimbra, of the Cape Verde Islands, has been silenced and removed from the chair of mathematics in the seminary for having preached against divorce, which had been authorized by the Braga régime.

Spain.—Upon the return of King Alfonso from Africa, the citizens of Almeria presented an address which excelled in frankness most of such productions: "We Catholics," they said, among other things, "feel wounded in our dearest convictions and sentiments at seeing you accompanied by a prime minister who had, and has, to judge by his words and actions, 'padlocks' with which to fasten the Catholic Church who, by her nature is most free. . . . As much as it pains us to speak these truths, even so much would it delight us to see your Majesty assisted in the government of our dear country by men who fear God more and are less taken up with the pitiful fleeting glories of this world."

The Hague Tribunal.—On February 14, a question unlike any that it had previously considered was presented to the Hague Tribunal by France, in a difference of opinion with Great Britain. A certain Hindu, who had been condemned to perpetual exile by the Bombay courts for sedition, escaped in some way from a British vessel while in the port of Marseilles. The officers gave chase and, with the assistance of the French police, who supposed they were in pursuit of an ordinary criminal, recaptured the Hindu. When the true nature of his offence became known, the French government maintained that the matter was political and that the Hindu was entitled to remain unmolested on French territory. This knotty question is now to be passed upon by the Tribunal.

QUESTIONS OF THE DAY

Lent

The approach of Lent is a call to penance and mortification. On Ash Wednesday secular amusements of an engrossing kind, the theatre, the opera, the dance, elaborate dinner parties, receptions and all the feverish whirl of society, for all good Catholics, will come to an end. The time hitherto given to them will now be devoted to public religious services, to private prayer, spiritual reading and works of charity. Abstinence from flesh meat will be practised on appointed days, with such share of fasting as can be expected from a spiritually enervated generation. Devout and earnest Catholics will supplement the prescribed exercises of penance by voluntary acts of mortification and self-denial. By this season of penitential training, undertaken in union with the cross of Christ and by virtue of His merits, the soul will be purified and fitted to celebrate the coming feast of His Resurrection with unclouded spiritual joy.

The modern world will look upon all this only with horror and contempt. To the pagan mind, pain and discomfort are unmixed evils. To bear them, when unavoidable, with stoic fortitude, may be intelligible and praiseworthy. But to go in search of trouble, voluntarily to assume privation and suffering, this to the materialist must seem inexplicable folly.

In this, as in other fields, Protestantism has proved a potent ally of unbelief. When it began the backward march of the nations toward paganism, among the very first of Christian principles to be rejected was that of the necessity and excellence of corporal penance. This no doubt resulted immediately from Luther's distorted doctrine of the worthlessness of all good works and of justification by faith alone. But there would seem to have been other than purely theoretical reasons for the rejection.

Counsels of self-denial, of penance and habitual mortification would have sounded grotesque from the lips of Martin Luther. His mighty potations, the coarseness (to call it by no harsher name) recorded in the first edition of his "Table Talk," his violation of monastic and priestly vows of chastity, his formal authorization of bigamy in Philip of Hesse—all these and other traits of his unlovely character certainly gave him no charter to preach austerity and self-denial to his fellow-sinners.

His followers, even of the most respectable type, have generally limited themselves to enjoining the rational and moderate use of God's benefits, decrying fasting and maceration of the flesh as fanatical. The unbelieving world needed little encouragement to condemn penitential exercises. So, outside of the Catholic Church, the word ascetic has come to be an actual term of reproach, indicating not only fanaticism, but fanaticism of a particular, unnatural and repellent form. Of this mis-

representation and hatred, Tennyson's verses on St. Simon Stylites are a well known and odious example.

Naturally, lax and worldly Catholics, given over to the life of the senses, have always sympathized with these tendencies. Even when they do not venture to dispute the principle, their actions are in direct contradiction to it. Gradually, under the influence of environment and the enervating effect of universal luxury, our Catholic people in general have fallen off very greatly from the practice, if not from the esteem, of the rigors with which their forefathers afflicted themselves.

But to our own day a strange and somewhat startling phenomenon has been reserved. It is not only unbelievers, heretics, and bad Catholics who oppose mortification. Among certain devout people, the same tendency is not unknown; the spirit of austerity is condemned, at least implicitly, as unsuited to life in the world, or even as less perfect than its opposite.

Coventry Patmore, (in his own way an ardent Catholic) some years before his death wrote to a friend that he had just read again the "Imitation of Christ," and that he could not concur in the ascetic doctrine of its author. We give the substance of his remarks from memory. What especially displeased him was the exaltation of the state of voluntary virginity over that of marriage. Patmore forgot to remark that this was not only the doctrine of à Kempis, but of Christ, St. Paul, and all the Christian Church from the beginning.

Francis Thompson, whose thoroughly Catholic intentions no one can doubt, in his booklet on "Health and Holiness," makes so earnest a plea for "Brother Ass" that to some at least of his readers he seems not only to condemn the imprudent excesses of corporal penance, but even to some extent its rational and prudent exercise.

Persons well versed in Catholic ascetic and mystical literature have been known to object strongly to the recommendation of à Kempis as spiritual reading to people living in the world. "For instance," it has been said, "his exhortations to the virtue of silence—how unfitted for all, but dwellers in the cloister!" To which it is obvious to reply that if women of the world would put in practice, at least partially, the counsel of silence, great benefit would result both to themselves and their friends. It may also be pointed out that to have a high ideal set before them might prove a powerful inducement to a more perfect life, even if they are unable, in their circumstances, to realize that ideal fully in practice.

As for Thompson, it is no doubt true, that his habit of writing with whimsical exaggeration, of dealing in paradoxes and championing with humorous heat utterly hopeless causes may account for whatever is faulty in his treatment. In his essay on "The Way of Imperfection," he warns us at the close not to take his argument too seriously, nor to fancy that he believes all he says. Even if we grant him to be perfectly serious, only

a poet could imagine that the modern world needs to be warned against the dangers of excessive mortification. This would be like preaching to Mormons of the dangers of universal celibacy, or to misers of the evils of extravagant generosity!

There can, of course, be no doubt that penance and mortification, not only spiritual but corporal, are a fundamental tenet, an essential element of the Christian religion. Under the Old Testament, fasting was imposed by the law, and especial fasts were sometimes proclaimed, as by King Josaphat. David, Esther, Judith and all the holy personages afflicted themselves with fasting in ashes and haircloth. The whole of the Jewish Scriptures are full of the spirit of that declaration of the Angel Raphael to Tobias: "Prayer is good with fasting and alms, more than to lay up treasures of gold." Yet when John the Baptist heralded the coming of the Kingdom of Heaven on earth, he proclaimed it as peculiarly a reign of penance. Our Lord Himself fasted for forty days, before entering upon his public life, as had Moses and Elias at important junctures of their careers. He inculcated penances over and over again as an essential condition of membership with Him. "If any man will come after Me, let him take up his cross daily and follow Me." "Whosoever doth not carry his cross and come after Me, cannot be my disciple."

His Apostles insist upon this duty with equal peremptoriness and frequency. St. Paul, among other passages of like import, declares: "Those who are of Christ have crucified their flesh with its vices and concupiscences. If we live in the Spirit, let us also walk in the Spirit."

It may be asked by enquiring and reluctant minds: "What after all is the reason for this law? Why *should* we be called upon by God (since it seems clear from abundant authority that we are so called upon) to do anything so unpleasant as to crucify the flesh?" Ignatius Loyola, in his "Exercises," with his usual clear and terse simplicity, assigns four chief reasons or utilities.

One whose spiritual sight has been cleansed and illuminated, so that he understands something of the intrinsic malice and monstrous ingratitude of sin, will tremble at the immense debt to God's justice which is left unsettled, even when the guilt is condoned. If his love and sorrow is intense he will burn like the saints with a hatred of himself and desire to repair his injuries to God's goodness. The second motive is to gain control of the passions, to detach the affections from created goods. Such a course of vigorous training is necessary for avoidance of sin and advancement in virtue. The affections of the human heart are like tendrils of the vine, always clinging to earthly supports and needing to be cut away, though the vine may bleed, to ensure healthy and normal growth. An army that neglects to drill will surely be routed in the first battle. A football team that despises training will go down to defeat in the first half.

The third purpose assigned by the Saint to corporal penance is the gaining of some special grace from God, as the gift of fervent prayer, etc. We may not be sufficiently versed in divine psychology to say why the heart of God should be touched by our penances and moved to bestow His special favors upon us. But that it is so, in fact, we may infer from the attested experience of the Saints. A notable example is found in the book of Daniel, where the Angel Gabriel assures the prophet: "From the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard; and I am come for thy words."

The fourth and last motive of penance is one not to be appreciated or even understood by worldly minds. It is the desire to be like Christ, to suffer with and for the Crucified. To souls like the noble and generous soldier-saint it is the most powerful motive of all, leading to a life of privation and suffering indeed, but of austere and rapturous sweetness. It is folly, but the folly of the Cross, "unto the Jews indeed a stumbling block and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

J. HAVENS RICHARDS, S.J.

High School Fraternities

"No secret society, secret club, or secret organization shall be permitted in any high school." These are the opening words of a by-law recommended, early in February of the current year, by the Board of Superintendents of the public schools, to the Board of Education of New York City. The accompanying report specifies clearly the motives impelling the superintendents to suggest the passing of the by-law. They urge the prohibition of all such societies because they consider them undemocratic and a means to vicious habits, and because they encourage secrecy at a period when secrecy among adolescents should not be encouraged. They affirm, too, that these organizations are foreign to the spirit that should prevail in an American school.

The action of the New York superintendents was no hasty one. It followed a searching investigation begun as far back as September last, and which has extended beyond the details of local conditions. Information and opinions were secured from school authorities over a very wide area of the country and from communities in which the question of the continuance of these secret societies in their schools had already been discussed. Only one, of the twenty-seven city superintendents of schools consulted, expressed a judgment which might be quoted as favoring high school fraternities.

The question involved in the recommendation of these New York officials touches an interest concerning the country at large quite as intimately as it does the educators of young people, and it will not be amiss to review the reasons which led to the submission of a rule, whose

approval will mean the abolition in New York of all such societies wherever now existing, as well as a strict prohibition against the organization of them in any school hereafter. The report presented to the Board of Education states the objections raised in inverse order of their importance. One may ignore the first of them "If fraternity meetings are held in school buildings they necessitate expense for heating and lighting and janitor service." The implication is, of course, that this expense must be met by the community and the objection lies in this, that since the community, as a whole, is uninterested, it is quite unfair to expect it to bear the burden. Every one will concede that the community would meet cheerfully the expense incurred were a genuine benefit to accrue to the young people attending such meetings.

The other reasons alleged in support of the stand taken in regard to these fraternities, however, may not be thus summarily dismissed. The formation of cliques and combinations among their members; their domineering attitude towards "outsiders;" and the frequent exercise of a determined policy, on the part of these cliques, to make class honors depend upon membership or non-membership in a certain limited group, all tend to show the undemocratic tendency the fraternities foster. Membership in them entails unlooked-for and burdensome expense. The fact that they are organized apart from school control conduces to an irresponsibility, which, in the case of unformed youths, easily leads to excesses, and which, in many experiences uncovered during the investigation, has resulted in the acquisition of vicious habits by student members before they were old enough to realize their consequences. Worst of all, they take the boy or girl in adolescence, a period in the life of the school child when reticence is so much to be avoided, and at a time when, if ever, parent and child should be confidants, implant an unwholesome habit of secrecy.

The objections, as was said, are based upon no haphazard and hasty examination. Much more serious than the indictment written up against these societies by the New York superintendents, is that which might easily be framed from the deplorable tales told a year ago by the president of the United Societies of Christian Endeavor following a private inquiry made by him. Readers of AMERICA may recall our reference to Dr. Clark's charges made at the time. And scarcely a month ago, at a conference of sociologists and reformers in Chicago, the scandalous and pitiable consequences of the high school pupils' aping the frivolities of college fraternity men were once more emphatically exposed.

One is curious to know what will be the attitude of the Board of Education in regard to the recommendation laid before it. Certain it is that "school spirit," that vital, though intangible something that counts so much in the life and success of a school, cannot be strong in the presence of cliques that foster snobbishness. Were there no other, and graver, objections assailing them, this alone ought to be motive enough for the radical suppres-

sion of these demoralizing secret high school cliques in every community.

Happily Catholics have, in the outcome, only the common interest of all good citizens who cannot afford to disregard a matter affecting the welfare of an institution which holds prominent place in the life of the country. Our own secondary schools are not touched by what the Boston *Transcript* terms the "fraternity foolery." Conservative in the best sense we have yet to learn that such organizations are a helpful element in the development of the "social side of the pupils," concerning which, by the way, much nonsense finds its way into educational publications. The opportunity for debate and literary exercises, including declamation, which are concededly important elements in the intellectual formation of the high school student, does not demand the inspiration of secret organizations. All these details of school training are unquestionably better fostered in open school societies under the guidance and direction of teachers interested in the scholar's advancement. Such, in accord with ancient understanding of the principles of individual training and of the mutual relations between teacher and pupil, has ever been the practice in Catholic schools. As for the assistance the fraternities render in the maintenance of discipline—there are men unwise enough to urge the plea—one is tempted to say: "God help the school depending upon such assistance." It were a strange anomaly to make the order of a school rest in any measure upon the secret proceedings of one or more secret clubs of students within it. Catholic schools do not ignore the benefits arising from school organizations established among their pupils for various ends; they, on the contrary, gladly favor such unions, but in a frank, open association of pupils and teachers. Where the proper direction of older heads and the restraining influence of legitimate authority combine to check the thoughtless impulse of youthful hearts, the irresponsibility which the New York critics find in these secret societies ceases to exist. And this irresponsibility after all is the radical source of the excesses which mark the folly of so many high school fraternities.

M. J. O'CONNOR, S.J.

Buddhism

II.

Buddha was the son of Soddhodana, a king of a small city and country near Nipal and member of the celebrated Sakya clan; his name was Siddharta or the "Establisher." His mother, Maya, died ten days after his birth, and he was brought up by his mother's sister, Prajapati Gautami, the future foundress of the Buddhist nuns. At the age of fifteen, he was made heir-apparent; at seventeen, he was married to Yashodara, a Brahmin maiden of the Sakya clan; he had a son whose name was Rahula. At twenty-nine, disgusted with pleasure and wealth, he determined to become a recluse and left his

father's court for an abode in the forest. There he studied the Sankya's philosophy. It did not give him the mental satisfaction he was looking for; and during six years, he tried the austerities of the Yogis, but with no better result. This triple experience having convinced him of the vanity and nothingness of pleasure, of philosophy and of ascetism, he thought of another way and at last found it. He left his forest "with the perception of the true condition and wants of mankind." He was now a Buddha, that is the "One emitting a bright light," and he began his long ministry.

He met with wonderful success. This was not due to the originality of his system: which was only an adaptation of others that had been taught before his time. His popularity came from his personal ascendancy, and especially from the fact that, contrary to Vedism, Sankya and Yoga, which offered means of salvation to an "élite" only, his doctrine was accessible to all and proposed a possible deliverance to the immense multitude of the illiterate, poor and humble.

The fundamental dogmas of primitive Buddhism were as follows: (1) blind submission to the teachings and firm confidence in the practical discipline of Buddha. (2) Abstention from speculation on the nature of soul, of nirvana, on the ground that reasoning was going out of the way of salvation. (3) Prohibition of sacrifices and of austerities, as rites and macerations were useless. Men must use the necessities and exclude superfluities. (4) Extinction of the passions, of egotism and of all desires, by meditation and suitable exercises in order to escape transmigration and to land on the island of nirvana. (5) Theoretical and practical benevolence for all men and for all beings; concern for the illumination and salvation of others; spiritual alms given by those who know, in acknowledgment for material aid afforded by those who do not know.

To the observers of these precepts, peace and provisional happiness is promised for this world. The nirvana, or definite rest, is obtained by the perfect monk, after his death, and by the generous adherent after seven reincarnations.

Buddha began the preaching of his doctrine at Benares. He formed his first disciples into a community and gave them rules for instruction, employment, punishment and promotion. He then sent them over the land to give instruction. Such was their zeal that, in a few years, India was covered with their communities. His own life was passed mostly in delivering the *sutras* or discourses. He lived eighty years, and died in the year 479 or 477. He had written nothing of his Law. That was transmitted by oral tradition. The Formulary for monks and nuns, the Ritual and some anecdotes credited to him by Chinese texts are not proved to be his work. They are, perhaps, from his first disciples, the celebrated Kasyapa, Ananda, Upah and others but though not highly probable, we have no proof that these writings are authentic. L. de la Vallée-Poussin, an au-

thority in the matter, alluding to the pali canon, drawn up in 89 B.C., says: "Out of the four or five thousand pages octavo, that make the London edition of the Pali canon, there are perhaps not twenty that may be, on the faith of a dated testimony, traced back to two centuries after the death of Buddha."

No wonder therefore that Buddhism, like all human doctrines, went through many changes. Four so-called "Councils" marked the first phases of its evolution.

The first was held at Rajagrika, after the funeral of Buddha. The second at Vaisali, one hundred years later, in which a schism was declared between the conservative and progressive parties. In 325, consequent upon the conquests of Alexander, India entered in closer relations with Greece, and Greek influence was felt among the Buddhists. To the pragmatism of Buddha, succeeded philosophical inquiries, first moderate, then ardent, finally extravagant. To the "Vinaya," or moral and disciplinary precepts, to the "Sutra," or traditional doctrine, were added the "Sastra" or philosophical dissertations and controversies. Hence the "Tripitaka," or the "Three Collections," the great classical books on Buddhism.

The third Council, in the Pali language, took place in 246 B.C., at Pataliputra (Patna), and the fourth, in Sanscrit, about 50 B.C. These two last Councils called their doctrine *Mahayana*, or the "Superior Vehicle," while the two first called theirs *Hinayana*, or the "Inferior Vehicle." It is the latter that we must look to for genuine Buddhism. The first, which was divided into a great variety of schools and sects, kept of Buddhism only the name.

It was after the fourth Council that Buddhism was officially introduced into China. In the year 65 of the Christian era, the Emperor Ming-ti sent an embassy to India in consequence—as the Chinese historians say—of a dream in which a mysterious person told him to go to the West and seek his Law. The embassy returned in the year 67, bringing with them some monks who were established at Lohyang, the capital of the Empire.

The translation of Buddhist literature was begun immediately. Until 335, this was the main occupation of the many monks who came from India, Afghanistan, Turkestan, Scythia and Parthia. The opposition of the Literati and lack of official protection hindered and checked a more direct propagation of Buddhism among the people.

In 335, an edict of toleration was issued by the Turkish kings who then reigned in the North of China. The proselytism of the Buddhists was so active that, in 405, according to the Official Annals, nine out of ten families in that part of the Empire, were professing Buddhism. In 372 it had passed from China to Corea, where it was received with enthusiasm. In 500, say the Annals, Buddhism reigned over all China, South as well as North.

In the sixth century, the Emperor Au-ti, who himself afterwards became a Buddhist monk, had the first edition

of the Chinese Tripitaka published. It was followed by two others in less than twenty years. In 552, Buddhism went from Corea to Japan where it was all the rage. In the sixth and seventh centuries, five great Buddhist schools flourished in China. In 740 it is reported that Ech'ang-nan (Si-nan-fu) counted 64 convents for monks and 27 for nuns. In 768, in the same capital, people were so fond of Buddhism that in one sitting, a thousand novices were received. In 845, the Emperor Ou-tsoung, under the instigation of Tavists, suppressed 4,600 convents and secularized 260,500 monks and nuns whose goods and properties were all confiscated by the State.

Two years after, a revival took place, and all the damage was repaired. From that epoch Buddhism was alternately persecuted or tolerated or protected by the Emperors. The literati were always opposed to it, decried it, laughed at it and—followed it. Prudence was greater than hatred, and the Mandarins, knowing Buddhism to be in favor among their people, joined them in the cult. It must not be imagined that the Buddhism of China to-day is the primitive one. In the twenty-two Chinese Provinces, if there are yet a few schools adhering to the traditional tenets, the bulk of the Buddhists stick to the two pseudo Buddhisms called Amidism and Tantrism. Amidism began in the second century A. D. Till that time nothing had been heard of prayers to Buddha, nor of benedictions given by him. This sect spoke of new Buddhas, past or future. It invented new and fabulous paradises and created an immense mythology. Little by little its heroes and worthies, "from being honored came to be commemorated, and from being merely commemorated came to be worshipped." Prayers were addressed to them, incense was burnt before their statues, vows were made to them to get their assistance. In the third century Amitabha or Amida (from the word *amirta*, or deathless) took the place of the real Buddha, who was left in the second rank. Who exactly this Amida was is not known. The fables about him say that he was born in a lotus, without father or mother. In his kingdom were located ponds of marvelous lotuses, whose flowers are to be the matrices for the celestial birth of devotees. To invoke him was enough to escape hell and to be introduced into the "pure lands of Western paradise." Hence these invocations: *Omito-fou* (Amida Buddha) repeated myriads of times by women and children desirous to attain the land of happiness.

For men another formula was invented by Amidism. It proposed to them as an ideal and aim to their efforts, instead of nirvana, what has been styled "buddhification"—that is, the rising in the scale of being till one became a Buddha. The way to obtain this is to devote oneself to the welfare of all beings with an effective and constant self-abnegation.

Tantrism was another adulteration of Buddhism. It is so called on account of *tantra*, the formulas of incantation, which this sect employs. It is intimately connected with the Hindu Sivaism, a repugnant and profoundly

immoral cult introduced from India. It was brought to China in the beginning of the eighth century. It invented a triad composed of Sakyamuni, Amitabha and Vairocana, the three forming but one Buddha. This sect is commonly called in China Mi-mi-Kido, or the "secret teaching." From it the Chinese borrowed a grinning and obscene throng of monstrous genii and the superstitions which they still practice with regard to goblins and the dead.

After this too rapid excursion among the different systems which Father Wieger sets before us in his masterly "Introduction," we must, to do justice to this first volume on Buddhism, analyze the second part of the work, which contains a thorough bibliography of the Chinese *Tripitaka*, and supplies us with well-chosen texts, both in Chinese and French, on Buddhist Monachism and Discipline.

Should it prove acceptable to the readers of AMERICA, we may later on, with the special and kindly permission of the author, furnish some other articles on the question. It will perhaps help them to form a fair judgment on Buddhism and furnish them with some arguments to refute the modern admirers of the Buddhist doctrines and practices.

From the simple exposition of the theories, as above given, we may already conclude, without fear of presumption, that human reason, left to itself, is prone to error, and that only the divine light of faith can keep us in the right line and save it from a lamentable wreck.

L. DAVROUT, S.J.

Chihli Mission, China.

A Model Woman.*

The Princess Sophie von Waldburg deserves to be known by our readers, both as Catholics and as Americans. As Catholics, they will naturally be interested in a story of one whose life was but the fulfillment of all the sacred duties which constitute the consecration of a Catholic life. She not only gained the universal respect and love of her Würtemberg countrymen, who unanimously speak of her as the Mother of the Land of Suabia, but she so profoundly impressed the Church authorities that they have taken steps looking to her canonization. She is of actual interest to us Americans because it was in her castle of Wolfegg that the Jesuit Father found the only known copy of Waldseemüller's map of the world on which the new continent for the first time received the name of America, and which has therefore been called the baptismal certificate of our continent.

She was born November 13, 1836, and was the daughter of Count Max of Arco-Zinneberg and his wife, Leopoldine of Waldburg-Zeil-Trauchburg. Her mother was a remarkable woman, clever and energetic, but, above all, full of religious zeal. To her intelligent inspiration

*Fürstin Sophie von Waldburg zu Wolfegg und Waldsee. Ein Lebensbild von Carl Haggeney, S.J. Mergentheim, 1910.

the Countess Sophia always ascribed her strong Catholic convictions and her deep interest in the cause of charity and religion. The subject of this sketch was the third of thirteen children, and spent her early years in the Bavarian capital, Munich, where the whole thirteen were great favorites of King Louis I. The spring and summer were spent in the country, and through life she was fond of rustic scenery and rustic exercise. When her home education was completed she was sent to the Academy of the Sacred Heart at Blumenthal, near Aachen. She soon grew so fond of her teachers that she determined to spend her life as a religious. This was her resolve in 1854, when her school days were over, and this resolution she did her best to carry out on her return home. But her father could not be induced to give his consent to her plans, and she submitted to his wishes. Meanwhile for six years she declined all suitors, and busied herself with the education of her younger sisters and brothers. At last, in 1860, when she saw that her holy aspirations could not be fulfilled, she became the bride of Count Franz, the heir of the Prince of Waldburg zu Walsee and Wolfegg. Her husband, an excellent man, though seemingly far less energetic and vigorous than the Countess Sophia, who was a strong and almost masculine character, took up his residence at Castle Waldsee in Suabia, which remained the principal residence of the newly married couple until 1872. In the previous year Prince Frederick of Waldburg Wolfegg, Count Francis' father, had passed away, and the young couple, now raised to the princely rank, removed to Wolfegg. At Waldsee the Countess Sophia had presented her husband with six children, four boys and two girls. The young couple led a quiet family life, and though both families belonged to the oldest and most respected in South Germany, and were favorites at court, and had inherited considerable wealth, they spent the greater part of their time in retirement at Waldsee and, after 1872, at Wolfegg. Not that they failed to do justice to the social and family obligations which rested upon them, for they paid the visits demanded by family festivals, weddings, baptisms and the like, and were ready to fulfill all the duties of relationship and friendship. In the year 1870, during the Franco-German war, Prince Waldburg, like a true patriot, joined the German army, and, as a Knight of Malta, his efforts were given to the hospital service. The Princess for the most part was found at her home in Waldsee or Wolfegg, where she zealously performed all the obligations of a Catholic lady. To her husband she was an ever affectionate wife, eager, above all things, to meet his wishes and to make his home an abode of peace and happiness. When the Prince fell ill, she cared for him, even when she herself was an invalid, hardly able to move. Her heart and eyes were with her sick husband, who was called away some three years before his wife.

As a mother, she did her duty to the full. From their infancy she instilled into her children the love of God

and of the poor. She lived with them and among them, and left them to the care of servants only in a case of absolute necessity. She accompanied them in their walks and took them out in their drives; she nursed them during their sickness and strove to satisfy all their needs and their reasonable wishes. She often took the place of the governess and taught them their lessons. She filled their hearts with devotion to the Blessed Virgin, and especially with the love of God and with horror of sin. When the time of First Communion came, she entrusted the girls to the Religious of the Sacred Heart and the boys to the Jesuit Fathers.

When her children were at college, her thoughts were ever with them. Her many letters, still extant, show how eager she was to instill into them what she prized most herself, the love and knowledge of her religion. When ill health afflicted the absent child, the anxious mother hurried forthwith to the sufferer's bedside and she alone was the nurse.

Besides duty to her husband and to her children, she was deeply conscious of another obligation, which she felt to be especially laid upon her. Whether residing at Waldsee or at Wolfegg, she considered it her first privilege to provide for the needs, both bodily and spiritual, of the poor. She supplied them with wholesome reading, calculated to acquaint them with their religion and their moral and civic duties. Besides this, she spared neither labor nor money to make the neighboring parish churches beautiful and attractive. Her own chapel in the castle was thrown open to the Catholic people of the neighborhood, not only on great festivals, but they were welcomed there every morning to assist at Mass and receive Communion.

But if she did all in her power to draw the hearts of her people to the beauties of Divine Worship, she did not neglect their bodily wants. She visited the poorest huts, bringing light and consolation everywhere she went, not only by the distribution of alms, but by her unaffected affability and her warm sympathy. She provided work for the unemployed and helped along the less prosperous tradesmen. She encouraged the workmen to rise in the social scale, and the many improvements which she made in the castle were suggested as much by the desire to aid worthy mechanics as by the wish to beautify her residence. She was especially a friend of children. In winter, when the mountain roads made it impossible for the pupils of the neighboring school to go home to their mid-day meals, she invited them every day to a substantial and palatable repast at the castle. Fifty boys, led by their captain, might be seen day after day marching to enjoy the hospitality of the beloved Princess. For the crippled she often brought skilled specialists to relieve their sufferings and to cure their ailments; the surgeon sometimes being detained at the castle for a fortnight to enable him to treat the weak and deformed in the neighborhood.

But her charity, strictly unostentatious, was not lim-

ited by considerations of neighborhood and patronage. Her heart was open to the appeals of the needy, no matter whence they came. On her protégés, who, naturally enough, proclaimed her good deeds, she enjoined strict secrecy, and they could not more surely incur her displeasure than by making known her benefactions. All letters of thanks were read and then consigned to the flames. For this reason it is impossible to estimate the extent of her charities. Since her death investigation has shown that every year she sent more than 900 postal orders to applicants for charity in various parts of Germany and, in fact, the world. For her countrymen who had sought to better their condition in America her heart and hand were especially open.

To give even a very imperfect idea of all her benefactions would take more space than can here be afforded. We must, however, say a word about her generous support of the Catholic missions among the heathens, especially the Jesuit missions. Whether these zealous missionaries worked in darkest Africa among the most degraded negroes or in sunburnt India, among the *Katkaris*, the benighted aborigines of the land, or in far off Japan, among the men who have so strangely assimilated the science and civilization of the West, she followed them in their hardships and sufferings and rejoiced with them in their successes. But their letters of thanks were read and then burned. Among the few letters accidentally preserved were two letters written to her from Japan by the New York Jesuit Father Rockliff.

For the Society of Jesus she cherished a deep-rooted affection. To its annals the Waldburg family furnished more than one distinguished name. Her boys were all brought up in the famous *Stella Matutina* College at *Feldkirch*, Austria, and for years, as they grew up, the Princess followed with heartfelt interest their progress there. No event in her life caused her more joy than when her eldest son, the hereditary Count Fritz, gave up his title and his brilliant worldly prospects and became a plain Jesuit priest. He was a son worthy of his noble parents—simple, modest, laborious, witty, good-humored, and yet full of earnest piety. No mother was prouder than the Princess when her boy, after being ordained in England, came to *Wolfegg* to say his first Mass in the castle, that had for centuries bred stout champions for the fatherland and the Church. But, alas! he was fated to be short lived. Seven months later the noble young priest returned to his ancestral halls a corpse, a sacrifice to zeal and earnest study. It was a sad blow for the loving mother.

Her daughter, the Countess Marie, whose wish to become a Religious of the Sacred Heart had been gratified, was also doomed to an early death. She died suddenly, far away from her stricken mother, in the Roman convent of her Congregation. The second of her sons, Prince Ludwig, was married and was bringing up a promising family of children, when he, too, was stricken down by the ruthless hand of death at the early age of

thirty-seven. The Prince, her beloved husband, was borne to the grave before her. Stroke after stroke pierced her heart, but she bore them all patiently and sought consolation in prayer and good works.

These losses were not her only trials. As early as 1875 she was stricken with an illness that forced her to seek relief summer after summer at various spas. In 1887 the disease brought on a partial paralysis, which greatly hampered her power of movement. For the last ten years of her life she was bed-ridden, and only on especially beautiful days could she be carried to the balcony of the castle. Even when an invalid, however, her energetic nature enabled her to watch with constancy and care over her family, her household, and her beloved poor. Indeed, much of the charitable work reported above was done from her bed of sickness. These charities and her devotion to the Blessed Sacrament were the chief sources of consolation to her. Thus she labored and suffered. She was often brought to the brink of the grave by the tortures she had to undergo, but she was ever resigned to the Lord's will. At last, on December 21, 1909, death summoned her to her reward. Her last moments were in keeping with her beautiful life. From far and near crowds came to do her honor, the representatives of royalty and the nobility, the Bishops and the clergy of the diocese, and the burghers, rich and poor, all alike testified to her spotless life, her numberless virtues and her boundless charities.

CHARLES G. HERBERMANN.

A New Treaty with Mexico

Opals from *Queretaro*, pearls from the Gulf of California, and the exquisite drawn-work from the hamlets of the natives have always experienced some difficulty in their journeys from Mexico to the United States, for custom house officers have been bent on studying and appraising them. With the intention, probably, of preventing the rough usage to which such treasures might be exposed were they to be submitted to the low, commercial gaze and touch of sordid hirelings of the government, some patriotic citizens evolved long ago a simple scheme for saving their property from profanation and, incidentally, their pockets from loss. It must be remembered, if we would grasp the details of their little plan, that during the dry season the *Rio Grande* for many miles along the border is the favorite dust bath for domestic poultry. On a balmy summer afternoon, therefore, a horseman would stroll over to the Mexican side, just to see a friend and perhaps get a sip of heady *tequila*, that treacherous distillation of the sap of the *maguay*. Naturally, he would be accompanied by his favorite dog, preferably the mother of a large and interesting young family.

If it chanced that during his visit his dog underwent a strange transformation, it was no concern of his, and he studiously remained "officially ignorant" of the signif-

icance of the quilted blanket which possibly decked her as the long shadows of night fell athwart the dry and sandy bed of the "Great River." On his return to the blissful abode of political liberty and high tariff, he made no attempt to call his dog to heel, while she, spurred on by maternal instinct, sped homeward to her expectant babies.

Now, this flourishing "cottage industry" within hailing distance of the Rio Grande, was threatened with unfair competition; for an aeroplane that can carry two or three men can also carry a man and two or three hundredweight of cobblestones or opium or anything else that may please the fancy of the airman. Hence, the treaty, already approved by the Mexican Government and submitted by Ambassador de la Barra and Secretary Knox to the collective wisdom of the Senate, for regulating the flight of aeroplanes between the two countries. Additional interest attaches to the proposed treaty in view of the disturbed state of affairs along the border and the approaching aviation meet at El Paso, Texas; for Mexico is not anxious for experiments in the practical utility of the aeroplane in time of war. This is a novel way of preserving a unique infant industry.

S.

CORRESPONDENCE

Financial Reform in China

SHANGHAI, JAN. 24, 1911.

Among the various reforms attempted during the year of 1910 in China, none has so engaged the attention of the Government as the currency question and financial reorganization. It is now clearly understood that without a regular supply of funds, the task of making any serious progress is well nigh hopeless. To follow step by step the movement of reorganization, and present the readers of AMERICA with the practical result of the last year's work is the aim of the present communication.

On New Year's day an Imperial decree ordained that thenceforth all financial transactions, national or provincial, should be placed in the hands of the Ministry of Finance, and in view of their bearing on China's foreign relations, should be notified also to the Ministry of Foreign Affairs (Waiwupu). This was an important decision, intended principally to curb the independence of the provinces and bring them more under the influence of the Central Government. The provinces were, however, on the alert, and never ceased to exhibit that passive resistance so constantly wielded in the past against the outer barbarian, but now adroitly used in self-defence against inner foes. At times the Court seemed to waver. Duke Tsai-tse, President of the Ministry, handed in his resignation, but this was refused. Then followed a new phase, a tilt from the Court skillfully parried by the watchful antagonist, and so on throughout the whole year. Besides the dodging process, the Viceroys and Governors attempted, whenever possible, to conceal the real state of things. Every estimate of revenue and expenditure forwarded by the provinces

showed a deficit. This aroused suspicion in high quarters. The estimates were returned for further consideration, and in many cases substantial improvement, even to the extent of some thousands of dollars, was made, but the final result remained the same.

On May 24, appeared an important edict on currency reform (See AMERICA, July 30, 1910, p. 414), fixing the dollar as the standard unit on a silver basis, but the silver available was insufficient to launch the new coinage on the country, thereby showing that to-day, as in the past, a lack of foresight is the abiding characteristic of the Government. To relieve the situation, it was considered that money could be borrowed from abroad. American financiers were approached, and on October 30, a decree was issued sanctioning a loan of \$50,000,000 in gold. This became subsequently international, being equally divided among the three other Great Powers having large commercial interests in China, Great Britain, Germany and France. A financial adviser and controller is, however, refused. The lenders on their side want to be assured that the loan will be employed for its original purpose and no other, that it will not be squandered nor help to fill the capacious pockets of the mandarins, but be applied for the general welfare of the country and the advancement of the financial situation. Whether China will finally fall in with this view remains still to be seen, but from what has taken place of late it may be conjectured that she will be obstinate.

In regard to the indebtedness of the Provinces, a policy of minor loans has marked the past year, and will be for some time a heavy drag on their respective budgets. The principal of these are a loan of 2,000,000 taels to repurchase a mining concession in Anhwei; the balance of the Tientsin-Pukou Railway loan, floated September 20, and amounting to £4,000,000, at 5 per cent., the whole to be repaid in 30 years; a domestic loan of 5,000,000 Mexican dollars for the railway from Honanfu to Tungkuan; 3,000,000 taels from the London City and Midland Bank to pay off the Pekin-Hankow Railway redemption loan; 8,000,000 taels borrowed by the Shanghai Taotai to relieve the local money market, and 3,000,000 taels raised by the Nanking Viceroy to tide him over the New Year (in China New Year occurs on January 30, 1911). China now sees that all real progress is costly, and that her obsolete methods of providing funds must be discarded for a more scientific system enabling her to pursue successfully her scheme of national organization.

Before the closing of the National Assembly in Peking, January 10, several days were employed in discussing the budget for the year 1911, and estimates for the same were presented to a special committee. The results now published show that a total revenue of 302,000,000 taels may be obtained from the provinces, while the expenditure is set down as amounting to 298,500,000 taels. The committee further recommends that a reduction of 8,000,000 be still made, and finds that many provinces, among them Kiangsu, Chihli, Kuangtung, Hupeh, Szechuan and Manchuria, are too lavish in expenditure.

Summing up the present situation, it must be said that financial reorganization is still in its infancy. Provincial opposition, vested interests and the general ignorance of the people are barriers which will require years to break down. The work would require competent men, but these China has not, and refuses to employ the services of foreigners, which would be the only rational means assuring her of full success.

M. KENNELLY, S.J.

The New Regime in Turkey.

The sympathy of the world went out to the group of patriots who, after the revolution which deposed Abdul-Hamid, undertook to regenerate Turkey and lead her within the circle of civilized States. In the centres of culture, where they had dwelt during their time of banishment they could have studied ways and means, drafted plans of reform and sound administration, prepared in full the program of renovation.

Without doubting their original sincerity, and their desire to follow noble ideals, it must be admitted by every unbiased traveler in the Christian provinces of Turkey that conditions are little changed for the unfortunate "rayahs"; and that the attempted reforms have in many cases aggravated existing abuses. Europe's mandate to the Young Turks may be summed up in the phrase: "Give us no trouble." Every innovation was welcomed or tolerated so long as it occasioned no disturbance. And this selfish attitude is tantamount to a permit for the quiet extermination of all recalcitrants to the new régime. The process of disarmament is being carried out with all the ferocity characteristic of an implacable race accustomed to unchallenged domination. Scenes are enacted daily which can be hardly told abroad lest the refined senses of Western citizens be shocked. The Semite powers which control the world's press take heed that nothing be published which might prevent the safe floating of the new Turkish loan. All other considerations are shelved for the moment, and the cry of harassed populations is stifled in the interest of great financial operators. Europe abandons the cause of the Christians in the East.

It will be remembered that with the inauguration of the Constitution a general amnesty was proclaimed, and the leaders of the Greek, Serb and Bulgar bands were invited to join hands with the founders of the New Era who had overthrown the common oppressor. The feasting that then took place, the toasts interchanged between whilom rival chiefs, rebels of yesterday, and the new commanders of the Turkish troops made one of the most remarkable manifestations in modern times. The Christian outlaws, descending fearlessly from their mountain caves to embrace the envoys of their enlightened Mohammedan brethren, were encouraged and commended by all Europe. Those who hung back, with the distrust born of centuries, the natural reluctance to credit a possibility of harmony between the Cross and the modernized Crescent, were warned that the consequences were on their own heads. Where the hand of conciliation was extended it ill became the weaker party to hold back. And the advisers from outside, after approving the liberalism of the Young Turk program, withdrew their attention from an always vexatious problem. Not one of them conscientiously watched the manner in which the policy of reform was carried out.

At Shtip a Bulgar dignitary suspected of connivance with the refractory chief, Apostolov, got one hundred strokes of the bastinado because he would not or could not reveal Apostolov's hiding-place. In an exhausted condition he was transported from the police station to his home, where he spent two days in bed. The gendarmes then came again to fetch him, and he was a second time subjected to the same treatment at the police station. He was by this time so weak that it was feared he might succumb, and he was enveloped in a rough bag of sacking, thrown across a mule's back, and thus conveyed to the hospital. Nothing further was ever heard

of this poor victim. Those who came to inquire were driven away with threats and curses. Finally, his wife was informed that he had left the hospital the very day on which he was transported there. But she is convinced that he could not at that time have stood erect, much less walked any distance. On August 10, 1910, Stoyan Steyitch, the coadjutor of the Serb Metropolitan of Kumanov, was interrogated as to the number of weapons possessed by his flock. His replies not being satisfactory, he got twenty-five strokes of the bastinado, and was warned that he would have more to suffer if within a week he could give no information on the subject. At the expiration of that time Bishop Stoyan declared that he was persuaded the people were not hiding any weapons, whereupon he got fifty strokes, as before, on the soles of his feet, and was dismissed.

A peasant of the village of Starats was tortured so cruelly with the object of extorting an avowal of the concealment of firearms that he promised to produce several guns if he were released. He set about purchasing and begging among all his neighbors as soon as he got his liberty, but the "find" was too unimportant to satisfy the Turkish authorities. He was told that his flesh would again know the taste of the pincers if he did not bring next time something more considerable, so, in despair, he started once more to beg, borrow or steal. After a fruitless search, rather than face again the horrible ordeal, he blew out his brains with a rusty old gun, sole weapon he had this time been able to procure.

When laws are inhuman the first instinct of man is to invent some manner of evading them. Unfortunately, the mandate of disarmament is being executed by men impervious to the old system of bribery and compromise which made life possible under Abdul-Hamid. The new officials are Draconian, and appease the discontent caused by certain Imperial losses with a stricter application of the severe measures directed against the Christian populations.

Moslem belief, unmitigated by the introduction of any milder doctrines than those originally inculcated by Mahomet, reigns supreme in the Planina fastnesses where Young Turk theories have not even tried to penetrate. Outbursts of barbarity may and do occur in lands that have been Christian, or are still professedly Christian, but for cruelty that is systematic, and fiendish enjoyment of human suffering we must go to lands where the softening influence of Christianity has never passed. It is difficult to find a parallel for the scenes recently enacted in Yenidja, where the inhabitants of certain villages were made to stand for two whole nights and days without food, rest or shelter, in the hope of obtaining disclosures relating to concealed weapons. Those who succumbed to fatigue and fell were quickly revived by the bastinado.

I have spoken with witnesses of this atrocious procedure of the much-vaunted Young Turk régime, and I think that no fair mind will condemn the fortitude of the men who still cling to the trusty weapons that alone stand between them and absolute subjection to such tyrants. While a great quantity of arms and munitions has indeed passed into the hands of the "philanthropists" at Constantinople, there is good reason to believe that a fair proportion has remained in the sweet possession of the despised "rayahs." This thought will be some measure of consolation to every lover of fair play, and in particular to the unprejudiced traveler who has spent some time in the Christian regions of the land governed by the unspeakable Turk.

BEN HURST.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Laymen

At a banquet given recently in honor of a devoted layman who has labored with unflagging zeal for many years to further in every possible way the interests of the Church, one of the speakers told a story. "A number of Cardinals," he said "were in conversation with the Holy Father, and they asked the question: 'What does the present age need most?' 'We need,' said one, 'schools where the young can be educated, Catholic principles inculcated and a Catholic atmosphere created in which the men and women of the future will breathe in every quality that Christianity calls for.' 'True,' replied the Pontiff, 'that need is indeed great, but it is not what the present age demands most.' Another said: 'We need societies to keep Catholic men together, so that by unity of action they may achieve what they can never accomplish if acting by themselves and without organization.' 'That also is a crying need, but there is something greater still.' 'We need more churches,' suggested a third. 'We could even do without churches,' was the reply. 'Catholicity prospered even in the catacombs.' 'What then is the greatest need?' all asked. 'Catholic laymen,' was the answer of the Vicar of Christ."

Never before in the history of the Church, especially in America, was this so apparent as now. In the early days activity in the parish was centred and absorbed in the priest. He was expected to initiate every undertaking, to shoulder every burden, and often to sink under its weight. That condition of things is no longer possible. A direct personal participation of every man and woman in Catholic interests and enterprise, always of course, in loyal, affectionate and intimate cooperation with those whom God has placed over them is indispensable for success at the present time. Cooperation in every field of activity is the order of the day. But this organization and cooperation can never be effected unless

our Catholic men and women are convinced to their heart's core that there is no greater glory on earth than that of being a Catholic, and no greater privilege than that of working enthusiastically and unsparingly for the advancement of the Church which the Son of God has founded.

Boicottaggio

Gabriele d'Annunzio has a name that is almost suggestive of the Angel who brought the message of salvation to humanity, but the incessant indecency, ribaldry and blasphemy of his verse seem like the utterances of an anticipated damnation for himself and his fellows.

Italy, of course, hears first his summons to perdition, for among her other afflictions and humiliations, she is cursed with him as a son; but Italy is the land of poets, who were sublime without being salacious, and she is turning from her degenerate offspring with loathing. Under the impulse of the great review, the *Civiltà Cattolica*, a *boicottaggio* or boycott against the incessant pornography of d'Annunzio has been organized. "There has been too much foulness, with provocations to licentiousness," it says, "in d'Annunzio. He has no right to abuse his indisputably great gifts, to offend the conscientious convictions of Italians and to corrupt what is still most sacred in our youth. Enough of this! Away with the barbarians! Away with them from the beautiful Italian sky, and the country of Dante and Manzoni!"

What adds interest to this fight for decency is that it aims not only at what this herald of perdition has already done but what he contemplates doing. His new work, not yet published, is called *San Sebastiano*. It is presumed and probably sufficient indications have been already given, that he proposes to stick as many poisoned shafts in men's souls as there were arrows bristling in St. Sebastian's body, and the decent men and women, not only of Italy, but of the world, are asked to crush him by a boycott. We might take a hint from all this for our own moral emancipation in the matter of nasty books and nasty theatrical representations.

Portuguese Liberty

The address of the Portuguese Catholics to President Braga, which was reproduced in *AMERICA*, of Dec. 31, 1910, excited at first only the ridicule of the partisans of the de facto government. But they soon perceived that names well known for their republican sympathies were appearing on the published lists, for the protest was not against the republic but against the anti-religious stand of the administration. Attempts were thereupon made by the civil governor of Braga and by other officials to dissuade the people from signing the address by assuring them that if such a document was to produce any effect on the government the signers must affix their signatures in the presence of a government repre-

sentative. The plan was to keep the Catholics from signing, for few would have the hardihood to go on such an errand to the Provisional President or any of his appointees. The Association of the Civil Register of Lisbon has urged the arrest of a parish priest who had gone among his parishioners in search of signatures to the address. It has also lodged with the minister of war a protest against permitting Mass to be celebrated in the College of the Tower and Sword, a school conducted for the daughters of officers of the army, and in the military training school. Colonel Barreto, the minister of war, has already forbidden priests to enter the military barracks, or to teach the catechism at any time to the soldiers. Yet the government continues to protest, in season and out of season, that it is opposed not to religion but to "clericalism." It would be worth while to get from it a dogmatic decree defining the "religion" to which it is not opposed. The Methodist Bishop Hartzell, who is now so untiringly blowing the horn in favor of the Portuguese republic as it actually is, might act as scribe on the momentous occasion.

The Kaiser and the Suicide

Count Hans von Pfeill, an officer in the German army, recently made an ineffectual attempt to take his own life. He was tried by the regimental tribunal, which has authority in matters of personal conduct not covered by fixed laws, and found guilty of having violated his military oath. This judgment, which would mean dismissal from the service, was set aside by the German Emperor, who declared that the suicide is "responsible only to God and his conscience. Therefore his deed can be judged neither by regular nor honor tribunals." This view of the Kaiser on suicide may or may not increase the number of those who seek refuge from the ills they have, and fly to others that they know not of, but it will assume importance on account of the personality of the Emperor and as an expression on the subject by a monarch not particularly given to the upholding of radical views in the domain of ethics.

For the normal Christian Hamlet's doubt as to

"Whether 'tis nobler in the mind to suffer

The stings and arrows of outrageous fortune

Or . . . by opposing end them"

is never the subject of serious deliberation. In spite of the liberal tendency to modify what it considers a vigorous medieval view of self-destruction, the Emperor's dictum will hardly find acceptance outside the small number of those who condone the crime or theoretically defend it.

Military tribunals or Courts of Honor may not adjudicate cases where an immoral act is attended by no injurious consequences to the army or regiments over which their jurisdiction extends. But the suicide violates the ethical code recognized in all ages and by an act which has been under the ban of Christianity from

the days of Judas Iscariot. By it he is guilty of a crime which the state or military authorities do and should take cognizance of, for the evil of his example is a scandal to his fellows and a suggestion, if not an encouragement, to the despondent or the unhappy to do likewise.

To the pagan there was no nobler example of virtue than the just man struggling with adversity; perhaps no less admirable is that of the sinner who bears with patience the misery or the suffering which his own misconduct may have brought upon himself.

Major General Grant, Commander of the Department of the East, puts the case tersely and with ethical soundness when he says that any officer of the army who tried suicide would violate his military oath and would undoubtedly be amenable to the No. 62 of the Articles of War, which provides for the trial by court martial of an officer whose conduct is prejudicial to good order and military discipline.

In a country like Germany, where self-slaughter is notoriously prevalent, one would suppose that the Kaiser would endeavor to stem the destructive tide and not give utterance to a view that palliates and condones the offence. The prestige and morale of his army should be another consideration, for no General would care to have under him an officer who is branded by his own act and by his fellows as an unmitigated coward.

Bigotry Again

Some weeks ago in commenting on two statements concerning the existence of anti-Catholic bigotry in the United States emanating, on practically the same day, from two distinguished leaders of our Catholic people, reference was made in the public press to the apparently contradictory sentiments which they contained. The lack of agreement did not strike us as more than apparent, since it was manifest that one of the prelates quoted had limited his remarks to a particular and detached incident, whilst the other's words regarded the topic as it existed, considering the situation in our country as a whole.

A recent happening in the Middle West calls attention anew to the discussion, and, while we deplore a condition which the testimony adduced makes incontrovertible, AMERICA does not look upon the Kentucky incident as anything more than an unfortunate exception to the general rule. Bigotry unquestionably is dying out in our country. Personal experience assures us that the story of thirty, forty, fifty years ago, when prejudice played so strong a part in the sentiments and lives of non-Catholics, will never be repeated.

Unhappily occasional occurrences prove that the ugly thing is dying hard. The embers still remain, and now and then they flicker up into a flame. The tale that comes to us from Kentucky is the latest reminder that anti-Catholic prejudice is sometimes strong enough to

merit attention. Hon. Ben Johnson, a distinguished citizen of that commonwealth, publishes in the Louisville *Times* the reasons which induced him to abandon his contest for the nomination, although he was quite generally regarded as an excellent candidate for the office of Governor in the approaching State elections. He says:

"In plain English, the word was sent out that I must be opposed because I am a Catholic. In this state there are a number of people who seek Catholic votes, but who themselves will not vote for a Catholic. At first I did not believe there was a sufficient number of these to defeat me in the final election if I should be nominated. As to this I have recently changed my opinion. Three judges upon the bench of one of the highest courts in the state have been heard to say that they would not vote for a Catholic for Governor. One of these has recently been elected in a district where the Catholic vote is so heavy that he would have been defeated even if that vote had done nothing more than remain at home on election day. Others in high position in the state have expressed themselves with equal emphasis, until a great number of those in the rank and file of the party have followed this leadership, and have declared that they, too, would not vote for a Catholic."

A Spanish Reformer

We have not been hearing of late quite so much of "the great and good" Canalejas, Prime Minister of Spain. No doubt the greater rapidity with which incidents marking the progress of the enemies of the Catholic Church have followed one another in Portugal has made the Spanish Minister a less popular personage in the esteem of those who find pleasure in the unholy work of persecution. At any rate, the anti-Catholic news agencies have not been keeping us in America quite as well informed regarding the plans of Canalejas as they were wont to do a year ago. That excellent man, however, has not retired on his laurels. He still is meditating reforms for the Catholic Church in Spain.

Late in January the *Imparcial* published an illuminating article concerning projects now being evolved by Canalejas as he plans the "Association Law," soon to be submitted to parliament. True the *Manaña*, the personal organ of the Prime Minister, assures its readers that the information imparted by the *Imparcial* is not correct in every point, nevertheless two reasons prompt one to give little heed to the half-hearted repudiation: the *Imparcial's* account is entirely too straightforward and it enters into too elaborate a sketching of details to permit of mere invention; besides, its editor is Minister Gasset, and, as a favored colleague of his chief, he surely knows whereof he speaks. Moreover, the *Imparcial's* article is so full of reminders of the tricky ways of Canalejas as to leave little doubt in the reader's mind that it contains an accurate statement of the Prime Minister's intentions.

And these are? "It is absurd," says the *Imparcial*, "to claim that Canalejas is unfriendly to the religious orders. He purposes merely so to regulate them as to bring them into harmony with the law of the land governing 'Associations.'" The religious congregations in Spain, whose members are consecrated to the care of the sick and helpless, to the assisting of the poor, to the pious following of a contemplative life, are at liberty to organize at any time, just as any other association. Canalejas requires *only that no perpetual vows be made*. Members of such congregations must have the right to return to the world at any time and to live as any other citizen. Of course Señor Canalejas has no intention to reform the ancient laws of the Catholic Church regarding the religious life, his object is merely to free his fellow-citizens from the intolerable yoke of perpetual vows. His reason?—these perpetual vows subject Spaniards to the domination of a foreign power! To what silly subterfuges does not the hypocrisy of the enemies of the Church lead.

One may remark in passing a fact well worthy of note. In the *Imparcial's* article no reference is made to those religious orders whose members engage in educational work. Señor Canalejas does not propose to show any unfriendliness to religious orders, but these communities, long in honor in Catholic Spain, must abandon the purpose of their being.

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The reports coming to us of the ravages of the plague in Manchuria are disquieting. However, one seeking reassurance may hope that in their passage they have grown beyond the reality, as do reports from this country in their passage to the East. Our readers will remember that last autumn some cases of cholera were detected on ships from Europe, that the cases were isolated, and that the other passengers were quarantined. The news reached a Japanese newspaper in the following form: "Three cases of cholera have occurred in New York. All traffic through the district infected has been stopped." Whether such a hope would be well grounded, is another question.

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A signal rocket is sent up by *Gil Blas* of the coming troubles by announcing that when the Pope leaves Rome this year he will live in the old chateau of Lourdes. This is, of course, romance, but it announces the fact that there is a plot on foot to drive Pius X from Rome. At least *La Croix* thinks so, and bases its conclusion on a revelation made by the *Unione* of Milan of a plot to withdraw all the diplomatic representatives to the Holy See. The *Nouvelles*, on the other hand, pretends that the Pope himself has suggested such withdrawal, and then hedged by ascribing the whole move to an international league of jurisconsults. On the whole, between the lawyers and the politicians one may surmise that some trouble is being prepared for the Church in this anniversary year of Italian unity, but what it is precisely can not yet be said.

BI-CENTENARY OF MOBILE

The bi-centennial celebration of the foundation, on its present site, of Mobile, Alabama, opened last Sunday with, as was befitting, an imposing religious ceremony in the stately Cathedral of that city. His Eminence Cardinal Gibbons presiding in the sanctuary, a solemn pontifical Mass of thanksgiving was sung by Right Reverend Bishop Shaw of San Antonio; and in the presence of the attending prelates, ecclesiastics and religious bodies, of the Governor, Mayor and other representative officials of city and State, Rev. E. C. de la Morinière, S.J., delivered a discourse on two hundred years of uninterrupted Catholic activity. During the afternoon the Catholic societies of Mobile paraded the streets that had been laid out by Catholic hands two centuries ago. All the citizens entered with zest into the celebration, but for Catholics it had a peculiar interest, as it brought before the public mind the sacrifices, activities and beneficent influence of the Catholic Church on all the Gulf Coast at the dawn of the centuries of civilization from de Soto to Bienville and his successors.

Mobile was founded early in the year 1711 by Jean Baptiste Le Moyne, Sieur de Bienville. Excepting St. Augustine, it is the oldest Latin town to the eastward of New Spain (Mexico), and indeed the transitory settlement by Tristan de Luna across Mobile Bay even antedates St. Augustine. But the beginnings of Mobile must be traced further back than the year 1711. In the spring of 1682 La Salle completed his voyage down the Mississippi and took possession of the valley in the name of Louis XIV, King of France and Navarre, naming it Louisiana. A few years later, after an unsuccessful attempt to plant a French colony on the west coast of the Gulf, La Salle met his death at the hand of an assassin. For several years no further attempt was made to colonize Louisiana. About this time the Le Moyne family of Montreal, Canada, seven illustrious sons of a worthy sire, were achieving fame in their own country. Two of their number, Sieurs d'Iberville and de Bienville, were destined to figure conspicuously in extending and defending the French possessions in the South.

After the Peace of Ryswick, Pierre Le Moyne, Sieur d'Iberville, who had won famous victories over the English forces in New France, was selected to try his fortunes where La Salle had failed. Armed with a commission from Phelypeaux, Comte de Ponchartrain, Minister of Marine and Colonies, he set sail from Brest with two small frigates and two store-ships on October 24, 1698, to explore the mouths of the Mississippi and colonize the country. His brother Bienville, then in his eighteenth year, served under him as a midshipman. Passing by Pensacola, at that time held by the Spaniards, he made land at Mobile Point, the eastern entrance to Mobile Bay, on January 31, 1699. After a thorough investigation of the surrounding country he pushed on westward toward the goal of his quest. On March 2, 1700, the fleet reached the delta of the Mississippi, but Iberville soon saw that the marsh lands there were unsuited to his purpose, and without waste of time retraced his course eastwards. At Biloxi, in the present State of Mississippi, Iberville established the first French colony in Louisiana. He built Fort de Maurepas, and Mass was said there for the first time on Easter Sunday, April 19, 1700.

Soon realizing that the location at Biloxi did not answer his purpose, with characteristic energy he set out in search of another, one that could be the center of French influence among the Indians and serve to check the growing power of the English. Such a site was found on the Mobile River,

near the junction of the Tombigbee and the Alabama, and there, in 1702, under the direction of Bienville, was constructed Fort Louis de la Louisiane or Old Mobile. This was celebrated some years ago by the unveiling of a Cross erected by the citizens in Bienville Square, and then also Father de la Morinière was the orator selected by the city.

Fort Louis became the capital of the new French dominion, and the young man of twenty-two was the chief executive and virtually the first governor of Louisiana, a name that then covered a very extensive territory. Owing to the prolonged illness and frequent absences of Iberville, the main responsibility devolved on Bienville. For some years the colony prospered. Under the protection of the fort was laid out the city which the people called Mobile, the name of the local Indian tribe. The fort was to guard the Mississippi entrance, to be the meeting place for the Indian tribes south of the Great Lakes, and the point from which English influence not only in the Alabama regions but in all the Mississippi and Ohio valleys was to be overthrown. The spiritual wants of the people and the young colony were attended to by Father Davion, a seminary priest from Quebec, and by Father Dougé, a Jesuit. Davion was a typical missionary and was much beloved at Fort Louis.

Everything that a government paternally solicitous could provide for an infant colony arrived on the ship *Le Pélican* in the mid-summer of 1704—live-stock, food, merchandise, a parish priest, a curate, four missionaries, a sick-nurse, four families of artisans, seventy-five soldiers and, most welcome of all, under the charge of two Gray Nuns, twenty-three young girls, "reared in piety and drawn from sources above suspicion, who knew how to work," for whose safe conduct the Minister of Marine had warned the captain he would be held responsible. These were the wives with whom Iberville proposed to anchor his roving, lawless *coureurs de bois* to the colony, and domesticate them into respectable citizens. They were all married within a month, except one who was "coy and hard to please." The year before St. Vallier, Bishop of Quebec, had made Fort Louis a separate parish in his vast diocese, and Henri Rouleaux de la Vente, a fearless and zealous priest, formally took possession of the parish with all due ceremony on September 28, 1704. In 1709 the river having overflowed the town and fort, a change of site was deemed imperative, and in the spring of 1711 a new city and fort were constructed on the present site of Mobile, at the head of Mobile Bay. A square facing the sea was chosen for the church and the streets laid out pretty much as they remain in the business portion of the city to-day.

From the time of La Vente's appointment as parish priest by the Bishop of Quebec in 1704 the Church has had an unbroken history in Mobile. La Vente alternated with Alexander Huvé, his assistant, until 1710, while the latter continued until about 1722. Father Jean Matthieu, of the Capuchin Order, officiated at Mobile, 1721 to 1736, while Jean François and Father Ferdinand, also Capuchins, as well as several Jesuits, were there from 1736 to 1763. From 1754 until the expulsion of the Jesuits by decree of the Superior Council, June 9, 1763, Father Jean Jacques Le Predour, S.J., was on the Mobile mission. From time to time numbers of other names appear as officiating priests. The quaint manuscript records showing births, deaths, marriages and baptisms are preserved in the Cathedral archives in Mobile. The first entry in the ancient register is the baptism of an Appalache girl by Father Davion in 1703. The ancient parish church was named by the French *Notre Dame de Mobile*; by the Spaniards, in 1780, *La Purissima*; and after the expulsion of the British it was called, in 1793, the *Immaculate Conception*, a name it has borne ever since.

Within it a wealth of historic memories lies buried. When the records are brought to light and collated with supplementary testimony, it will be found that heroic men and saintly women were among the pioneers who, without earthly consolation or reward, amid famine, pestilence and war and governmental changes, among Indian tribes and colonial adventurers, under French and Spanish, English and American, toiled and suffered for the Faith.

For the vast extent of territory the laborers were few and there may not have been extraordinary religious progress, but we read of no dissensions or disedifying recriminations among the Franco-Spanish population of colonial Mobile. Following the American occupation in 1812 no substantial advance was made until, in 1826, France sent another heroic son to revive the seed that Iberville and Bienville had planted. When Right Reverend Michael Portier was named Vicar-Apostolic of Alabama and the Floridas there were only three priests in all that vast territory. Soon they were recalled to the dioceses from which they had been lent, so that when he entered on his office he stood alone. He was the only priest in his immense vicariate.

But he was not daunted. Traveling afoot or on horseback to Mobile, Talahassee, Pensacola, St. Augustine, he taught and preached in every place, strengthening and extending the Catholic population; then searching Europe for priests, students and financial support, he returned in 1829 as Bishop of Mobile, to find his only church burned to the ground. Making a small frame building his Cathedral and a two-roomed cottage his palace, he proceeded at once to found, in 1830, the College of Spring Hill for students and seminarians. Some years later he entrusted it to the Jesuits and it soon became a center of education in the South, and was then, as it is now, comparable in situation and equipment, with the best institutions in the country. He next established the Visitation Academy, introduced the Sisters of Charity to found hospitals and orphanages, and the Christian Brothers to take charge of schools and institutions, established new churches through his diocese and built the fine Cathedral of the Immaculate Conception. When he died in 1859 he had twenty-seven priests, twelve churches, a college, six academies, twenty schools, two orphanages and hospitals; and of all he could have said: "Alone I did it."

His successor, Rt. Rev. John Quinlan, D.D., was also an extraordinary man. He had been, like Bishop Portier, a professor, college president and missionary. Gifted with varied accomplishments, and especially with eloquence and tact, he drew to him all classes and established an excellent understanding with the non-Catholic population. The disasters of the Civil War checked Catholic progress in Mobile, but scarcely was it over when Dr. Quinlan set himself to rebuild the old and establish new churches and institutions with such zeal and vigor that he was called "the Apostolic Bishop." When he died in 1883 municipal, State and National representatives were present at his funeral, for he had given distinction to the State of Alabama. He is still mourned by the Catholics of Mobile.

When, after a brief occupation of the See, Bishop Manucy resigned through illness, Rt. Rev. Jeremiah O'Sullivan kept up the traditions of Portier and Quinlan for zeal and eloquence, and made a record of his own as an administrator. When Bishop Allen, the present incumbent, succeeded him in 1897, he found the diocese in excellent financial condition, but still lacking in the number of priests adequate to its growing needs. They have more than doubled during his incumbency, and churches and institutions have increased in proportion. There are now 101 priests, 74 churches, 174 stations and chapels, 41 teaching Brothers, 274 Sisters, a seminary,

4 colleges, 8 academies, and 31 parochial schools. Bishop Allen has also established a training school for colored teachers and given particular attention to the needs of the colored population. There were over six hundred adult converts baptized in the diocese during 1910.

It was at Bishop Allen's initiative that the Catholics of Mobile took the bi-centennial Celebration into their hands, and opened it with a Mass of thanksgiving in the church on whose site a Mass of supplication was offered at the founding of their city, two hundred years before, by Catholic hands. Catholic continuity was happily exemplified in the Celebrant, who, a native of Mobile, was pontificating in the Cathedral where he was baptized, confirmed, ordained, and of which he was rector until he was promoted to the Episcopate. All the citizens recognized the right of Catholics to take the lead in this event, knowing that the present prosperity and future prospects of their State and city are due to the enterprise, sacrifice and energy of the great Catholic pioneers. S. K.

LITERATURE

New Fashions in the Teaching of the Classics.

In a famous essay, which attained something like immortality by coining a new term or, perhaps it were better to say, by extending the usage of an old term, Thirlwall drew the "rather melancholy inference" about Sophocles more than seventy years ago "that the study of the poet's works, with a view to the pleasures of the imagination, has not kept pace with the diligence bestowed upon them as objects of philological research." ("Philological Museum," Vol. II, p. 522.) The essay, "On the Irony of Sophocles," was a splendid example of the study whose neglect Thirlwall mourned, and no one who has the slightest acquaintance with the dramatic art and criticism of the last quarter of a century is ignorant of how deeply it is indebted to Thirlwall's Sophoclean irony. It cannot be said, however, that the author would be likely to draw a more cheerful inference if he were living to-day. Greek and Latin are still studied more as a means to acquire a science than as objects of art and artistic pleasure.

Comparative Philology seems resting on its oars. The science of history and historical sources is enjoying more favor. Archaeology has leaped into popularity by wonderful discoveries of recent years, and the latest science, Comparative Religion, is now bidding for attention. It is impossible to deny the great advantages conferred on Greek by all these sciences. The contributions of philology and history are well known, but we are just now entering into the rich treasures which have been unearthed from the dust of ages by the spade of archaeology. Whole chapters have been added to the history of Greek literature. In fact, a complete link of the language, connecting the classic and the post-classic periods with the Byzantine, may be said to have been discovered, so fully have many gaps been filled up by the papyri of the East. The Greek of the New Testament is receiving fresh treatment and far fuller than was hitherto possible.

Besides filling up the gaps in the history of Greece, we find archaeology pushing the story of the language back beyond Homer. In the *Harper's Monthly* for January of the present year Professor Hempl, of Stanford University, gives the meaning of the famous Phaistos inscription found two years ago and promises the reading of many others. Poe, or his modern imitators, have not imagined a more fascinating solution of a mysterious puzzle than is furnished by the careful and persistent

study of Professor Hempl. With intense interest we watch picture after picture yield up its secret, until there is spread before our eyes a Greek inscription in anapestic tetrameters which was stamped and baked in clay sixteen hundred years before Christ. Had Wolf read Professor Hempl's delightful article there would have been no Homeric question.

Not only new chapters of Greek language, but periods and new ages of Greek civilization, are rising from the graves where they have slept for centuries. Great numbers of inscriptions are awaiting deciphering to complete by their accounts the pictures of Cretan life, a life which had been completely lost, and now appears in painting and architecture, in vase and statue, furnishing traces of a people whose art and science are startlingly modern. It is not at all strange that nearly every modern nation is now represented in the lands about the Mediterranean by archaeologists striving to piece the records of the past out of the broken fragments of buried cities.

What wonder that all these fair fruits of archaeology should be winning the study of the classics away from the pleasures of art to the theories and facts of a new science. Even our school books feel the influence of archaeology. The most recent edition of the *Anabasis* is as liberally illustrated as a book of Schliemann or a dictionary of antiquities. Surely the good teacher will welcome these helps wherever a picture will dispense with a long explanation and bring him by a direct route to his author's meaning.

As Webster said, after an opposing attorney had exhausted everyone by a learned and involved description of some patented wheels, "There they are, gentlemen of the jury; look at them," so a teacher may point to the greave and corslet and war-chariot, and save himself much expenditure of useless energy. If archaeology is made a means, it serves a good purpose, provided a certain care is exercised over the antiquities reproduced. Some of our archaeological text books keep under the persistent attention, which a pupil must give to his book, pictures that the most hardened daily papers would not dare to reproduce for the brief glance of one day. The moral evil, though more important, is not, however, the point at issue now.

Homer and Homeric criticism may very well serve as an index to all the sciences which revolve around the classics. Whatever science may be the latest bidding for individual attention in the study of Greek, it is sure to fasten upon Homer and the eternal Homeric Question to exploit its conclusions. "Homer and the Iliad" (1909) by F. M. Stawell, one of the most recent books on the subject, is more linguistic than archaeological. She (the writer is a woman) has succeeded in giving satisfactory proofs that the *Iliad* and the *Odyssey* are to be referred to one author and has handled the linguistic argument with great skill. One feels that a more complete application of her principles will succeed in establishing the substantial unity of each poem, which is usually considered a less difficult task than proving that both poems had one author. The student of Greek who is in search of artistic appreciation will find very much to help him in "Homer and The Iliad." There is a sympathetic treatment of the character of Achilles, laying much stress, as one might expect, on the traces of gentleness in him. Mr. Lang seems to approve of the interpretation which to some might appear forced. There are, too, many other good points on style which a student will find helpful and attractive.

The philological method of handling Homer possesses this advantage that, as the language is the chief end, the study will be near the confines of art and will occasionally enter upon them. But when archaeology takes hold upon Homer, the literature disappears. Thus Mr. Lang's "Homer and the Epic" (1893) is very interesting reading in the main. The student of epic poetry will find much in it about poetry and about epics, in a word about Homer, who is nothing if he is not an epic poet.

The art instruction is, it is true, indirect; because Mr. Lang is championing Homer against a host of German critics and a few English ones, but the methods are linguistic and comparative and rest upon the principles of art. Mr. Lang's more recent books, however, "Homer and His Age" (1906) and "The World of Homer" (1910) are with the exception of a chapter or two wholly given over to archaeology. The former was disheartening enough, but the latter moving among the monsters of mythology and handling the other gruesome subjects in which folk-lore and Comparative Religion delight, is worse still. No blame attaches to Mr. Lang. He deserves the thanks of all lovers of Homer for his vigorous championship of Homer. No one probably regrets more than he that "the sacred soil of Ilios is rent with shaft and pit." He would gladly "turn and see the stars and hear, like ocean on a western beach, the surge and thunder of the *Odyssey*."

Mr. Lang's heart is felt in his book in many a line of silent protest or what would seem protest, that the enemies of Homer's "crown of indivisible supremacy" should force him to take such weapons. No lover of Homer but is glad to see him overcome one after another every enemy who lays a rebellious hand upon that crown. The limbs must sweat in such a conflict, and the hands be soiled that stoop like Homeric heroes to throw the stones of earth against attacking foes. We honor the conflict; we proclaim the hero; we rejoice in the last battle where Mr. Gilbert Murray with his "Rise of the Greek Epic" (1910) goes down to defeat and has his new theory of "Expurgation" worsted. But all this can not make us grow enthusiastic over the sweat and the earth. Mr. Lang of the Homeric sonnets is more to our liking. When we read his sonnets we want to read Homer; when we read his books we cannot see Homer for the shields, and spears, and copper, and iron, and tombs, and funeral rites, and purification processes. Let Mr. Lang write us a book on the art of Homer; we care not for the archaeology. Let us have less pottery and more poetry. With Thirlwall we would have "the study of the poet's works with a view to the pleasures of the imagination," not as objects of philological or archaeological or mythological criticism.

FRANCIS P. DONNELLY, S.J.

Bohemia and the Czechs. By WILL S. MOORE. Boston: L. C. Page & Co.

Bohemian Catholics will take the measure of this elaborately illustrated book from the fact that it is dedicated to Professor Frantsek Cádá. If they do not know him the Bohemian papers will make all haste to inform them. Catholics who are not Bohemians will obtain the necessary enlightenment if they glance at the author's animadversions upon St. John Nepomucene, the great Bohemian saint who was put to death for defense of the secret of the confessional. Mr. Moore will have it that St. John Nepomucene is a myth, and not an historical personage; a fiction invented by the Jesuits to counteract the anti-Catholic influence of John Huss. In support of this foolish contention he cites the bitter anti-Catholic Herben; Abel's work, "Die Legende von heiligen Johann von Nepomuk;" Wratislaw's, "How Saints are made in Rome;" but he says not a word of the works of men like Votka, Kopal, Borovy, Dayl and others who have very effectively refuted Herben. Nor is there any mention of Schmude's "Studien über den heiligen Johann von Nepomuk," or Amrhein's "Historische-chronologische Untersuchungen über das Todesjahr des hl. Johann von Nepomuk."

The reliability of Mr. Moore may be judged from the declaration made on page 221 that "Palacky was the first Bohemian historian to reach the conclusion that John of Nepomuk belonged solely to legend and in no wise to national history. Most writers who have since investigated

the matter, including those whose viewpoint is that of the Roman Catholic Church, have taken the same stand."

If the writer of that passage had even glanced at Book X, Art. I, in Palacky's work, he would have read the following words: "John of Nepomuk withstood all the torture, and it is said that the king himself took part in the torturer's work, unable to satiate his hunger for revenge. Finally he had the half-dead priest bound, brought to the bridge of Prague and there thrown into the river Ultava. That happened on Thursday, March 20th, 1393, in the evening at nine o'clock."

It is not usual for historians to assign the year, and month, and day, and hour to a myth. Indeed Mr. Moore has been so careless in his writing that he has not yet caught the correct date of the feast of St. John Nepomucene, although a glance at any Catholic breviary might have enlightened him. As for "writers whose viewpoint is that of the Roman Catholic Church who have taken the same stand," Bohemian Catholics and others would like to know their names. They are unacquainted with them.

The part devoted to "Bohemian Language and Literature" has everything Catholic eliminated, although the most fanatical enemy of the Bohemian clergy cannot deny that the Catholic clergy have had the lion's share in the rehabilitation of the Bohemian language. The author mentions only one, and then as if by accident, and that one happens to be an ex-Jesuit. He gives the names of many, some of whom are the very dubious lights of the Freethinking party of Prague, but he ignores completely men like Jablonsky, Trebizsky, Doucha, Kulda, Ehrenberger, Kosmák, Pravda, Stula, Kopal, Dostál, Dvůrák, Tumpach, etc., several of whom were among the most productive of literary men in Bohemia, and all of whom were priests.

With regard to the "two-thirds of the 100,000 Bohemians in Chicago who have forsaken the Roman Catholic Church and drifted into the free-thought of Thomas Paine and Robert Ingersoll," it is sufficient to remark that, as this assertion comes from *The Outlook*, the temptation is to reject it *a priori*. The authority is not satisfactory, nor, as the Bohemian Catholics of Chicago are well aware, is that of Mr. Geringer, the editor of *Svornost*, who tells us that "there are in Chicago alone three hundred societies that teach infidelity, that carry on propaganda for their unbelief, and that maintain Sunday schools in which attendance ranges from thirty to three thousand."

If Mr. Moore had not taken his information from such a source and had invested in a postage stamp to obtain the truth from any of the nineteen Catholic Bohemian priests in Chicago, he would have found out the facts about the "Free-thinking schools," and he would have also learned something about the eleven Bohemian Catholic congregations in Chicago and their eleven well-attended parochial schools. However, that would not have served his purpose. With this we dismiss the book.

(Rev.) JOS. SINKMAJER.

Robert Kimberly. By FRANK H. SPEARMAN. New York: Charles Scribner's Sons. \$1.30 net.

This is a tragedy of a mixed marriage. Alice, one of the principal characters—it would be unjust to call her a heroine, for she is continually yielding to her surroundings—married McBirney, a Protestant. The usual promises are made but, as often happens, McBirney treats them with contempt, and also scoffs and rages at anything like prospective parenthood. The wife murmurs submissively, but that's all. Being eager for riches, McBirney urges his wife to be attentive to the great business man, Robert Kimberly, with the result that McBirney is admitted to the firm, becomes wealthy and dissipated, while Kimberly, who is without

religion, falls in love with McBirney's wife. Soon noticing the estrangement between them, he crowds McBirney out of business and forces him to submit to a decree of divorce. During all this time there has been no breach of propriety between Alice and Kimberly. Indeed, a dignitary of the Church is approached in the hopes of sweeping away whatever impediments might be in the way of a regular marriage. When the petition is denied Kimberly enters into the usual rage on such occasions, and determines to marry nevertheless. The woman consents, but in consequence of bodily injury received at the hands of McBirney, falls sick and lapses into a comatose state, only recovering consciousness long enough to kiss the crucifix which Kimberly himself holds to her lips. She dies, and after a period of anger and despondency Kimberly becomes a Catholic.

As in all of Spearman's stories, there is very strong writing in this new book. Alice, McBirney and Kimberly are drawn very vividly, and their personality is something that endures in the minds of the readers. The frivolous Dollie and Fritzie, and the other women who drink whiskey, swear, make indecent and irreverent jokes, are perhaps purposely left undistinguishable from each other. There is nothing about them but self-indulgence, intellectual vacuousness, and fashionable but bad manners. "Robert Kimberly" is calculated to be very useful for many people, and especially for good, but foolish, girls who ape the manners of what is called Society, and are willing to sacrifice what is loveliest in womanhood to be considered as belonging to the smart set.

* * *

In the February issue of *The Irish Monthly* the venerable Father Matthew Russell, S.J., its editor, says: "We hope that the Catholics of the United States, who are so numerous and in many respects so flourishing, are showing a proper appreciation of the literature that is provided for them by so many devoted apostles of the press. Though (strange to say) they have no daily newspaper of their own in English (the Germans have, and we think the Poles), they have many very able weekly journals, especially the latest comer, *AMERICA*, published at 32 Washington Square, W., New York. Of their magazines we are acquainted best with the *Catholic World*, the *Ave Maria*, *Benziger's Magazine*, the *Rosary Magazine*, and the *Magnificat*, which fills the gap left by the widely regretted *Donahoe's Magazine*. All these are admirable, each in its own sphere. There is more of mind and soul in them, and even more of literary merit, than in the showy picture papers and magazines on which too many Catholic sixpences and shillings are wasted."

An inquiry whether the Letter of Lentulus might not be held to be authentic, even though not an inspired document, drew from the *New York Sun* the following answer:

"Prof. A. J. Maas, S.J., of Woodstock College, discusses the subject in *The Catholic Encyclopedia*. The letter was first printed by Ludolph the Carthusian in 1474. It is clear that it was rendered into Latin in the thirteenth or fourteenth century from a Greek original. The letter purports to be addressed by Lentulus, 'the Governor of the Jerusalemites, to the Roman Senate and People.' Father Maas continues: 'The letter of Lentulus is certainly apocryphal. There never was a Governor of Jerusalem: no Procurator of Judea is known to have been called Lentulus; a Roman Governor would not have addressed the Senate, but the Emperor; a Roman writer would not have employed the expressions 'prophet of truth,' 'sons of men,' 'Jesus Christ.' McClintock and Strong criticise the letter at much greater length. These Protestant authorities note that it is a document 'which the Romish Church receives as authentic'; this error on their part should find its sufficient correction in the foregoing citation from the pen of the learned Jesuit."

BOOKS RECEIVED

Idola Fori. Being an Examination of Seven Questions of the Day. By William Samuel Lilly. St. Louis: B. Herder. Net \$2.25.
The Art of Living. Sources and Illustrations for Moral Lessons. By Dr. Fr. W. Foerster. Translated by Ethel Peck. St. Louis: B. Herder. Net 90 cents.
Heirs in Exile. By Constance Mary le Plastrier. Melbourne, Australia: Wm. P. Linahan, 309 Little Collins Street.
A Roman Diary and Other Documents, Relating to the Papal Inquiry Into English Ordinations. MDCCCXCVI. By T. A. Lacey. New York: Longmans, Green & Co. Net \$3.50.
The Broad Highway. By Jeffry Farnol. Boston: Little, Brown & Co. Net \$1.35.
Practical Socialism, and the Solution of Life's Problem by Christian Civilization. By the Rt. Rev. J. M. Lucey, V.G., Little Rock, Ark. The Catholic Publication Society. (Pamphlet).
Eternity. A Lenten Course of Seven Sermons Including a Sermon on Good Friday. By the Rev. Celestine, O.M. Cap. New York: Joseph Wagner. Net 40 cents. (Pamphlet).

French Publications:

Harnack et le Miracle. D'après son étude sur Clément de Rome par le père Hermann van Jaak, S.J. Traduction de L'Italien par le Père Ch. Senoutzen, S.J. Paris: Librairie, Bloud & Cie.
Pour Les Eglises. Discours, Prononcé à la Chambre des Députés le 16th Janvier, 1911. Par M. Maurice Barrès. Paris: L'Écho Presse. Net 15 centimes.

German Publications:

Das Kind von Bethlehem. Ein Gottesgericht. Von Konrad von Bolanden. New York: Frederick Pustet & Co. Net \$1.00.
Kleine Chorschule. Von P. Dominicus Johnner. New York: Frederick Pustet & Co. Net 50 cents.

EDUCATION

Graft in the Pittsburg public school boards, as exposed in a bulletin issued to the public February 16, makes sorry reading. The exposure is made by the Voters' League, the organization that two years ago locked up more than one hundred of the Pennsylvania city's councilmen. The League makes the claim that a majority of the 322 school directors are dishonest or incompetent; that much of the school funds has been wasted or stolen; and that the cost of education in Pittsburg's schools is almost half as much as the actual operating expenses of the city itself. The charge is made that grafting through contracts is prevalent to so shameful an extent that it cannot be described. "Teachers," says the report, "have been forced to pay for their appointments, janitors and truant officers have been held up, and when everything else failed, the grafting directors always can borrow money from agents and contractors who do business with the schools. This money is never returned. School picnics have become popular in recent years, especially with the lower wards of the city. Some of these school picnics have been nothing more than drunken orgies for the directors and their dissolute and disreputable friends." The League supports its charges by signed confessions of grafting directors and of agents and contractors engaged in wholesale bribery.

No legal action was taken by the district attorney following the exposure. That official said he would wait to see whether the League would itself take up the prosecution of the alleged offenders, as it did in the councilman graft cases last spring. The League declares it meant to prosecute the accused, but they were so numerous the arrest of all would clog the wheels of justice. No names are mentioned, therefore, in the bulletin given to the public, but the exposure is published as a warning to the wrongdoers that they might mend their ways. Probably the wretched story has its explanation in the fact that in Pittsburg, of the school boards of the individual wards—a representative from each of which is on the central board of education—the majority are gamblers, bartenders, saloonkeepers, political employees placed on the boards to control votes. This fact will serve, too, as an illuminating explanation of the vigorous efforts made in many sections of the country to eliminate the public school system from the field of politics.

Dean Shailer Mathews, of the University of Chicago, speaking at the closing session of the Religious Educational Association in Providence, R. I., February 16, took a brave stand in opposition to one of the latest fads in education—the teaching of eugenics as one of the solutions of the social problem of to-day. "We hear," he said, "a vast amount of advice to the effect that children are to be taught the mysteries of sex. I profoundly believe that the maintenance of moral ideals in families will profit vastly more to the maintenance of chastity than a perpetual discussion of eugenics. It is a mistake to teach boys and girls to substitute physiology for the decalogue. Lives grounded on moral idealism will stand temptations better than lives which have been taught only a prudential chastity. Cleanness of mind is caught rather than taught. If parents want their children happily married they must make their own marriage happy. Divorce can be prevented by sanctified common sense, the practice of commonplace self-sacrifice, and the revived devotion to the upbringing of children."

A letter to the *New York Times*, from one who is himself a public school principal, makes merry over a characteristic quality in the style of many up-to-date teachers of English in present day schools. He claims that one of the chief merits of the modern teacher's terminology "is the interchangeability of words and phrases." "No matter which way you read it, or where you place any particular word, the meaning is equally

clear." The writer's letter contains several amusing examples illustrating his contention. One may be quoted. An educational writer, dealing with "the fundamental process of education," with the peculiar gusto noted in these literary modernists, speaks of the "infinite promises of the interaction between children and their unrealized potencies." His thought would be quite as clear to most of us had he written "unrealized promises" and "infinite potencies."

"Surely," remarks the *Times* correspondent, "the unrealized promises" of the new education are beginning to be understood by the people most concerned. Language such as this is the substance of the new profession and ability to commit it to memory and reproduce it on paper has been for years the only way any person could rise in the profession. . . . Pupils are being taught by experts in the style of language this writer treats us to. Surely it all reduces education to the merest joke. The writers themselves do not understand the stuff."

SOCIOLOGY

MATTERS IN SPAIN.

The appropriations made by the Spanish Government for the year 1911 are now published, and they are wonderfully like those for 1910. For instance, the appropriations for the Ministry of Grace and Justice for the support of the Church and church edifices in 1910 were 41,337,013 pesetas, while for the year 1911 they are 41,256,344 pesetas. For public instruction in 1910 the appropriations were 53,522,408 pesetas, while the combined appropriations for the Ministry of Public Instruction and Fine Arts for 1911 are 58,524,586 pesetas, which substantially leaves the appropriations for public instruction but little higher than they were the previous year, after deducting the portion available for fine arts. To know just where the Spanish revenue goes one should bear in mind the following chief items of the appropriations for 1911: Interest on the public debt, 409,397,511 pesetas; Ministry of War, 188,356,697 pesetas; Ministry of Marine, 68,479,487 pesetas; cost of collecting public revenues, 38,413,387 pesetas.

The Ferrer case has continued to trouble parties of all shades in the Cortes, and with a view of preventing endless discussion it was decided by a joint resolution to publish all the official material relating to Ferrer. The Secretary of Congress has lately sent out an official communication to the Spanish press reading as follows:

"In compliance with the requests made at the last sessions by various

members of the Conservative and Republican parties, the President of Congress, Count Romanones, has ordered that copies be made of all proceedings taken in the matter of the anarchistic attack of May 31, 1906, in Madrid, the prosecution of Ferrer and the general prosecutions on account of the riots in Barcelona, so that the same may be printed as soon as possible.

"This labor, which is a rather delicate matter, as one can readily understand, will require the services of all the employees of the Secretary's office and of the publishing office of the *Official Journal of the Sessions of Congress*. It is certain that it will require time for such a work, for an idea of it can be realized when it may be said that the three legal proceedings above mentioned comprise altogether some 7,000 legal cap sheets, besides a number of newspapers, pamphlets and printed sheets.

"At the lowest estimate it will be necessary to write some 50,000 pages, which when printed will not occupy less than 10,000 pages in type of the face and size used in the *Journal of the Sessions*. According to our instructions, in order to make this publication more manageable—because it could well be called monumental—it is proposed to issue it in a series of volumes of 300 pages each. Assuming, therefore, that the number of pages will be 10,000, the three proceedings will make altogether 33 volumes.

"Count Romanones desires that this work shall proceed as rapidly as possible and has taken the necessary measures to facilitate it; but it is easily to be understood that such a considerable labor, requiring special care on account of the material treated therein, will be a matter of many days, although no more than are really necessary to copy, print and bind the numerous documents which make up the three cases."

The size of this undertaking has caused various comments in the Spanish papers, and *Gedeón*, one of the comic journals, has a picture of a visitor to a public library (in which there are readers at the various tables), looking with astonishment at the attendant who brings him volume CIV of "El Proceso Ferrer," with the apology: "The other volumes are all out, sir."

The figures for illiteracy among the recruits in the Spanish army have been published in the *Diario Oficial*. In 1909 there were 36,971 recruits called to the colors, principally from country districts. Of them 11,120 know how to read and write correctly (30 per cent.); 12,640 knew how to read and write incorrectly (34.3 per cent.); and 13,210 were illiterate (35.7 per cent.). After being one

year in the service the percentages changed as follows: those who could read and write correctly, 42 per cent.; read and write incorrectly, 38 per cent.; illiterate, 20 per cent.

In the previous years the figures stood as follows: Recruits called to the colors, 1905, 34,730; 1906, 33,494; 1907, 32,745; and 1908, 40,595. Of these the following knew how to read and write correctly: 1905, 7,217; 1906, 8,215; 1907, 8,585; and 1908, 11,357, with the respective percentages of 21, 25, 26 and 28 per cent. The following knew how to read and write incorrectly: 1905, 13,757; 1906, 12,247; 1907, 11,169; and 1908, 14,302, with the respective percentages of 40, 37, 34 and 35 per cent. The illiterates were as follows: 1905, 13,750; 1906, 13,032; 1907, 12,991; and 1908, 14,880, with the respective percentages of 39, 38, 40 and 37 per cent. After one year in the ranks these percentages were reduced as follows: able to read and write correctly, 1905, 38 per cent.; 1906, 40 per cent.; 1907, 43 per cent.; and 1908, 42 per cent.; able to read and write incorrectly, 1905, 42 per cent.; 1906, 40 per cent.; 1907, 39 per cent.; and 1908, 40 per cent.; illiterates, 1905, 20 per cent.; 1906, 20 per cent.; 1907, 18 per cent.; and 1908, 18 per cent.

Every Spaniard of nineteen years of age and upward is expected to serve in the army for at least three years, if drafted, while exemption can be purchased by a contribution of 1,500 pesetas. The peace footing of the army is about 94,000 to 100,000 men, so that the army is renewed about every three years; and this system invariably brings out the poor peasant as a soldier, rather than the city man who can obtain his exemption. Thus the army is continually being recruited from the most illiterate class, from the country districts where schools do not abound. These figures from the official records seem to show that the illiteracy in Spain is not so great as is usually charged, and when the recruits returned home after three years' service they had an elementary education at least.

ANDREW J. SHIPMAN.

ECONOMICS

The President of the Board of Trade is an important member of the British Government. He is, of course, supposed to know all about commerce, and one should be slow to question his assertions. But even the humblest individual may ask for explanations. He assured Parliament the other day that the reciprocity agreement will prove a boon to the British workman. Canadian wheat going to the United States will set free for export to England American wheat, which will reduce the price of

bread. One may ask, then, what peculiar potency has American wheat in the matter? Why will it be sold cheaper in England than the Canadian wheat, which would go to England did it not go to the United States? Are Americans going to pay the Canadians the higher price for their wheat, in order to sell to England at a lower price? Or are Canadians going to forego the higher price they might gain in England, in order to sell at a lower price in the United States? It may be said, perhaps, that there will be a saving in freight which will be divided between the Canadian producer, the American shipper, the various middlemen and the consumer. Supposing such a saving, it is clear the consumer would not get much of it. But why should there be such a saving? To send wheat from Saskatchewan to Minneapolis and its equivalent from Chicago to New York and thence to England, does not differ materially from sending wheat from Saskatchewan to Winnipeg, from Winnipeg to Montreal and thence to England.

The recent experiments in tobacco growing in Ireland have proved a success and are already netting a profit, in spite of a heavy revenue tax. The Government allotted \$30,000 annually in aid of the experiments, but the tax for 1910 was considerably in excess of the grant. Tobacco was raised extensively in Ireland at various periods, but was suppressed by law, sometimes in aid of the American colonies and again, under some incomprehensible theory, in the name of free trade. Mr. Birrell has just declared in parliament that he has visited the Carlow plantation of Colonel Everard, the principal experimenter, tested the tobacco and found it good. He is willing to increase the grant, but sacred free trade principles will not permit him to exempt it from revenue. Irish tobacco, on the recommendation of Mr. Birrell and Mr. W. Redmond, M. P., is extensively smoked in the House of Commons.

SCIENCE

The canals of Mars will not "down." We mentioned in AMERICA, IV, 12, that Worthington spent two months at the Lowell Observatory, and while at first he could see nothing, towards the end "the canals came out with amazing clearness and steadiness, sharp and clear like telegraph wires against the sky." *The Observatory*, of January, says it is but "fair to the observers at Flagstaff to give as much prominence as possible" to Worthington's observations. Now, Antoniadi, of Paris, comes out with a vigorous letter in *Nature*, of January 5, and demolishes Worthington's and Lowell's "telegraph wires." To

Worthington's two months' experience he opposes the several years of Douglas, who called the canals optical illusions. He then cites the authority of the Yerkes, Lick and Mount Wilson observers, all of whom insist on "the total absence of straight lines." He gives copious references to scientific journals, and scouts the idea that the air is "born-good" and "born-bad" in some localities, and ends by saying: "When minute Martian irregularities, beyond the reach of an 18-inch at Flagstaff, are held steadily near Paris with a 33-inch; when such detail is corroborated by the unanswerable testimony of photography; and when the blue cap of Saturn is a most conspicuous feature at Meudon a whole year before the recent Solar Congress, we are bound to admit that *any* point on the earth's surface may give us short spells of perfect seeing."

No doubt Lowell will pick up the gauntlet and give a spicy reply.

WILLIAM F. RIGGE, S.J.

Vogel and Tammann find that the change of a crystal into another more stable modification is accelerated and originates from more points within the volume and time units with a temperature increase. The longer the crystal is heated, the lower is the temperature at which the transmutation becomes noticeable. Accordingly, they argue, there is no sharp low temperature limit for such conversions. A few examples are instanced: Bort fused and graphitized in an electric tubular carbon furnace in 5 minutes at 3326° F.; diamond splinters 0.08 inch in diameter only turned superficially gray in the above mentioned time at 3466° F. in a similar furnace. Other tests made were diamonds imbedded in calcium oxide (quick lime) and silicon dioxide at 3030° F. After 24 hours in the crucible the diamonds became covered with patterns, triangles and truncated triangles. Graphite grains only remained after 48 hours. One diamond remained stable for 96 hours when heated in a small quartz tube at 1832° F.; others turned superficially black in 24 hours.

* * *

A recent study of the action of petroleum on plant growth has disclosed some very interesting results. The experiments were made with a ten per cent. solution of the oil in plants of stramonium and plantain. No injurious effects were noticed except in cases where the petroleum was allowed to accumulate thickly about the roots, thus making it possible for the roots to absorb the oil and so drying up the soil as to prevent absorption of moisture. Nor was any direct poisonous action of petroleum detected like that which it exerts on animal organisms.

F. TONDORF, S.J.

PULPIT, PRESS AND PLATFORM

We find in *The Mexican Herald* for February 12 the following letter from an American priest sojourning in Mexico, which deserves the attention of our readers, for the subject of which it treats is not peculiar to Mexico:—

To the Editor of *The Herald*:

SIR:—I hold no brief to defend any ecclesiastic in Mexico, nor would I be so presumptuous as to try. But as a Catholic, a priest and an American, I am forced to take issue with the writer of the article in your paper of to-day's issue, for the reason that Mexican Catholics might be led to infer that the Y. M. C. A. and the Y. W. C. A. meet the approval of the Archbishops and clergy of the United States. The opposite is the case and such condemnation has not brought forth the howls and whining recently given here. Protestant ministers as well as Catholic priests see the purport of this organization. It is a hypocritical organization sailing under false colors, and is in itself a sect.

I said it was hypocritical for the reason they claim to be non-sectarian; yet a Catholic cannot hold an executive office in the organization, unless they have recently changed their constitution. Three or four years ago in Monterey a young editor of an American paper took them to task for this feature.

They sail under false colors and are un-American and "un-national," because they make professions to Mexican Catholic members, whose fees they solicit under the deceitful guise of "non-sectarian" and give them no full rights as members as Protestant sects have in the executive department of the organization. They add still further to their offences by filling their library shelves with literature misrepresenting Catholic doctrine, Catholic persons and Catholic countries.

I, as a member of this organization in my youth, arose before some preachers lecturing on Mexico, Spain and the Catholic Church, and drew their attention to the fact that they were either ignorant of their facts or were wilfully misrepresenting the subjects. The officers of the organization, even when proof was offered, did not take kindly to the cause of truth. I am taking up a great deal of space, but I know so much of the hypocrisies of this organization as a former member and as a priest and I can present proofs.

I greatly regret to hear and see the practising of their exposed tactics here. They seem to worry for the future of the local Catholic Church, but their solicitude can be passed upon by Catholics

here. I am second to none in devotion and love for my country; so I would not be misunderstood in the following statement. If this hypocritical sect is really working for humanity, why not work for those suffering in the United States? Charity begins at home. There are many thousands, Protestants and Catholics, too, starving and suffering for want of clothing and shelter in St. Louis alone. Other cities have as high a proportion. The Mexicans I have seen here look fat and contented, rich and poor.

Will the Y. W. C. A. make them unhappy by introducing among them the fashions of their American sisters, to keep up which is filling our divorce courts and other institutions?

They have religion here; visit their churches for proof. That religion has not met the approval of some critics in every age, but the critics are dead and the same religion of the Mexican, the American and European goes fruitfully on. If the Y. W. C. A. and the Y. M. C. A. must feel it their duty to pervert the Mexican men and women of this republic, let them cease their hypocrisy, either standing by their professions or stop them. Read their yearly reports as printed in the United States and any doubts as to their methods and purpose will cease.

(Rev.) MICHAEL D. COLLINS,
Jackson, Mo., U. S. A.

Mexico, D. F., Feb. 11.

PERSONAL

Dr. Maurice Francis Egan, American Minister to Denmark, and Mrs. Egan will arrive next week on a brief vacation. During his stay Dr. Egan will deliver one of the foundation courses of lectures at Johns Hopkins University, Baltimore, his subject being "Hymnody." He will also be formally presented with the Lætare Medal, which was awarded to him by Notre Dame University last year.

The Rev. Lewis H. Drummond, S.J., associate editor of the *Canadian Messenger of the Sacred Heart*, will be the English Lenten preacher at the Church of the Gesù, Montreal. Father Drummond was for many years editor of the *Northwest Review* of Winnipeg and until recently one of the associate editors of AMERICA.

The title of Monsignor and domestic prelate to His Holiness Pius X has been conferred on the Very Rev. John A. Lyons, Rector of St. Peter's Cathedral, Wilmington, and Vicar-General of the diocese. The request for the honor was made by the Rt. Rev. John J. Monaghan, Bishop of Wilmington. The newly designated Monsignor has been in the Wilmington diocese for

more than forty years. He was Vicar-General for eleven years under Bishop Curtis, and has served in a like capacity under Bishop Monaghan for over thirteen years.

ECCLESIASTICAL ITEMS

Thirty-six thousand Communions is the remarkable record of a three weeks' mission which was brought to a close on February 5, at the Church of St. Ignatius Loyola, New York City. This exceptionally large number is a tribute to the zeal of the missionaries and to the faith and piety of the parishioners; above all, it affords striking evidence of the practical results of the earnest appeal of the Holy Father to Catholics to approach the Holy Table more frequently.

The Jesuit missions in the Lower Zambesi (Portuguese East Africa) were to be deprived of their missionaries on January 1, 1911. On the strength of the Anti-Slavery Commission the Austrian and German governments interfered, and the Portuguese Republic was forced to cancel the decree of the expulsion of the Jesuits from those missions.

England and Wales form together one province in the hierarchy of the Church, with the Archbishop of Westminster as Metropolitan. The latest official Directory tells us that the province has 1773 Catholic churches and chapels, and 3,747 priests. The numbers mark an increase of 13 and 60 respectively. Scotland reports 394 churches, an increase of 2, and 555 priests, an increase of 4 over the previous year. Of the total number of priests in the United Kingdom 1,544 are religious, and 2,758 belong to the diocesan clergy. The Directory reports a gratifying augmentation in the list of conversions to the Church, the monthly average of from 600 to 700 reported for previous years was exceeded during the months of 1910. The particularly noteworthy incident in the story of returns to the ancient Church was that of the conversion of the six Anglican clergymen in Brighton. All of these were unmarried and some of them have already received the tonsure and are preparing to enter the ecclesiastical state.

The total Catholic population in the United Kingdom is set down as 5,515,214; that of the entire British Empire as 12,155,885.

The Rev. John Baptist Boulet was invested with the title and insignia of Domestic Prelate of the Papal Household on February 22, at Bellingham, Washington, by the Right Rev. Edward O'Dea, Bishop of Seattle. The ceremony was witnessed by hundreds of Indians.

OBITUARY

About the same time that Archbishop Ryan was laid to rest in the United States another great Irish Archbishop passed to his reward, the scene of his labors being still farther distant from his native land. Most Reverend John Colgan, Archbishop of Madras, died in that city February 13, in the eighty-eighth year of his age. Born in County Westmeath, Ireland, he was educated at Navan Seminary and Maynooth College, where he was ordained by special dispensation when he was little over twenty-one. Entering the Madras Vicariate in 1844, his Indian apostolate commenced a dozen years before the Indian mutiny. After working several years on the mission he was appointed President of St. Mary's College, Madras, afterwards served as Army Chaplain, and then as Vicar-Apostolic of the Presidency. When Leo XIII established the Indian hierarchy in 1886 Dr. Colgan became the first Archbishop of Madras. He was Fellow and Examiner of Madras University, and founder of the Catholic Club, which, through his direction, has exercised extensive influence. When the diamond jubilee of his labors in India was observed in 1904 all classes joined in the celebration, among others, Lord Curzon, the Viceroy, who congratulated him on his "long and admirable devotion to the interests of the public." He was appointed Assistant at the Pontifical Throne, 1894, being one of the ten prelates in the British Empire who enjoyed that honor. Bishop Aeleon, his Coadjutor, succeeds to the Archbishopric.

The Right Rev. Thomas Heslin, D.D., Bishop of Natchez, Miss., died there on February 22. He was born in the parish of Killoe, County Longford, Ireland, in April, 1847. He studied theology under the Lazarist Fathers at Boulogny Seminary, New Orleans, and became a member of the faculty of St. Mary's College. In September, 1869, he was ordained a priest by Bishop Quinlan and was assigned to the New Orleans Cathedral, and later to St. Patrick's Church and the Church of St. Vincent de Paul, in that city. He became Pastor of St. Michael's Church and remained there until he was consecrated Bishop of Natchez, June 18, 1889, succeeding Bishop Janssens, who was made Archbishop of New Orleans.

Dr. Aloysius Oliver Joseph Kelly, known throughout the medical world, died at his home in Philadelphia on February 23. His death was due to a severe attack of grip. We are indebted to the *Philadelphia Ledger* for the following sketch:

Doctor Kelly, who was only forty-one

years old, was a man of brilliant parts, having by indefatigable industry raised himself to eminence in his profession, and his death came at a time when the highest honors were well within his grasp. A son of Dr. J. V. Kelly, a well-known physician of the Twenty-first Ward and Superintendent of St. Mary's Hospital, he was born in Philadelphia June 13, 1870. His preliminary education was received at La Salle College, where in 1888 he received the degree of A.B. and subsequently was honored by an A.M. three years later. The same year also marked his graduation from the Medical Department of the University of Pennsylvania, while the following three years were spent in Vienna, where he studied pathology and internal medicine. During these early years he attracted much attention from those under whom he studied, and upon his return to Philadelphia the promise of this period was realized by a steady advancement in post and honor.

Within the last year he had completed and published a textbook on the practice of medicine which is regarded as authoritative. In connection with Dr. John H. Musser he had edited the most recent and extensive system of therapeutics. The reception of these works by the medical profession makes his reputation secure.

A notable chapter on "Diseases of the Liver and Biliary Passages" in Osler's "Modern Medicine" he was also author of, as well as of numerous lesser contributions, all of which are characterized by intellectual grasp and scholarly form. He was editor of the *American Journal of the Medicines*, one of the oldest and foremost medical periodicals, previous to which he edited the *International Clinics*.

At the University of Pennsylvania, with which he was connected in the capacity of assistant professor of medicine during the past year, he gave didactic lectures on medicine. He was also professor of medicine at the University of Vermont, and through his efforts the medical department of that college was reorganized. For some years he occupied the chair of Pathology at the Women's Medical College, Philadelphia, and was a visiting physician to the St. Agnes' and University Hospitals, and pathologist to the German Hospital, where the laboratory under his direction is said to have made a greater number of clinical examinations than any similar institution in the entire country.

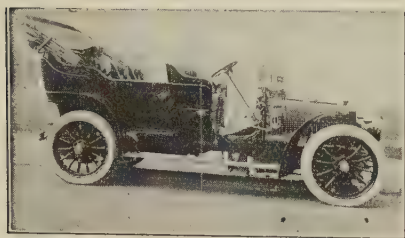
He had a singularly attractive personal side, yet was essentially modest concerning himself and his attainments.

Dr. Kelly's two younger brothers also are physicians practising in Philadelphia—Dr. James Kelly, who is visiting surgeon to St. Mary's Hospital, and Dr. Thomas Kelly, who is connected with the University and St. Mary's Hospitals.

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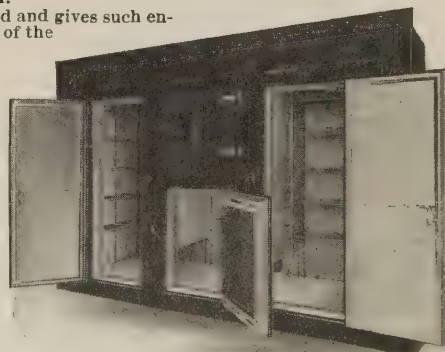
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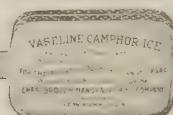
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ANNOUNCEMENT

In connection with the movement inaugurated by the New York State Historical Society to erect a memorial in honor of the discoverer of Lake George, Father Isaac Jogues, it has been deemed advisable to reprint the brief notice of his life which has already appeared as one of the monographs of the "Pioneer Priests of North America," by the Reverend Thomas J. Campbell, S.J.

This reprint, with emendations and additions will consist of about 55 pages, with nine full-page illustrations. Aside from its historical value, it will be of particular interest to the pilgrims, who, during the summer, journey to the scene of the martyr's death at Auriesville on the Mohawk.

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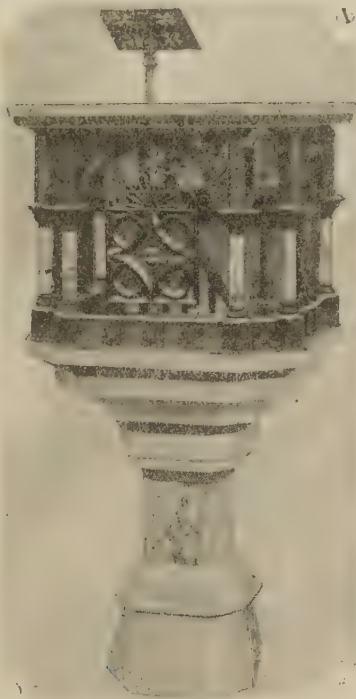
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CHRONICLE

Congress Adjourns.—Amid stormy scenes in the House and in an atmosphere of uncommon bitterness in the Senate the sixty-first Congress passed into history at noon on March 4. In the closing hours of the dying Congress the Tariff Board bill was defeated by a filibuster led by Representative Fitzgerald of New York. A joint resolution providing for an investigation of the cost of handling second class mail and carrying an appropriation of \$25,000 to cover expenses was passed through the energy and, it is said, greatly to the delight of the President. Senator Bailey contributed to the sensational proceedings by announcing his resignation from the Senate, explaining that he did so because by their vote to approve the Arizona constitution, with its provisions for the referendum, the initiative and the recall, his Democratic colleagues had given support to radical features to which he has been unalterably opposed. Later in the day the resignation was withdrawn. Senator Owen of Oklahoma opposed the resolution approving the constitution of New Mexico because he wanted similar approbation of the constitution of Arizona coupled therewith, and his colleague, Senator Gore, added nothing to his prestige by suggesting an objection to the customary resolution of thanks to the Vice-President.

Results of the Session.—The closing session of the sixty-first Congress shows these positive results of larger interest: Ratification of the new treaty with Japan; provision of \$3,000,000 for the fortification of the Panama

Canal; provision for two new battleships; revision of the judicial code, which is regarded as important for the remedying of the law's delays; creation of forest reserves in the Southern Appalachian and White Mountains; Captain Robert E. Peary made a rear-admiral with thanks of Congress for his discovery of the North Pole; providing for the construction of embassy and legation buildings abroad; bill requiring the inspection of locomotive boilers and the defeat of the resolution to unseat Senator Lorimer. Among the negative results or the measures which failed to be acted upon are: The Canadian reciprocity agreement; the permanent Tariff Board bill which passed in the Senate but was killed by a filibuster in the House; the admission to statehood of New Mexico and Arizona, killed by a filibuster in the Senate; the proposal to increase the rate of postage on the advertising sections of the large magazines, though a commission was approved providing for an investigation of the subject; the constitutional amendment concerning the direct election of United States Senators; the bill making the number of Representatives 433; the general age pension bill; action on the Ballinger-Pinchot investigation reports, and the ocean mail subsidy bill, which was passed by the Senate alone.

New Session April Fourth.—The Sixty-second Congress has been called by President Taft to meet on April 4. This date was selected after conference with Democratic and Republican leaders, the members of the Cabinet and others. A month's rest was deemed advisable after the strenuous days and nights which marked the

closing of this Congress. President Taft's message to the incoming Congress will deal solely with the question of Canadian reciprocity, and will urge the expeditious passage of a resolution of approval. The proclamation for a special session issued by the President recites that the agreement between the Department of State and the Canadian Government in regard to reciprocal tariff legislation "stipulates not only that the President of the United States will communicate to Congress the conclusions now reached and recommend the adoption of such legislation as may be necessary on the part of the United States to give effect to the proposed agreement, but also that the governments of the two countries will use their utmost efforts to bring about such changes by concurrent legislation at Washington and Ottawa."

Friar Land Sales Upheld.—The House Committee on Insular Affairs submitted majority and minority reports exonerating the officers of the Philippine Islands government of all charges of irregularities or improprieties in connection with the administration, sales, or lease of lands in the Philippines. The charge made a year ago by Representative Martin of Colorado that the Sugar Trust had acquired 56,000 acres of "the Friar lands" led to an investigation of the entire question of the administration of public lands as well as Friar lands.

Both reports concur in the opinion that the organic act of 1902 in limiting individuals to forty acres and corporations to 2,500 acres in the amount of lands that may be acquired does not impose the same restrictions on the disposition of the Friar lands. But the minority report asserts that the sale of the Friar lands in large tracts may develop a system of absentee landlordism as obnoxious to the Filipinos as that of the Friars whom they once expelled. The majority members deny that the land was obtained by the Sugar Trust, while the minority holds that if the Sugar Trust did not acquire it, "the next door neighbor to the Sugar Trust" did, and that there is apparent "a community of interest" showing a holding by one person of upwards of 56,000 acres of land.

A third report, embodying the views of the Democrats on the committee, was presented by Representative Jones, of Virginia. These members of the committee hold that the Friar lands should have been administered as public lands under the provisions of the "organic law" of the islands, and that even if this view of their legal status be not sustained by law, it is nevertheless a mistaken policy to sell the Friar lands in larger tracts than under the limitations affecting the public domain.

Mexico.—In spite of the noise and bluster of a few professional patriots, it does not seem that the Diaz administration is seriously menaced. Chihuahua, which is sparsely populated and largely a treeless desert, is so far from the country's men and supplies that a handful of insurgents can cause much trouble and great expense to the Government and yet accomplish little else. An attempt

to convey to outsiders the impression that the anti-Diaz movement is widespread is seen in the petty disturbances that have taken place here and there, wherever a corporal's guard could be mustered for a demonstration. The insurrection shows that the aged revolutionist has not that iron grip on Mexico which he so successfully held against all comers for a whole generation. This is probably due to the fact that in his declining years he has turned over to subalterns much administrative care which he shouldered in the days of his might. Nuevo Leon, the native state of General Bernardo Reyes, whose name was strongly urged for the vice-presidency, is the only state from which no reports of threatened outbreaks have come. In Chihuahua, commerce and industry are at a standstill, thus bringing much misery on the poor but elsewhere business is not interrupted.—There have been many complaints of the evils of the contract labor system and peonage. Three foremen on a plantation near Veracruz have been convicted of gross cruelty towards the laborers employed on the place (one of whom died of the wounds that they had inflicted on him), and have been sentenced to fourteen years in the penitentiary.

The Transandine Railway.—Although Chile has paid over its annual subsidy of \$25,000, the management of the road is unsatisfactory. The engineers are inefficient, the employees are too few, the rolling stock is insufficient, and general neglect is manifest. The passenger rates are excessive, and it is feared that in the winter season passenger traffic will be suspended. No freight has been hauled since November, 1910. Chileans are urging their Government to withhold further financial aid to the enterprise until businesslike methods are introduced.

Banana Blight in Central America.—The Governor of the colony of British Honduras has issued a proclamation absolutely prohibiting the importation into the colony of banana plants or any description of earth or soil, or any article packed therewith, either directly or indirectly, from any place in Central America, Trinidad or Tobago. A destructive disease has appeared in the banana plantations of these countries, and the Governor is endeavoring to keep the colony clear of it.

Canada.—Sir William Mackenzie has modified his views on the Reciprocity Agreement. He now opposes it only on the general principle: "Let well enough alone." He thinks now that no interest will benefit largely by it, that the railways will not be injured by it, and that it will have no political effect. The Vancouver Board of Trade refused to condemn it. The British Columbia Development Association, an English corporation, intrested in fruit lands, protests vigorously in the *Times* against the idea that the agreement will injure the fruitgrowers of that province.—The Govern-

ment will send to the coronation about 800 troops, taken from all the regiments of the Dominion, and also from the Northwest Mounted Police.

Great Britain.—The Liberals retain the Westbury Division of Wiltshire and the Forest of Dean, Gloucestershire, in the by-elections just held. In the former the total poll was 9,565, less than that of January, 1910, by 55 votes, and the Liberal majority was 581, a reduction of 163. In the latter the total poll was 9,280, a reduction of 140 votes, and the Liberal majority was 3,068, an increase of 206. It appears that Unionist attacks on the Government regarding Canadian Reciprocity Agreement with the United States, and other questions, have had practically no effect upon the country.—Mr. Lloyd George took his seat in Parliament for the first time this session on Feb. 20. He spoke for a quarter of an hour on a question before the House at the moment, but seemed far from well. The Financial Secretary of the Treasury, it is thought, will take charge of the parts of the Budget left over from last session.—Lord Crewe, the Government Leader in the House of Lords, met with a somewhat serious accident, injuring his head in a fall, and is unable to attend to his duties for the present. He will most probably be in his place again in a few days.—The King, answering an address from the Convocation of Canterbury, told the Archbishop that, "the knowledge that prayers are offered by the Church in my behalf strengthens me and increases my trust that the Almighty will bestow blessings in fullest measure in the solemn hour of my coronation, and throughout whatever length of years He may be pleased to grant me." Like his cousin, the German Emperor, the King is ready to profess his faith openly, which is an auspicious omen for his reign.

Ireland.—The Irish Party, having decided to take no part in the coronation ceremonies, issued a statement that it had been their settled policy to stand aloof from royal and imperial functions, participation in which might be construed as acquiescence in the system of government in Ireland. Now that the British government and people are friendly to Ireland's claims the members would feel satisfaction in standing with the representatives of the self-governing colonies beside the King, but as Ireland is still deprived of its constitutional rights and liberties they feel bound "to stand apart and await with confidence and hope the happier day of Irish self-government, now close at hand." The Irish people are advised to give the King a hearty welcome on his coming visit; and when he returns to open an Irish Parliament in Dublin, "we believe he will obtain from the Irish people a reception as enthusiastic as ever welcomed a British Monarch in any part of his dominions."—The Auditor-General reports on the Irish Land Commission account that the total advances for land purchase amount to \$51,000,000, the repayments to \$10,500,000, and the

irrecoverable debts to \$25,000; that is, the failures to repay the loans are less than a twentieth of one per cent. of the whole. The bonus to the landlords amounts to \$18,000,000, the advances in aid of the Laborers' Act to \$11,200,000. Mr. Birrell is introducing a bill which authorizes an addition of \$5,000,000 in favor of Laborers' cottages, to the \$21,000,000 provided for last year. Provisions are also made for the repayment of monies already advanced.—The Budget resolutions in the House of Commons were severely criticised by Mr. Dillon in as far as they dealt with Ireland. The amount provided for Intermediate education in lieu of the liquor revenue was 40 per cent. less than was granted at the initiation of the system, though the pupils had doubled in the interval. On every calculation England and Scotland received in educational and similar grants far more proportionately than Ireland.

France.—Antoine Ernest Monis has been called to form the new Cabinet, and has succeeded in causing considerable anxiety both to France and Germany by appointing as Minister of Marine the famous Delcassé, who in 1905 had been compelled to resign his post because he had given the impression that he was endeavoring to isolate Germany from the other powers in the settlement of the Morocco difficulty. His withdrawal into private life at that time was thought to have averted war between the two countries.—The news has come by the way of Madrid that the French posts in Morocco are about to be attacked by the natives.—One of the most absorbing topics in France at the present time is the condition of the Western Railway, which since the Government, two years ago, took control of it, has distinguished itself by its multiplied disasters. Public clamor has at last forced a reformation of methods in the management.—By a vote 390 to 180, the Chamber of Deputies affirmed the right of school teachers to use the manuals condemned by the bishops.—Paris, for some time past, has been excited over a play called "Après Moi." It was written by a Jew named Bernstein, and gave rise to riotous demonstrations in the theatre as soon as it was presented. The clericals and Anti-Semites were accused of causing the disturbance out of race prejudice; but in reality it is such a thoroughly indecent production that even Paris was horrified. The play has been withdrawn.

The Eastern Railways.—The flurry in France about the projected German-Russian railway in the Orient has subsided somewhat by the report of a concession from the Sublime Porte to France to construct a series of railways in Albania and Eastern Anatolia. The total length of French roads in Turkish dominions would thus be 4,000 kilometres, that is to say, about the same as the concessions to Germany. However, these are only newspaper rumors. Diplomatic discussions of the matter have been held but no conclusions have been arrived at which can be given to the public.

Belgium.—An unusual number of strikes occurred recently. There were fifteen in all, aggregating 24,000 strikers. Three lock-outs, affecting 1,122 men, added to the trouble. The miners of Liège attracted the greatest attention. During one day the number taking part in the strike ran up to 23,000; but it was only for a day; after that the figures dropped to 8,500. Of the 15 strikes, 8 affected the textile industries; 2 the foundries; 2 the collieries, and 1 the printing houses.—The subsidies granted by the Government to the missions in the Congo amounted this year to 600,000 francs. Among the items we remark 2,500 francs to the Baptist Missionary Society.—Meetings have been held in Antwerp, Mechlin, Brussels and elsewhere, demanding the immediate creation of an exclusively Flemish university at Ghent. It is proposed at the same time to make the University of Liège exclusively French. The more moderate men in the country are averse to this as being too abrupt, and advocate the founding of courses in both languages in proportion as the need manifests itself.

Portuguese Anarchy.—Jose Pereira Sampaio Bruno, editor of *O Diario da Tarde* and a Republican of long standing, announced on February 17, his determination to suspend publication "until citizens could enjoy a tranquillity inspired by confidence in the constituted authorities and the observance of the laws should be established by effective means." Threats had been made to loot his plant, and the authorities of Oporto could not guarantee him the needed protection. He will retire to private life.

Germany.—A resolution of the Central Committee of the German Catholic Congress is published fixing the next general assembly of that body for August 6-10. The meeting will be held in Mayence. An exposition of Christian Art will be opened on the same day as the Congress.—A note of inquiry concerning the admission of the Reichslande into the Bundesrath with three votes in all economic questions dealt with by that body, was directed to the allied Kingdoms of the Empire. From excellent sources comes the information that a majority favorable to this concession to Alsace-Lorraine appears in the replies already received in Berlin. In consequence the hope is now expressed that a compromise will be effected which will enable the Reichstag Commission to send in a report making certain the acceptance of the projected constitution for these two provinces.—Following the recent speech of the Minister of War in the Reichstag, in which that official dealt with the acknowledged anti-semitic influence existent in the German army, the Central Committee of the Jewish people, lately convened in Berlin, determined upon a campaign of education to remove the evil.—For the coming summer semestre in eleven German universities and technical schools a course in aeronautics is announced, and a program of lectures is already published.—At a festive gathering held in the University of Würzburg to celebrate the ninetieth birth-

day of the Prince Regent of Bavaria, Professor Regel, one of the regular speakers, departed from the subject assigned him and made a bitter attack on Emperor William.

Austria-Hungary.—Coadjutor Archbishop Dr. Nagl, of Vienna, has issued a letter of practical instruction to the societies and organizations established under Catholic auspices throughout the archdiocese. The letter gives minute directions concerning the founding of such societies, their membership, the carrying on of their special work, etc. The archbishop explains his purpose to be "to bring all Catholic societies under the immediate supervision and guidance of the Supreme Pastor of the archdiocese, in order that these organizations may be brought into harmony of united effort in the Christian activities they pursue."—The rumor that Count Aehrenthal, Minister of Foreign Affairs in the Austrian-Hungarian Cabinet, was about to retire arose, it is now officially declared, from a misconception of the Count's motive in applying for a long leave of absence. The Count has been suffering from a serious ear trouble, which within the past few days threatened to become dangerous. His physician peremptorily ordered an abandonment of all work. For this reason leave of absence was asked. Count Aehrenthal will certainly take over his post as soon as his health permits.—The combined delegations of Austria and Hungary, sitting in Budapest, accepted the Government's plans for the building of a new imperial navy, recently described in the chronicle.

China.—There has been a pigtail holocaust at Shanghai. On January 15, 300 Chinese had them cut off in presence of 2,000 of their fellow-countrymen. The decision to remove these picturesque ornaments of national life was taken at the meeting of a local vegetarian society, of which Mr. Wu Ting-fang, late minister to the United States, is president. Mr. Wu was not, however, present at the holocaust, but it was well understood that the proceedings met with his heartfelt approval. The event took place in one of the public gardens situated on the outskirts of the Foreign Settlements. Many foreigners attended and were much delighted with this progressive phase of New China. A scholar suggested that the queues be collected and shipped to the United States, and the proceeds used to pay off China's foreign debt.—Plague of a very virulent nature has broken out in Manchuria and affects principally the cities of Tairen (Dalny), Mukden, Harbin, Kirin and Changchun, this latter terminus of the South Manchurian Railway. The Viceroy is wide awake to the danger of the situation, and has instructed that all necessary funds be supplied without delay for the suppression of the scourge. The Chinese have also started killing and buying up rats. A splendid feature of the situation has been the voluntary offers of their services by foreign doctors, one of whom, Dr. Mesny, of Tientsin, has already succumbed.

SAINT PATRICK

Proud are the domes the world has raised to show
Where sleep the bones of heroes passed away;
Stately the shafts that to the rising day
Lift fronts imperial, and, throughout the flow
Of men and years that by their bases go,
With an arresting finger seem to say,
"Deeds of the mighty die not, fade not aye
From Fame's account."

Yet not from these men know
Thy deeds, sweet Patriarch, but by a broad
Fair monument that spans the earth and sea,
Whose stones, by ages laid successively,
Firmer by tempest made, more fresh with years,
Inwrought with martyrs' blood and mothers' tears,
Rise ever whitening in the smile of God.

T. B. CHETWOOD, S.J.

QUESTIONS OF THE DAY

Victor Emmanuel's Monument

The Italian Government has long been making plans to celebrate the fiftieth anniversary of "United Italy." This interesting event will take place early in March, and troops are already being massed to prevent the rabble from tearing Rome to pieces, and incidentally looting the Vatican.

For some years visitors to the Eternal City have noticed a mass of marble construction at the end of the Corso, and have been informed that it is a monument to Victor Emmanuel II and "United Italy." This monument is almost as painful to Italy as the abandoned jerry-built houses that were thrown together outside the Ludovisi quarter with the money of trustful investors, who thought modern Rome was to "boom" like an American mining town. These ex-investors, when they can spare the time from work, walk out and survey their monuments to "United Italy" as one visits the family lot in the cemetery. The structure at the end of the Corso typifies the last pathological stage of the disease known as gigantism. Its traces may be discerned in the plans of mighty souls like Julius II and Michelangelo. Then it was the expression of genius, but since genius was conspicuously lacking in the present affair, the result is a fearsome sight.

Oftentimes a bad actor is deluded by unwise, loving friends, who try to foist him on the world as an heroic figure. If the Italian Government had held its peace, it is probable that in the course of time men would have forgotten the Sardinian upstart, who was merely the frontispiece on a revolutionary program. But at a lavish expenditure of money that Italy could ill spare, he has been elevated to a position where posterity will greet his statue with Homeric laughter.

Rarely indeed does a national monument tell its own story frankly or portray faithfully the ethos of the event it is designed to commemorate, and the sentiments responsible for that commemoration. In this respect the monument to Victor Emmanuel is a masterpiece. It symbolizes "United Italy" mercilessly. Doubtless, it will be said one day that the Jesuits planned the whole thing. The event, the hero, the design and the location are all in perfect harmony with each other, and in cosmic discord with Rome, the world and decency.

Several historic edifices were destroyed to make room for this marble folly. They even chopped off a piece of the Palazzo di Venezia so that men could see the thing in all its hideousness. The *contadini* sweat taxes for that pile of marble. In general lines, and even in detail, the monument conserves those canons of latter-day sculpture and traditions of taste that have made San Lorenzo and the Campo Santo of Genoa formidable rivals to the Chamber of Horrors in the Eden Musee. "United Italy" has at last a monument worthy of it.

The one expression that describes fitly the series of events and campaigns that resulted in domiciling the King of Sardinia in the Quirinal, is comic opera. The "star" was a sorry specimen of manhood and kingship, whose pet appellation is one that good natured Italians bestow on a waiter. The leader of the orchestra was a red-shirted Falstaff. The leading characters of the company were the choicest collection that the ranks of the Carbonari could furnish, and the chorus was recruited from the streets. The audience, composed of hysterical anti-papalists all over Europe and America, made up in enthusiasm what it lacked in insight into the drama.

There is one man whose figure looms up in deathless nobility and majesty above the ruck of that comic opera invasion, Pius IX, pontiff, prophet and king. His was the statesman's grasp of the situation. He could have made a United Italy, so far as that was humanly possible. But this suited not at all the Mazzinis, Garibaldis and their ilk. They would have stifled in the pure air of freedom. The only atmosphere congenial to them was one fetid with powder smoke, with non-combatants in front of them, a pandemonium where they were the unchallenged lords of misrule. As it turned out, they were used merely as tools and made to subserve the plans of men who knew what they were about—their own aggrandizement.

Pius IX was a Liberal of the Liberals in the truest and best sense of the word. Under his rule the Papal States enjoyed a free and equitable government to which they have been strangers since. The taxes were lower than in any other province of the Peninsula, the people prosperous and contented, and the number of ecclesiastics in government employ—a favorite grievance with the revolutionists—was something less than one per cent. The only people who were discontented were outsiders or expatriates, stormy petrels of politics, whose presence betokened disorder. They raised disturbances

and clouded issues, and under cover of these, Cavour and his successors advanced the real work.

The Pope and every statesman in Europe realized that Rome could not be held by the Papal forces. He trusted in the justice of his cause and the world's sense of fair play. It was his misfortune to deal with two craven-hearted adventurers whose ethics were those of the stable, Louis Napoleon and the Sardinian king. To their lasting shame the nations looked on cynically or coquetted with the malcontents.

Sedan threw Rome into the lap of Savoy. The French troops were withdrawn and the Piedmontese and their riff-raff walked in. The breach of Porta Pia was merely a technical show of violence. The only bombardment that took place was at another gate, against orders, and to gratify the hate of an ex-monk. The only circumstance that caused Europe to let the raid proceed unchecked was that it was the Pope of Rome who was being despoiled and insulted. Had it been the Queen of Madagascar or the Sultan of Turkey, there would have been intervention in short order.

The past forty years have seen many changes, and not the least of these is the increased respect and prestige of the Papacy, even in the minds of millions who do not offer it their allegiance. History has registered a verdict in the case of Victor Emmanuel, and that verdict is: Guilty.

He who has seen Rome once will carry the picture in his memory always. Years after, the first glimpse will come back to him, one of the treasures of a lifetime. First the giant aqueducts that even in decay are eloquent witnesses of the skill and patience that were the foundations of the Empire, the brooding masses of dismantled palaces, public buildings and temples, that have survived every destructive agency of a thousand years and more, and finally, towering above all, St. Peter's, the great seal set on the City of the Cæsars to mark it as the City of Christ.

Imperial Rome and Papal Rome both had their faults. There is much blood on those dark ruins. There have been rulers who did themselves and mankind small honor. But viewing the history of each era against the background of eternity, we must admit that as institutions each upheld the dignity and majesty of a world power. They may be hated, but they must be respected.

The Christian enthusiast, standing in the arena of the Colosseum, where his fathers in the Faith were torn by wild beasts, or on the site of Nero's gardens, where they served as living torches, or in the Forum, girt round with the fallen shrines of paganism, realizes that the indictment against that mighty and cruel civilization is one that only God can draw. The fanatic Protestant, looking up at St. Peter's from the Piazza, feels his bitterness evaporate, senses his own littleness, the appalling majesty of that sacred pile and the overwhelming spiritual significance of the power that dwells there.

There is not a stone in the massive triumphal arches,

in the ruined basilica of Constantine, in the thousand and one storied relics of pagan and Christian times, that does not speak with an eloquence of which the tongue of men is incapable. There is not a tiny shrine hidden away in a side street but is sweet with the memories of saintly men and women. Rome, the City of the Soul, the delight and despair of every cultured and discriminating mortal who has ever beheld it, embodies and radiates the dignity of Karnack, the stately beauty of the Acropolis, the religious exaltation of ancient Jerusalem. But what is the use of attempting in human words to portray what Rome means to mankind, its power, its grandeur, its charm!

Here, of all places in Italy and the habitable world, a ridiculous, usurping government has chosen with monumental idiocy to build a tasteless memorial to a king, who in life never dared to sleep in the stolen Papal palace allotted to him by his fellow-thieves. Had there been in the character of the man any trait of rugged power, any trace of Napoleonic genius, there might be some shadow of an excuse to honor him in the city of the Cæsars and the Popes. But there is not. Eyewitnesses have described his appearance in Florence before the mad throng that hailed him as their hero. They agree in this that he looked like one of the damned. He had embarked on a career of sacrilege, and his craven soul was in terror of the consequences, but he was not king enough or man enough to stand up for his God and his conscience. He enacted the part of a tool from the day he gave his word to the Pope that he would never disturb the Papal State, to the day he broke that word by taking Rome as his capital, and thence onward to that day when he died in the palace he hated and feared, glad to accept the last absolution sent to him by the great Pope king he had despoiled. Search as you will, you will find in the career of this man no quality that an honest hostler does not exemplify, no trait to make honorable men desire to remember him. And yet the political agencies that executed the sacrilege of 1871 have in cold blood chosen to perpetuate their shame, and take as the hero of their marble monstrosity, Cavour's puppet!

"United Italy!" We have read the reams of twopenny enthusiasm of foreigners who hated the Pope and would acclaim Satan if he insulted the successor of St. Peter. We have nauseated over the sloppy verse of Mrs. Brown-ing. But we have also the hard facts of the case; the taxes that grind the Italian peasant more heavily each year that the silly pretense of world power may be kept up. We have seen the sons of Italy by the thousands landing on our shores, toiling for a pittance and thanking their stars that they have escaped "United Italy" and the blessings of the House of Savoy.

Surely the powers that be in Italy to-day had the courage of their madness when they ordered allegorical figures of the provinces to be carved on that monument, provinces that were starving as the sculptor worked.

"United Italy" has perpetuated its folly and its shame in a manner to delight its bitterest enemy. It has told the ugly truth in stone and set it up at the end of the Corso, that all mankind may see the glaring contrast between it and St. Peter's. CHAS. W. COLLINS.

Catholics and the Army

Six years ago we had twelve chaplaincies in the United States army allotted to Catholics, to-day we have sixteen. The increase came with the enlargement of the regular forces. There is already question of another increase of sixteen during the coming winter and, if the proportion of places now conceded to Catholics be preserved, this augmentation will ensure us a representation of twenty chaplains as opposed to the sixty-six chaplaincies to be held by non-Catholics. The fact is in line with the contention recently made in AMERICA, that there exists no disposition on the part of authorities to discriminate against Catholics in filling official positions in this country. When one recalls that these charges do not belong to us by law, but that they are assigned to us through the courteous consideration of the War Department, one recognizes more clearly the truth of that contention, in this particular at least. It were deplorable, considering this, to have it come to pass that Catholics through their own fault should surrender their claim to the recognition already theirs in the actual possession of these chaplaincies. Yet we have it on excellent authority that there is a shortage of applicants for these positions, and that it is difficult to find competent priests ready to fill vacancies which arise.

The War Department is always eager to secure chaplains, and willing to put up with many inconveniences rather than diminish their number, still it cannot leave regiments without them indefinitely, and, in case of lack of candidates it may be forced to fill vacancies in our allotted share of the places with Protestants. The matter is the more worthy of consideration in view of the probability of the additional chaplaincies which contemplated legislation may establish. Surely in the splendid priesthood the Catholic Church boasts in this country, there are not lacking men who have the spirit of sacrifice this special ministry demands.

There is a cognate matter which claims equal attention on the part of Catholics—the care of our soldiers when they are located in posts to which no Catholic chaplain is assigned. While it is undoubtedly true that some of these posts are solicitously looked after by the priests in nearby parishes, and that others of them are visited occasionally by the priests of the district, yet accumulated evidence makes it clear that many of them are entirely neglected, and that the soldiers forming their garrisons never have opportunity to assist at Mass or to receive the sacraments. One who is deeply interested in the situation, in a communication to AMERICA, has

this to say: "During a recent trip I visited many army posts, among them some of the most important in the country, and I found that, while in very many cases priests never enter the gate, Protestant ministers and the Young Men's Christian Association secretaries were constant and consistent in their efforts to get Catholics under their wing. I found a perfect system in operation for tabulating soldiers, whereby these people keep in touch with the men once within their influence so long as they remain in the army."

What chance, one may ask, has an ordinary Catholic soldier of preserving under such conditions the Faith received in his baptism? One is not to be met with the invidious reproach that he is lighting the ugly fires of proselytism simply because one suggests the danger looming out of the situation. One must be candid, after all, and candor bids one admit we shall lose our Catholic soldiers whenever we thus abandon the field to those who are not of our Church. Again, the fault is our own. Catholics have the same right to enter army posts and to care for their co-religionists as have Protestants, and the Government and Army officers are always willing to help us, if we seek their aid.

And while one is discussing this topic it will be just as well to remind the readers of what is being done by an organization exceedingly earnest in its work among the army people, as it is in many other phases of religious and benevolent activity. The story of the Young Men's Christian Association may serve alike as an example and a warning to easy-going Catholics. There is scarcely an army post flying the United States flag to-day in which the Association does not exert a compelling influence. And everywhere one finds either a regular establishment well-equipped and well-manned by the Association's agents, or at least temporary quarters have been secured for its workers pending the opening of a permanent home for their energies. The agents and workers sent out, be it remembered, are men trained for this special work, and just as the immense institutions, which are the scenes of the labors of the Association in the large cities of our country, they use all sorts of means, athletic clubs, educational courses, libraries, amusements and the rest, to attain their purpose.

It is very unwise on the part of Catholics, whether through blindness or indifference, to claim that these workers make no progress, or to regard their efforts as unsectarian attempts looking merely to the sociological betterment of those for whom they labor. One of our great Archbishops has well declared that the Association represents "all that is left of Protestantism to-day," and while its efficient agents masquerade under non-sectarian colors, they who study the principles of the organization cannot but see that it is a well-knit religious body whose agents are fishing for converts in every pond. As a matter of fact they are de-Catholicizing our soldiers, more especially in the army posts scattered over our extra-territorial dependencies.

Intimately connected with the propaganda feverishly pursued by the Association is a detail which surely ought to be driven home to Catholics. Last winter Congress voted the right of free passage on its transports, in the Philippines, Porto Rico, and Honolulu, for Y. M. C. A. Secretaries and their paraphernalia, i. e., bibles, tracts, etc. Unquestionably the Government intended no unfair discrimination in this action, but some one "was asleep at the switch." The action of the Government in effect practically subsidizes the Association and places it and its religious work before the people of our dependencies as objects of special favor. One who knows aught of the Spanish character will not need to be told that such an action will be construed by the Catholic people of these dependencies to mean that ours is a Protestant country.

Hitherto they have been accustomed to the union of Church and State, and they will feel that this material assistance can come only from such a combination. Who can tell how much injury the Church is suffering to-day through this one thing? The bill granting the privilege ought to be repealed in the next Congress, or it should be amended to include missionaries to these countries representing every religious denomination. An effort to achieve this latter purpose probably would kill the whole measure. No matter, it would then be clear to the Catholics of these dependencies that even-handed justice to all is the rule with the Government of the United States in everything touching religion.

We shall have soon with us the annually recurrent round of Catholic Congresses. There will be diocesan and state and national gatherings of Catholic bodies. The vigorous Central Verein of our German Catholic countrymen will convene; the Catholic Federation, representing a body several hundred thousand strong, will hold its yearly assembly; the Knights of Columbus, with a membership almost as numerous, will meet. In all these conventions there will be much public recognition of the progress the Church is making in America, and much eloquent speech-making to emphasize the need of active work to further that progress. Might it be suggested that in the mapping of practical work to follow the proceedings of such assemblies the conditions above described deserve more than passing attention?

M. J. O'CONNOR, S.J.

Spain and the Vatican

It is no secret to those who have followed the trend of Spanish politics that Don José Canalejas y Méndez, President of the Council and chief adviser of King Alfonso XIII, has been riding for a fall. As a Conservative with pronounced and proclaimed leanings towards "clericalism," as anything like a disposition to treat the Church fairly and honorably is stigmatized in some quarters, Canalejas made a loud noise, but conferred no greater benefit upon the cause which he seemed to espouse

and support. Why he passed over to the Liberal camp is no concern of ours; it is to be supposed that he acted after due reflection and consideration. But his course, since he assumed the direction of Spain's affairs in succession to the short-lived Moret ministry, is public property, and is a fair subject for speculation and discussion.

The political following of Canalejas has been from the outset of the crazy patchwork kind. Like Joseph's coat, it has always exhibited a variety of colors, and those colors have not been equally distributed nor symmetrically arranged. Putting to one side the Carlists, who have no love for the reigning house, since they hold that the throne belongs by right to Don Jaime, and with them the Integrists, who might be styled old-fashioned politicians of the extremist type, who think that they find ideals for the twentieth century in the musty and moldy records of the days of Spain's ancient greatness, we have left the Conservatives, with whom Canalejas once hunted, and the Liberals, with whom he is now running. Neither of these parties is avowedly "anti-clerical," that is, bent on crippling the power of the Church or on a campaign of persecution against religion and religious interests; both have tried to be on good terms with the Holy See and have even professed a certain zeal for religion. Presumably, too, both have endeavored to draw what profit they could from their more or less cordial relations with Rome. Ambassadors have been sent and nuncios have been received, and there has almost always been a free exchange of those high-sounding complimentary expressions of esteem and so forth, to which the sonorous tongue of Castile so readily and even unconsciously lends itself.

Every political party has its hangers-on; but Canalejas seems to have been conspicuously unfortunate in the nature of the support that he has won for his party from men whose views on statecraft and religion cannot be saddled upon the Liberals in general. Those adventitious accessions to the Liberal party include men of many shades of belief or misbelief, especially men who are anti-Catholic in private life and in their public actions. In fact, the premier depends so largely upon such men for his continuance in power that he has sought to conciliate and placate them in all ways possible, and has, therefore, sometimes had recourse to petty expedients and even to desperate means, against which his own good sense (not to mention conscience) must have revolted. The net result of this time-serving policy seems to be the estrangement of the soundest members of his own party, and the intensely hostile attitude and activity of other public men whose catholicity is unquestioned and whose patriotism is above suspicion. Canalejas probably thinks that in thus yielding to the city rabble he is a victim of cruel necessity, while his political opponents do not credit him with anything more patriotic than a determination to protect and promote the personal interests of one J. Canalejas M., a quondam Conservative, now a prominent (or protuberant) Liberal. If he has been wanting in

respect to the Holy See, if he has won the frenzied applause of his more radical followers by his legislation against the Religious Orders, if he has bellowed about what he is on the point of doing to curb the Church and to make Spain great, grand, glorious, as Spain was before he and his tribe existed, he probably says to himself that the Church can stand it, as she has on former occasions; that the Orders can stand it, for they have had plenty of practice in Spain itself, and that he, thanks to the dust thus raised, will remain in a position where the royal patronage in matters ecclesiastical and civil will be in good hands—namely, his own.

The Vatican has a Concordat with Spain. The Spanish Government nominates Spanish Bishops and other Church dignitaries, and has bound itself to provide funds for the due maintenance of religion. These funds, however, as has been said repeatedly, but not often enough, are not a tax on the people for the support of religion, but are a part of the interest on Church property seized without warrant of law or right, and disposed of by former Spanish governments. Let Spain restore what Spanish cabinets stole from the Church, and the budget for the maintenance of divine worship could be dropped at once; for the Church would have plenty and to spare. But this is impossible, for much of the property has changed hands several times; moreover, Pope Pius IX expressly waived the Church's claim to the property, and he did this with the express provision that religion should be supported by the Government, whose cabinet officers had violently seized the property, the income from which had until then defrayed such expenses. There were other provisions in the Concordat. When the Vatican remonstrates against the open and continued violation of those provisions, is it doing more than trying to maintain its rights? Have contracts ceased to be binding if an ecclesiastic is one of the parties thereto? If the Church has any political power in Spain (and on this subject we entertain grave doubts), it would seem to rest in the hands of the Spanish Bishops, who are Government nominees. In fact, it has been openly asserted, almost in the shadow of the royal palace in Madrid, that if Canalejas has continued so long at the head of the Government, his continuance has been due to no surpassing merits of his own, but rather to the patience and long-suffering of Spain's Catholic Bishops. This statement, made before a vast throng in the auditorium of Jai Alai, strikes us as eminently reasonable in itself, whatever may have been the motive of the speaker, Señor Vasquez de Mello.

Bonnets and Spanish cabinets are prone to sudden and unforeseen changes in makeup and form. Little wonder, then, that the Bishops bear and forbear to the limit of human endurance, for they look forward to some shifting of the scenery or to some substitution in the cast, or to almost anything that may preserve domestic tranquillity and yet improve social and political conditions. Some Spanish laymen, however, have been speaking their minds very freely on the turn that religious

affairs have recently taken in their country, and we understand that some of the inferior clergy have also had a few words to say on the subject; but, outside of the Cortes, where some of the prelates, notably the Bishop of Jara, have raised their voices in favor of Spain's Catholic traditions, we have not seen any strong episcopal utterances on the questions that are now agitating the Celtiberian peninsula. Rather, we have noticed what were evidently inspired paragraphs on the need of harmony and concord, and on the duty of the faithful to be guided by their Bishops, not only in all that concerns Catholic worship and practice, but also in all that is intimately and inseparably connected therewith. Is it possible that the forbearance of the Bishops has begun to weary the rank and file? Whence this suggestion of indocility on the part of any true Catholic? Can it be that the President of the Council has gone as far in his priest-baiting as the people will tolerate? Spain, be it remembered, is a constitutional monarchy, whatever that may mean where a trumped-up majority can control the destinies of a great nation. "When parties forsake their principles it is time for men to forsake their parties," was the dictum of a one-time Governor of Massachusetts. The indications are that Spanish Catholics in the train of Canalejas might well take to heart some such sentiment and cease giving aid and comfort to a man who has made light of them as if sure of their support, while he has truckled to the most rampant enemies not only of the Church, but even of the party to which he affects to belong. A mill-tail makes a great commotion, but grinds no grist. "Canaleja" is the Spanish word for mill-tail. Spain is stirred to its depths; the people are murmuring and becoming daily more outspoken in their dissatisfaction. Are these warnings to be lost upon those to whom the welfare of the country is committed?

H. J. SWIFT, S.J.

The Hero of Iceland

Iceland, the island of marvelous legends, is, in many respects, the land of contrasts. After England, it is the greatest island of Europe, being 104,785 square kilometers in extent, with about 82,000 inhabitants. Although one-fifth of its soil is covered with eternal snow, it is, nevertheless, a country of volcanoes and earthquakes. Isolated in the northwest of the Atlantic, 900 kilometers from Norway on one side, and from Scotland on the other, far removed from the great centres of European culture, it nevertheless possesses a civilization remarkable both for its antiquity and its importance. Indeed, the "Alting," which was a sort of legislative body, and a court of the whole commonwealth, or more properly of the federation of the smaller republics of the island, goes back to the year 930. From the very beginning of the Middle Ages, the jurisprudence of Iceland enjoyed a very high reputation. The first notable history of Scandinavian literature was the work of an

Icelander; Snorre Sturlasson. The poetry of the north had its origin in Iceland, as is clear from the celebrated Sagas, or epics of that part of the world; and its poets have not only sung of the ancient gods of the north, or the valorous exploits of its warriors, but have awakened the national lyre to the songs of Christianity. Chief among its Christian bards is Eystein Asgrimson, the singer of the Mother of God, whose poem "Lilja" has been translated into German by Father Baumgartner, S.J., and into French by Rivière, and equally famous is the great man with whom Iceland is at the present moment concerned, John Arason, (1484-1550), the celebrated Bishop of Holar, whose muse was in a particular manner, the Virgin Mother of God.

John Arason, however, has not become immortal merely by his literary labors. He shines in history among those who have had the happiness of pouring out their blood for the Catholic Faith. When, by force and trickery, the secular power introduced the Lutheran Reformation into Iceland, Bishop Arason rose up in opposition to it with all the strength of his great soul. His was a valiant fight, and lasted until he was flung into prison and decapitated. That was in 1550, but the lapse of ages has not effaced the remembrance of him from the hearts of Icelanders. In spite of the many attacks of his calumniators, his name is still cherished, as recent events amply testify.

On the 7th of November, 1910, namely, 360 years after John Arason bent his head beneath the axe for his fidelity to the Faith, all Iceland sent its delegates to celebrate the glory of its great bishop, and what is most remarkable, it was the Protestants of the country who took the initiative in crowning the hero who had given his life for the Catholic Faith. In a discourse at a banquet given at Reykiavik, the capital of Iceland, under the auspices of the Mayor of the city, the present Lutheran Bishop of the island, Thorhallur Bjarnarson, described Arason as the national hero. He scathingly characterized his execution as an atrocious crime, and he drew a remarkable comparison between the atrocity of the deed, and the nobility of the soul of the victim, by quoting the last order given by the martyr before he laid his head on the block. It was a command to distribute all his riches in alms to the poor, before Holar, the episcopal residence could be sacked by the enemies of the Church.

"If," said the Protestant Bishop, "we compare the representatives of the ancient Church with those of the new, which, let me say, we do not intend to do, we should see that the men who introduced the new religion in no way excelled the defenders of the old, either in virtue or in greatness of soul." Concluding his discourse he proclaimed that the magnanimous and the resplendent John Arason was the hero of Iceland. He was the great master of its poetry, and still lives in the hearts of the people as the most popular poet of our days. He was a man whose joyous soul, always dis-

played the trait of sublimity in its workings, while at the same time on his lips a touch of delightful humor ever seemed to linger.

Against the Lutherans, who, in their servile zeal attempted to smirch the character of Arason by denouncing him as a rebel, the Lutheran prelate brought out in the clearest possible manner, the fact that he was precisely the one who was endeavoring to safeguard the law and the rights of the country as they had been established from the very beginning of the country's history.

Among the other discourses pronounced at the banquet, that of Doctor John Thorkilsson, the learned archivist, calls for particular attention. He spoke of the important role played by Arason in the history of Iceland; in its literature and its civilization. He called attention to the fact that it was the great Catholic Bishop who established the first printing press on the island. He bitterly denounced the partisan spirit of many Lutheran historians in their treatment of him, and declared that "the documents in the national archives that touch upon him are absolutely unreliable, for there is not a single one which was not written at least fifty years after his death. All of them are impregnated with Lutheranism; are scarcely ever impartial, and in very many respects are deplorably inexact. The royal power weighed heavily on the country after the death of John Arason, and under its protection Lutheranism was introduced without difficulty, and struck its roots deep in the habits of the people. Since then very few writers have had the courage to render justice to any of those who were illustrious when the old religion ruled in the island.

To hear Protestants expressing themselves in such a manner, and so absolutely free from prejudice was, to say the least, remarkable. Nor was it less so to see the Lutheran committee presenting itself to the Catholic parish priest of Reykiavik, to request him to have a solemn funeral service celebrated in the Catholic Church to the memory of John Arason on the anniversary of his death. They assured him that it was the desire not only of the committee, but also of the entire people of Iceland. Their request was heeded and the Mass was celebrated on the 8th of November, and a sermon preached by the Abbé Meulenburg. The impression made on the vast audience of Protestants who filled the church was profound, and the press described the ceremonies in the most sympathetic manner. "At 11 o'clock," says the *Isafold*, a Protestant paper, "the Protestant populace came in crowds to the Church of Sandakot to attend a requiem which was to be sung for the great Bishop. The throng was the largest ever witnessed in the edifice, every portion of which was filled as soon as the doors were flung open to the multitude. The Mass was a solemn one; the Church was ornamented in the most splendid fashion; the altar was glittering with lights, and was hung with the yellow banners of the nation, while a great crown was suspended in the

middle of the sanctuary. At the altar-railing stood an immense catafalque, draped in black silk. On it was laid the episcopal cope of John Arason, loaned for the occasion to the Church, by the Museum of Antiquities. With it were his mitre and chalice." Thus, after 360 years this splendid cope, which had been sent from Rome to Arason by Pope Paul III, reentered for a few hours the sanctuary from which it should never have been withdrawn. It was greeted with a hymn, which was at the same time one of mourning and of triumph, the presage perhaps, of times which will be less averse to the beauties of the ancient religion.

BARON G. ARMFELT.

CORRESPONDENCE

Modernist Troubles in Germany

The waves of the excitement occasioned in Germany by the Encyclical on St. Charles Borromeo rose to new violence when the anti-Modernist oath had to be taken by the priests of the Catholic Church. The German Liberals have always been the champions of personal liberty. In Prussia, even now, the religious are treated on the same level with criminals just dismissed from prison, and still under special supervision of the police. No Sister can be transferred from one city to another by her superiors without the kind permission of the guardians of the law, while Socialists and Anarchists may move as they please. This is, of course, all done in the cause of freedom. But the oath enjoined by the Pope is a crime against the priests' personal liberty; so it cannot be tolerated. "Unheard of suppression," "tyranny of conscience," "enslavement of mind," and similar claptrap is ever recurring in those papers which pose as the defenders of the persecuted and outraged Catholics.

The poor priests find general sympathy. Collections have been announced—their result was never made known—for the support of those who might lose their position for refusing the oath. But woe to those who avail themselves of their personal liberty to take it; they cannot be trusted any more. On January 12 the Central Committee of the General Society of German university professors unanimously adopted a resolution that no person who had thus declared war on Modernism was eligible for membership in that society. The last day for taking the oath was December 31, and as a matter of fact all those priests who serve as professors of theology or in similar capacity in State institutions were exempted, and all of them had made use of the dispensation. The agitation continued until late in January, long after the German clergy had cheerfully submitted to the rule, when two events that came to pass in Rome again added fuel to the flames.

The reader will remember that Cardinal Fischer of Cologne paid a visit to the Holy Father to confer with him on some points of high interest to German Catholics, and that he gave directions to his clergy and people in a pastoral of December 8 (see "Catholics and Labor Unions," AMERICA, January 7). About the same time the Bishops of Germany assembled, as is their custom, at the grave of St. Boniface in Fulda, and the Pope was informed by the Cardinal of their proceedings and resolutions. It is the reply of the Holy Father to this letter of the Cardinal that caused a new outbreak of violence.

Before the real Latin text of the papal document was known, the Liberal press denounced it as a "declaration of war against the civil power." Just as in the case of the Borromeo Encyclical, falsified translations had to assist in giving the desired flavor.

The Pope, this was the charge, urged the Bishops not to have the slightest regard for the civil authority in dealing with rebellious parish priests, and he also reproached the professors in State institutions who preferred to make use of the privilege granted to them of abstaining from the anti-Modernist oath. Nothing of the kind is to be found in the original, the incriminated and other important passages of which are here given in a faithful translation from the official *Acta Apostolicæ Sedis*, which has meanwhile come to hand. The first is an expression of joy on the part of the Pope,

"that there was so much brotherly love in your deliberations, and that the variety of opinion noticeable in the consultations did not prevent full unanimity in your final resolutions. . . . We also rejoice that you made such careful provisions regarding the social question, in order to do away with the jealousy and animosity between your two kinds of labor unions; and that you have laid down certain general regulations for them, so that each in its own sphere may continue promoting the welfare of employees and employers and advancing the interests of religion and State."

He then turns to the rules about early First Communion, stating incidentally that here there is not so much question of a law given by the Roman Pontiff as of a duty imposed by the Gospel itself.

"As regards the power given to Bishops of removing priests by way of an administrative procedure," he says, "We are not surprised that all those hate it who have reason to fear it, and that they possibly will even appeal to the civil authority to prevent its execution. Indeed the application of such power requires the greatest prudence and circumspection; yet We do not wish that prudence ever lead to weakness, that the Bishop, more than duly influenced by the difficulties he encounters, should omit carrying out the measures which he recognizes are demanded by the welfare of souls. In fulfilling our duty, especially when it affect the glory of God directly, struggles must not be evaded, but courageously undertaken, and God himself will grant His mighty support."

"In Our conversation with your Eminence We have given a milder interpretation to the law concerning the abjuration of Modernistic errors, allowing that those priests who teach the sacred sciences at State institutions shall not be obliged. If these professors, however, are also preachers or confessors, or holders of benefices, or officials of ecclesiastical courts, it neither was nor is Our intention to declare them free from the general obligation. Moreover, should those who are thus exempt, in the capacity of State teachers only, proudly boast that they are glad to make use of the permission, they may perhaps not rouse suspicions as to the correctness of their doctrines, but they surely show a deplorable dependency on the opinions of others, submitting in a cowardly way, as they do, to the authority of those who, from hatred of the Catholic religion, and not from conviction, loudly proclaim that this oath is an abasement of human reason and a check to scientific progress. Another cause for dis-

pensation beside the one mentioned We would not admit. We feel sure, however, that the very men whom We have dispensed from making the oath would be the first to take it (should it be required) in order to show their courage, and would not hesitate to suffer reproach, if need be, for so doing; they would not easily deem themselves worthy of the office of Christian teachers if they felt ashamed of being found among the servants of Our Lord Jesus Christ."

One fails to see how this letter could furnish the foundation of the above-mentioned charges. The most arbitrary is the second one, that the Pope had uttered a positive reproach against those who would make use of a dispensation which he himself had granted and which he now repeated in the same document, nay, almost in the same breath. This accusation was possible only by mistranslating the Latin phrase *si prae se ferant* as if it were *si praeferant*. The latter one would give the sense desired, *should they prefer*, or *should they choose*, but it would not allow a reasonable translation for the word *libenter* which follows. This phrase, however, is not used by the Pope, but the former one, which can only mean, *should they boast that they gladly avail themselves, etc.*

Rev. Heinrich Schrörs, professor in the University of Bonn, himself one of the exempted, contributes a fine article to *Germania* on this papal letter, the language of which, he says, is wonderfully concise, almost monumental, and every word carefully weighed. "Not a reproach does the letter convey, but an expression of confidence; if the State teachers were not prevented by special circumstances, they would, cheerfully and among the first, profess their anti-Modernistic convictions. The Pope desires to declare that the vigorous terms he uses are not to imply the slightest doubt as to our orthodoxy. We university teachers must be sincerely thankful to His Holiness for writing this sentence."

The letter, it is further alleged, was intended as a counter demonstration to a speech of the Minister of Worship in the Prussian parliament. But this is refuted by the fact that it was issued on December 31, the very day when the speech was delivered.

Similar tactics were followed in regard to an address of the Prussian ambassador to the Holy See, Herr von Mühlberg. At a dinner given on the Emperor's birthday to a number of German prelates in Rome, he declared, according to the Wolff News Agency, that the relations between Germany and the Vatican were in a threatening condition, and that it was utterly wrong if Rome thought the Catholics in Germany were persecuted. The *Berliner Tageblatt* knew even more: "The ambassador told the prelates to their face that it might be said with much more justice the forty-five millions of Protestants were persecuted by the Catholic minority; it was exclusively the strong will of the Emperor if there has been no rupture between Germany and the Vatican."

Now there is not a trace of all this in the authentic text of the address which was published later on. The strongest expression is that "the relations between my government and the Vatican during the last year had to stand a test severer than ever in the course of the last two decades." An ambassador, *Germania* thinks, speaking to Germans on such an occasion in a foreign country should have shown even more caution than that, but Herr von Mühlberg was certainly not tactless enough to make the warlike pronouncements imputed to him by the non-Catholic press. He concluded his speech by

saying that the preservation of friendly relations was "due to the high-mindedness of the Pope and the strong hand of the Emperor; both powerful rulers knew how to put restrictions on themselves."

Among the very few priests who gained notoriety by their attitude towards the oath there is the famous novelist and author of many popular writings, Heinrich Hansjakob, a man who has grown gray in the service of the Church. The Liberal and Jewish press is jubilant and sounds his praises through the length and breadth of the land. That ever such a man should find such panegyrists!

"To the very heart it pierces me
To see thee in such company."

He took the oath, but with the strangest of apologies, namely, because he desired "to die undisturbed and be buried as a Catholic, even at the expense of an outraged conscience." His lengthy criticism of the papal regulation, the correspondent of *Germania* assures us, is wholly novelistic, not to say superficial.

Let us now turn to a more refreshing subject. Amid the din of battle, while the air is constantly rent with shouts of "clerical tyranny," "reactionary dogmatism," "enslavement of mind," the infallible Supreme Church Council of the Evangelical State Church of the kingdom of Prussia is quietly organizing a good old-fashioned inquisition tribunal to try an Evangelical preacher, the Rev. Jatho, of Cologne, for heresy. The Supreme Church Council knows its duty; if the inquisition condemns him, he will be expelled from the "Church," and, of course, lose his position. But that is neither clerical tyranny nor enslavement of mind. F. S. B.

American Peace Society of Japan

TOKYO, JAPAN, JANUARY 30, 1911.

In Yokohama, to-day, there was organized, under the title of the "American Peace Society of Japan," a society of American residents in Japan and in Corea. The purpose of the association will be effectively to promote more cordial relations between Japan and the United States, and to labor for the maintenance of peace, so necessary that the best interests of both peoples may be fittingly conserved. The best known business men among us, missionaries (Protestant), and professors, were present at the preliminary meeting, and each of these classes has representation on the general committee nominated on the occasion of this first general assembly. The society is assured of a large membership. Just now we have about 1,700 American citizens resident in Japan, and 460 in Corea.

The Japanese had established a "Japan Peace Society" in Tokyo, on May 18, 1906, under the presidency of Count Okuma. It is probable that the two bodies, the American and the Japanese, will unite their efforts and actively co-operate to form public opinion. During the meeting of to-day, Mr. D. H. Blake, one of the principal business men of the American colony in Yokohama, addressed the assembly, and it gives me pleasure to send you the following summary of his speech:

"As far as the missionary bodies are concerned, it would be natural to presume that they are peacefully inclined, but as to the business element, a different opinion seems to have existed. If newspaper reports are to be credited, the opinion has been held by one high in authority that we entertain feelings of animosity towards Japan, and that we have stirred up

strife between this country and our own. If this belief does exist, it is certainly most incorrect, and a meeting such as this offers an appropriate opportunity for denying it, which I do with the greatest possible emphasis (much applause), and I am sure my remarks will carry the endorsement of all other business men who are present this afternoon."

The Ambassador of the United States to Japan, the Hon. Thomas J. O'Brien, was present at the meeting and, in the course of an interesting address, said:

"It seemed to me when I first heard of the intention of Americans in Japan to organize such a movement as this, that a most excellent work had been begun. You who have lived in this country for many years know the conditions as they exist here and the true feeling of the Japanese towards our country, and your opinions should be accepted at their full value, regardless of what may be said by others who obtain their opinions on the continent of Europe. . . . It is in connection with disseminating the truth that your organization can be useful, because, after all, while the people of the United States are anxious for news and for something startling, at bottom they do love the truth, and in the end they will come out right side up in respect to this whole question. Let me assure you, ladies and gentlemen, and I ought to know something about it, that there is no cause under the sun why there should be misunderstandings between these two countries (great applause). There are no questions of importance pending and no matters which should excite suspicion or make the slightest trouble between the two States. In the absence of something more stimulating, and judging perhaps falsely by recent history, it was easy to make our people think that Japan was a blood-thirsty nation and wanted war with the United States. I think this idea is gradually being changed, and that with the coming of a peaceful sentiment confidence will be restored and suspicion of the intentions of our neighbor a thing of the past. There is no reason for fear that this cause will not win."

At the close of the meeting the following resolution was adopted unanimously:

"It has come to our knowledge that in sections of the United States, rumors have been circulated to the effect that public sentiment in Japan is hostile to the United States, and that the Japanese Government entertains sinister purposes of a dangerous character. Many of the persons here assembled have resided here in Japan for years, and having extended acquaintance with the people of the different classes, are highly qualified to speak of their minds and purposes."

"Since the rumors in question are based upon misinformation or, even worse, the hope of selfish advantage, and in order to contribute, so far as our influence will extend, to the tranquillity so necessary among neighboring nations, we desire to unite in the following:

"Resolved:—That in our opinion, the people of Japan have at all times entertained the most friendly and cordial sentiments toward the Government and people of the United States, and that there never has been and is not now any feeling other than one of confidence and gratitude. We believe, upon evidence which cannot be doubted, that there is not to be found

in the Japanese Empire any wish or thought other than to maintain the most friendly and cordial relations with the Republic of the United States, and that any representations to the contrary, wherever emanating and from whatever cause proceeding, are baseless calumnies which, if uncontradicted, can only result in vast material losses to the people of both governments, and in creating an unhappy prejudice between them."

A. M. R.

No Knights of Columbus for Argentina

Buenos Aires, January 24, 1911.

The many thousands of Knights of Columbus in the United States will learn with regret that the attempt to establish a branch of the organization in this city has ended in failure. The Archbishop's veto is at once emphatic and unexplained. Dr. James P. Kelly, who has been diligently paving the way for the organization, is naturally disappointed; but, like a good Catholic, he bears his disappointment with fortitude all the more commendable because the Archbishop has not deemed any explanation of his attitude necessary. It is understood, however, that the Archbishop's decision is based upon the anti-Catholic opposition of the Argentine papers, which are disposed to tolerate anything but Catholic endeavor in this republic.

The atmosphere in Argentina is overcharged with political electricity. The prolonged drought (which shows signs of breaking up now) combined with heavy national and provincial expenditure, has driven the agricultural and grazing interests to the verge of despair. Rumors of pending troubles are abundant, though lacking consistency. The president displays uneasiness and the troops are "held in readiness." The curious part of it is that it is precisely from the barracks that trouble may be looked for, as the army officers are not happy and the conscript army is not by any means satisfied with the conditions of the service.

For some days past we have had a Postal Congress sitting in Montevideo. A number of resolutions and recommendations have been formulated, but as these are necessarily subject to legislative sanction, it would be premature to expect anything in the way of concrete results from such wonderful unanimity. Latin America is likely to be kept busy with matters of more than mere postal arrangements with the outer world. At the present time Montevideo itself is more concerned about the future movements of the president that is to be, Señor Batlle y Ordóñez, than any other sublunary matter. Opinions are equally divided in favor of the rival theories: a peaceful assumption of power, or a forcible imposition of the "elected" candidate.

A "revolution" of the latest approved pattern overturned the Paraguayan Government and put a new man at the wheel, on the 18th inst. The Minister of War in the defunct government was Colonel Jara, a young man with all a South American's impatience in a subordinate place, who set his eyes on supreme power. On the day named he "invited" the president and vice-president to resign, and as the invitation was endorsed by the army, the government, very obligingly, tendered its resignation. Congress was in session ready to accept, and to declare Colonel Jara president *pro tem*. We are waiting for the next turn of the wheel. If Colonel Jara's antecedents count for anything, his unfortunate country appears to be in for lively times.

E. FINN.

A M E R I C A

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The Pervasive Seventeenth

The world is not likely to forget that there is one very important day in the year. It is proclaimed wherever the Western Gael has wandered;—and what land has not he or his progeny visited and impressed? It is a day that comes with the blustering winds of March, but in spite of the storms, it is a day of shamrocks and green ribbons and banquets and parades. At all times, but especially on that day, the exuberant Celt almost forces the other races with whom he mingles to join in his jubilation; for he refuses to be happy alone. Best of all, it is a day when religion is interwoven, as it should be, with all this human jollity and enjoyment, for no son or daughter of Erin forgets that the festival of the race is the festival of a Saint; and so the early morning of that day finds them in multitudes praying before the altars for themselves and their country, and it is a subject of reproach, if this filial duty is neglected. In that respect, the 17th of March almost stands alone as the festival of a people.

However, from the far-away East comes a race which is going to dispute with them the exclusive possession of the precious day. These rivals are no other than the little brown men of Japan; for the 17th of March is the great Christian festival in the Land of the Rising Sun. That distinction was achieved in the following fashion:

Three centuries ago Christianity had been obliterated from Japan by a series of bloody persecutions. But in 1865, a lonely priest knelt before the diminutive and shabby altar which he had been permitted to erect in Nagasaki, dejected, dispirited and despairing of ever restoring the Faith to the country. While he was praying he heard a voice behind him asking: "Have you a Pope? Do you pray to the Blessed Virgin? Are you married?"—three tests of orthodoxy which an Irishman might have proposed. He answered the questions satisfactorily, and

to his amazement, he found that in Nagasaki alone there were 2,500 people and others elsewhere in the country, who from generation to generation, without priest, or sacrament or sacrifice, had with something like Irish pertinacity kept the Faith. That discovery occurred on the 17th of March, and the Pope made that day the great religious festival for the Church of Japan. Perhaps St. Patrick, who has been watching over the little green Isle of the West, had been doing the same service for the great island kingdom in the East, where the sun-burst first brightens the world.

Unfortunately there is another event which is just now attracting the attention of the world to the same day in March. It is the celebration of "Italian Unity," which means the commemoration of the crime of fifty years ago, when Victor Emmanuel was proclaimed King of Italy, and prepared himself, with the freebooter Garibaldi and the rabble that followed them, to rob the Sovereign Pontiff of the patrimony of Peter, which was to be handed over in our days to an atheist Jew; for in Rome it is Nathan who is king. What a pity they chose the 17th of March for the initial step in national sacrilege, and national ruin!

But Erin, as often before, has come to the rescue. Long centuries of the grace of God have taught her how to blend the smile with the tear, and she will not allow her Saint's day to be utterly profaned. She will brighten it where it is darkened, and hence with characteristic audacity, while the enemies of God are gathered together to gloat over their plunder and to glory in their shame, the Irish in the Eternal City have chosen that very day—and could they choose another?—to defy the despoilers and defilers of the sanctuary to their face, by opening and dedicating the splendid church which Irish piety has built in Rome in honor of St. Patrick. It will be the green above red on the 17th—not the red of England this time, but the red of atheistic anarchy; and out of St. Patrick's Church on St. Patrick's Day will come the only ray of light to pierce the gloom which now enshrouds the Holy City. It will be an object lesson to the recreant Italian.

"A Thirteenth Century Ruling"

The afternoon papers of March 6 contain a striking illustration of that unreliability of Associated Press despatches in matters touching Catholics, of which Catholics so frequently, yet seemingly to so little purpose, complain. In a report emanating from Detroit and sent broadcast by the Associated Press it is affirmed: "In an effort to enforce more strictly a law issued by the Pope in the *thirteenth* century requiring parents to send their children to Catholic schools wherever possible, the bishops of the province of Cincinnati have issued a letter providing a penalty for the non-observance of this rule."

It will be hardly necessary to state that no law was

issued in the thirteenth century requiring Catholic parents to send their children to Catholic schools. Since the only schools in existence at that time were Catholic, parents wishing to send their children to schools at all were perforce obliged to send them to Catholic schools.

The letter referred to in the despatch is a joint pastoral issued by the Catholic bishops of the Province of Cincinnati, and read in the churches of Detroit, Sunday, March 5. It imposes certain conscience penalties upon Catholic parents who in this *twentieth* century neglect to provide fittingly for the Catholic instruction of their children.

"American" and "English" Speech

An Education Committee in England is reported to have excluded from the libraries of its board schools certain books because they are written "in American and extremely vulgar American at that." This is interesting to us merely as an indication of amusing insularity which the world persists in considering a striking national trait. It reminds us of an ambitious Mexican student we once heard of, whose plea for attending an English school in preference to one in America was, that he wished to get his English at an undefiled fount. We chuckled to ourselves as we remembered "Stalky and Co."

We do not, of course, deny the presence of vulgar forms of thought and speech in many American books. Alas, we wish we could assert their absence in all those that come from English writers. It used to amuse us, when Lord Alfred Douglas was editor of the *Academy*, to see him passionately reviling the vulgarities of the "Carmelite" publishing house on one page, and, on the next, losing all self-control in a flood of indignation over American liberties with the English language, as if the evil were tenfold because it was American. "Philistinism" we shall have always with us, both in England and America. But is it quite fair to call American "Philistinism" simply "American," as if it were our sole and exclusive possession?

Any candid critic will admit that our best writers stand on a level with the best in England, if not in genius and technical skill, at least in the conscientiously accurate use of English. In this respect, wherein is Hawthorne, or Longfellow, or Holmes, inferior to his contemporaries beyond the sea? Can it be said that Henry James or William Dean Howells use a style distinguishable for local solecisms? The most popular magazines among us do not quite sink to the horrid depths of certain English periodicals of the same class.

We have our local dialects; but they are no such exaggerated departures from the normal speech as those in Great Britain. Returned travelers inform us that one could be for an hour in the same first-class compartment of a railway carriage with a loquacious native of Lancashire without suspecting that he was English. Mr.

Riley, our Hoosier poet, is more universally intelligible than the Dorsetshire poet, William Barnes. The cockney peculiarities of London from all accounts seem to be more obtrusive and less bearable to the educated ear than anything to be met with in an American city.

And so we are at a loss to understand what superior persons in England signify by "American." The only clue we have found is a plentiful use of "I guess" whenever an American is introduced as a character in a novel, with a reference, of course, to his nasal twang. It is an aged "property," handed down as a tradition from Mrs. Trollope and Charles Dickens, and easily available by writers who have not seen much of the world. The evidence of a cosmopolitan on the subject must carry incredulous dismay to these "Little Englanders." "Ah," Mrs. Fraser exclaims in her latest book, "the English that highly educated Americans spoke in those days, I shall never hear again." [Mrs. Fraser is not living in America.] "It was the pure, incisive language of Addison and Pope, faultless in construction, delicately balanced, and delivered in clear, musical tones which were a joy to the ear. Even the dear Sewells" [her English teachers] "had nothing like it, and they spoke English better than any English people I ever listened to. In my many wanderings I have often been amused and irritated, too, by the remarks of my husband's country people. 'You an American!' they would cry, 'Why it seems impossible! You don't speak like one.' I always replied, 'I try to speak like the Americans who taught me, but I have been too much with English people to succeed.'"

It may be a distressing fact in some respects, but it appears to be one the existence of which is generally acknowledged by wide observers, that the educated classes of all countries are pretty much the same. We doubt whether an American could be detected as such in casual intercourse anywhere except by his defects; surely there is no other way of discovering the nationality of an Englishman.

Nevada's Shame

It will be recalled that figures, submitted to the British Royal Commission on Divorce, sitting last summer, put the United States second on the list. Our nation holds the unenviable record of following immediately after Japan with a total of 73 divorces per 100,000 of the population. Mr. Newton Crane, member of the United States Federal Bar and of the English Bar, in his testimony before the Commission regarding Divorce in this country, affirmed that one marriage in every fifteen or possibly sixteen would at the present rate be dissolved by divorce. The proportion is claimed by others to be even greater. Writing in the *Century* for May, 1909, Cardinal Gibbons refers to the United States Census Bulletin 96, on Marriage and Divorce from 1887-1906, and asserts, that "in that time, one marriage in

every twelve was broken by divorce." His Eminence adds: "If we eliminate Catholics, who are not allowed to be divorced and to marry again, and who make one-sixth of our population, the ratio of divorces to marriages is one to ten; that is, every tenth marriage ends in divorce." It makes little difference which of these two proportional rates one accepts, to our shame and cost it will of needs be confessed that the divorce evil is most virulent and wide-spread in the United States, where, despite some measures already taken to check its spread, it seems ever on the increase.

Mr. Crane, in the testimony he gave before the Commission, attributed the increase of divorce among us to the levity with which people regard marriage, and the legal laxity which makes divorce cheap and otherwise easily secured. Recent press despatches give us reason enough to recognize the deplorable truth of the statement. Nevada state legislation in regard to divorce has long been regarded as extravagantly loose, even by easy-going Americans. This year an effort was made in some measure to do away with the shame. A new divorce bill was introduced in the legislature to extend the required residence in Nevada to one year in cases wherein the cause of action occurred outside of the state. The passage of the bill would have been disastrous for easterners journeying to the divorce Mecca to seek freedom from their matrimonial burdens. Unfortunately a clever, quick move by the opposition, during the absence of the author of the bill and his supporters in the Senate, destroyed the opportunity partially to retrieve the disgrace of the state's legislation. The bill was brought up suddenly and action upon it indefinitely postponed by a vote of eleven of the seventeen members present. The success attending the tricky move, under existent Senate rules, precludes further consideration of the measure during the present session.

The despatches add: "There is rejoicing in Reno today following a night of celebrating by many of the divorce colony over the news from the capital." There was wild hilarity in the cafés, wine flowed more freely than usual and autos were in demand by joy riders. There was a time among our people when divorce was considered an awful thing, to be spoken of with bated breath! It is to Nevada's unspeakable shame that it has come to be a favorite topic with every coarse and flippant cartoonist in the land.

"The Church and the Suicide"

The Emperor William's constructive toleration of suicide has given point to several articles on the subject in current newspapers and magazines. "Ex-Attaché," in the *New York Tribune*, treating the question historically, covers a wide field from the Emperor Trajan to Pius X. "Ex-Attaché" will, no doubt, be grateful to us for pointing out a few inaccuracies of fact and of law in his discussion of the policy of the

Vatican. The case of the young Prince Pignatelli is cited and Pius X is represented as having little mercy for suicides. On the other hand "Ex-Attaché" states that before Pius X "it had been the custom of the Church to take an extremely charitable view of suicide and to assume that a person who took his or her own life must be temporarily insane, and therefore irresponsible." We submit that the custom of the Church is to be inferred from her laws which in the case of the burial of a suicide have not varied one iota since the days of Pius V (1566-1572). In the Roman Ritual, first issued by that holy Pontiff, Christian burial was denied to those who took away their own lives through despair or in anger, except when the suicides were insane or had given signs of repentance before dying. Furthermore, fifty years ago the Holy Office decreed that when the suicide was clearly in his right mind there should be no Christian burial nor the performance of any of the usual ecclesiastical rites. If the case were doubtful, Christian burial was not to be denied, though the elaborate ritual should be omitted; if the suicide was undoubtedly insane then the burial might take place accompanied by all the pomp and ceremony of the Church. Leo XIII, therefore, was not in a separate class from Pius X, for both of them with their predecessors from the end of the sixteenth century were the most exact observers of the law which had been laid down for guidance of pastors by St. Pius V.

As to "the instance in point," related by "Ex-Attaché," that of the burial with solemn ceremonies of the Crown Prince Rudolf of Austria, at Vienna, with the consent of Leo XIII, the well-informed are aware that the death of the Crown Prince was not self-inflicted, as at first reported. Permission was sought from Rome for the Christian burial of the Prince, and a special messenger was sent to Rome by the Emperor with proofs which could not be gainsaid that the Prince was murdered. Not until he had weighed these proofs and was convinced that the Prince was not a suicide did Leo XIII allow him to be entombed with the full rites of the Church. As we said before, we feel satisfied that "Ex-Attaché" will be pleased to add these foot notes to the pages of his diary recording the "severity" of Pius X and "the charitable view" of suicide taken by Leo XIII.

Writing on working women, the Rev. Lewis Drummond, S.J., mentions in the *Canadian Messenger of the Sacred Heart* for March, 1911, one result of doing piece-work at home which, as far as we are aware, has not been brought to the notice of American readers, although it may possibly be felt on both sides of the boundary:

"Another regrettable, though not so disastrous, effect of home work injudiciously accepted, has been noted in certain parts of Canada. Agents of large manufacturing concerns visit country districts near

large cities. There they often find in farm houses a typically numerous French Canadian family, with half a dozen or more girls eager to earn a little money by doing at home the work which the agents give them. Their number enables them to earn so much money for the family that the father and sons are no longer obliged to work on the farm. The consequence is that prosperous farms go to waste and the men fritter away their lives in idleness. Like all subversions of the natural order, this spells ultimate ruin. When the girls leave home to get married their father and brothers have lost all habits of work, and are content with a bare pittance wrested grudgingly from acres that were once well tilled and are now horrible examples of 'the field of the sluggard.' "

LITERATURE

THE "CREDO" OF DANTE.

By the "Credo" of Dante is understood the rhythmic rendering of the articles of the Apostles' Creed contained in the first part of the "Profession of Faith" usually printed among the poet's works. (Moore, "Tutte le opere di Dante, Oxford, 1907.) This "Profession" is found adjoined to two early editions of the "Divine Comedy"; the one of Venice in 1477, and the other of Milan in 1478—quoted by Quadro, and mentioned by that excellent German commentator and critic, Francis Xavier Kraus.

There are many commentators who deny absolutely the authenticity of this "Credo." Moore calls the whole "Profession" "*rubbscia*," which we may properly translate rubbish. Kraus and Scartazzini seem to agree with him. The latter writes: "All of this stuff, without exception, is a million times inferior in every respect to the sacred poem, and even to those minor poems of indisputable authenticity. Hence the 'Seven Penitential Psalms' and the 'Profession,' because unworthy of Dante, have been adjudged apocryphal by most writers on the subject."

Yet there remains a reasonable doubt in spite of these weighty authorities. The disputed poems may have been early attempts of the young muse to fly. The first efforts even of the greatest genius are seldom perfect. Dante, himself, teaches that labor and effort are necessary to excellence. Hence one is not rash in holding that the authenticity of the "Credo" and its associated rhymes is still entitled to be heard in court. The editions of Venice and Milan are very ancient, and there is no proof of forgery; although there is a suspicion.

As a reason for the writing of the "Credo," a legend is told by an anonymous commentator, to whom Bartolini alludes. ("La Legenda Dantesca," Rome, 1910.) It is said that when Dante wrote his great poem many readers did not understand it, that some accused him of heresy, and that on this account he was exiled from Florence. But the alleged cause of his exile is a pure fiction. After his exile he went to Ravenna, where he was received with great hospitality by the Court. But any one acquainted with the history of the time knows that a heretic would then be no more acceptable at Ravenna than at Florence, and that the cause of Dante's exile was purely political.

Here the anonymous novelist—of whom there were not lacking specimens in the fourteenth as well as in the twentieth century—to give salt to his story, drags in an inquisitor,

a Franciscan. The Friar, so goes the fable, tried to become acquainted with Dante, to sound him on matters of faith. One morning the inquisitor entered a church, where he found the poet, and began to question him thus: "Are you that Dante who went from earth to hell, to purgatory, and to paradise?" The poet answers: "I am Dante Alighieri of Florence." Then the inquisitor, irritated, says: "You go around writing songs, and sonnets, and other trash; it would have been better for you to have made a grammar and founded it on the Church of God, instead of devoting yourself to these trifles." When the poet then wished to answer the inquisitor, he said: "I have no time to talk more now, but I shall meet you on such a day, and I shall see about these things." Dante then said he would be glad to meet the friar again, went to his room, and wrote the poem called the "Credo," which contains an affirmation of the whole faith of Christ. He gave the poem to the inquisitor, who was pacified, and who ever after remained a true friend of the poet.

According to Scartazzini, if this story were true, the "Creed" could not be numbered among Dante's juvenile works as an excuse for its defects of form; but must have been written after his most perfect work, the "Comedy," which was completed at Ravenna. But if it were written at Ravenna, the "Creed" would have been as perfect in form as the "Comedy," instead of being an imperfect composition. Therefore the "Creed" is at least doubtful, and so are the other verses connected with it: "The Seven Penitential Psalms," and, in short, the whole "Profession of Faith."

The story of the inquisitor tastes like a bit of spice from some of the writings of the pagan humorists of a later date, who did not like the Inquisition, nor Dante, because he was orthodox, both in faith and in morals. Dante knew how to declare his faith with dignity, beauty and grandeur, as only a great disciple of Thomas Aquinas could do, without fear of the Inquisition, and without the writing of defective poetry for the purpose. If he had written a detailed "Credo" at the end of his life, it would have been worthy to rank with the Pater Noster of the "Comedy," in the eleventh chapter of the "Purgatorio."

The poet's noble and clear confession of faith, made when he was interrogated by St. Peter, suggests the form he would have given to the "Creed" around which the legend of the Ravenna inquisitor has been woven. When, in the twenty-fourth canto of the "Paradiso," St. Peter interrogates him as to his faith, the poet calls him "the Captain of the Church," and assures him that the coin of faith in his "purse" (mind) "is so glittering and so round" that he does not "a whit mis-doubt of its alloy." Then he professes his faith in words unexcelled in the whole "Paradiso" for beauty and sublimity. The spirit of St. Peter is so pleased that, at the end of the poet's profession it encircles him three times with the light of its beatified splendor.

The legend just mentioned is connected with another of the same gossiping writer, who pretends that the Franciscans became unfriendly to the poet because of what he wrote in the twelfth canto of the "Paradiso." The writer says that the friars minor found in the reproaches made there a pretext for trying to have him burned as a heretic. But a complete answer to this charge is the fact that Dante always loved St. Francis, whose eulogy is beautifully sung in the "Paradiso," and also that he was devoted to the Franciscans. He was not only a member of the Third Order of St. Francis, but had been a Franciscan novice, and died, in exile, in the Franciscan Convent at Ravenna. The censure by Dante of abuses in the Church, and his severe judgment of high ecclesiastical persons of the times were due to his high ideals,

and not to lack of loyalty to the teaching and authority of the Church.

All her divine dogmas and moral principles are glorified in his poems. The rhapsodical and parenetic character of the "Divine Comedy" partially explains the censures and the punishments inflicted by him on ecclesiastical persons of his times in the "Hell" which is his own, and not God's creation. His censures are admonitory and hortatory, and not always founded on historical certainty. He loved the papacy so much that he could not spare any pope who did not in character and in public action realize his ideal; and the ideal of Dante was warped by political bias and animosity. His sufferings and exile made him vindictive. He loved the Franciscans so much that he was sternly rigid in condemning any relaxation in the rule of St. Francis, because he feared that the human element would lead to greater laxity. He is similarly rhapsodical, hyperbolic and denunciatory in dealing with the Sons of St. Benedict in the twenty-second canto of the "Paradiso." Yet he loved them also.

The fervid mental condition of the poet in making these denunciations was like that of the great lawyer trying to convict a prisoner, or of the great preacher denouncing vice and laxity. His mind is exalted, and he overdraws the picture and exaggerates the details.

But the stern reproof of a loving friend is different from the censure of a bitter enemy. The study of his works shows that no heresy or schism ever tainted the pure soul of Dante, although his denunciations formed pleasant reading for an infidel like Voltaire, and provoked suspicions of heresy in minds already contaminated by it, and trying to find souls kindred to their own.

HENRY A. BRANN.

Mezzogiorno. By JOHN AYSCOUGH. St. Louis: B. Herder. Price, \$1.50.

The author, who uses the pen-name of John Ayscough, has inspired us with respect for his work. The publication of a new novel by him has the stimulating quality of an event. Therefore we confess to a restiveness over the delay in issuing "Mezzogiorno" in this country while the reviewers abroad were sounding its praises.

"Mezzogiorno," *anglice*, "Mid-day," seems a rather unwise affectation as the title of a popular novel. Its relation to the story, in connection with the ringing Angelus bell, is poetically symbolic, and all its delicate implications may or may not be understood by the ordinary reader. The scene opens in southern Italy, shifts to Tripoli, and closes in England. The heroine, daughter of an English artist who was a vagabond of the respectable and well-connected kind, is thrown upon her own slender resources by the sudden death of her father in Tripoli. Her deception by a villainous Greek and her subsequent adventures, in the course of which she emerges from paganism and unrest into Catholicism and happiness, form a series of interesting chapters sparkling with epigram, colored with rich descriptive passages, and reinforced, if we may borrow a term from the science of building, with mature and striking reflections on literature and life. While the author's characteristic qualities of traveled experience, love of dramatic incidents and of southern scenery, and familiarity with the things of culture, exhibited so often in his previous novels, help us to form a general notion beforehand of the broad outlines into which a novel by him is likely to fall, he still contrives by his resourcefulness in plot, characters and situations, to produce an absolutely new book and to delight his admirers with fresh surprises without assuming the startling guise of a stranger. This is saying no more than that he has chosen his own plot of ground and that he works it consistently, after the manner of good writers, unconscious of the limitations which drive less fortunate novelists to new manners and vicari-

ous experiences. John Ayscough places new dishes before us, but upon the same polished mahogany that we have grown to like.

We think one chapter in "Mezzogiorno" deserves particular attention and approval. It is the one in which the heroine is face to face with retribution for a fault of the past. She is unwilling to meet the penalty of inexorable law, as the Church interprets it for her, and pleads with the love of her husband that he join her in revolt. His tender affection and every worldly consideration prompt him to acquiesce, and his refusal would be described by most of our modern novelists as hypocritical, or priggish, or cruelly selfish. It is a pleasure to see it portrayed here by a skilled hand in its real light and true colors as a higher gentleness, a sublimated passion, answering a call more imperative and sweetly exigent than any cry of the flesh and the world.

The novel is not without its faults; but they are such as appear only on the application of high standards in the art of fiction, standards which the uncommon excellence of John Ayscough's novel demands. We are inclined to think that the novelist's constructive power has not advanced equally with his growing mastery over the other technicalities of his art. The episode of Mark is distracting at a late stage of the story when its threads are coming together. We are puzzled at its apparent inutility; it partakes too noticeably of the nature of a needless excrescence to be pardonable as a pleasing sign of the author's exuberance. Perhaps it was intended to tone down the rather melodramatic climax, and to prove, by his abuse of it, that the author considered it the least interesting part of his story.

JAMES J. DALY, S.J.

The Life of Robert Browning. By W. HALL GRIFFIN. Completed and Edited by H. C. MINCHIN. With Thirty-seven Illustrations. New York: The Macmillan Company.

This biography appeared towards the end of last autumn and deserves to be noted as one of the conspicuous books of 1910. Apart from its intrinsic merits or defects, it has, at least, the distinction of being the best Life of Robert Browning that has so far been published.

Professor W. H. Griffin, who died before bringing the book to a close, was especially fitted in many important respects for his self-imposed task. Born in Rochester, New York, he spent most of his life in England, following academic pursuits. He was the successor of Henry Morley as Professor of English in Queen's College, London, and completed the eleventh volume of the latter's "English Writers," left unfinished at Morley's death. His occupations and tastes led him into the details of scholarship rather than into the broad fields of theory and appreciation. The subject of Browning had supplied him with the incentive of investigation for years before he began to write his book; and, when death stepped in midway in the accomplishment of his task, copious material was at hand for its completion.

It was, perhaps, fortunate that Professor Griffin's particular aptitudes led him to attempt a presentment of the poet's career with a scientific regard for facts and origins rather than with the desire or the hope of drawing a breathing picture of Browning and giving us a vivid idea of his genius. Even if this achievement, which is the work of only the classic biographies, had been within his power and purpose, the subjective quality and organic unity of such a Life would have suffered seriously at the hands of another called in to complete it. As it is, the diversity of authorship is not so noticeable as one might expect. Mr. Minchin has been satisfied to confine himself to the original scope of the work as contained in Professor Griffin's notes and finished portions.

In one feature alone is a new hand discernible. The editor now and then betrays a tendency to overrate Browning's scholarship, contrary to the evident spirit and design of the author.

As everyone familiar with Browning's poetry will recall, the poet loved to handle historic themes and characters not known to the student of general history. The consequence is that, besides frequently contributing to that obscurity not unjustly associated with his verse, these imposing references, and these easy familiarities with the nooks and corners of old archives, serve to produce a hazy impression of vast erudition. And yet, as Professor Griffin points out, Browning for all his learned lore was not a profound and deeply read scholar.

It would be wrong, however, to suppose from this that the opposite extreme was true and that the poet was all pretense and pedantry. Browning was a tireless reader; but without system or singleness of purpose, and with strong relish for those curious and out-of-the-way scraps of information on facts that are of little moment in their impact on the course of history. He had a passion for the gossip and tattle of the past, and would have found the records of an ancient prison more worth attention than the state-papers of an Italian Republic. Methodical research and accuracy of view were not his objects. His knowledge, extensive as it was, was superficial and jumbled, the result of accident and circumstance, the casual gleanings from books which happened in his way. In poems like "Parleyings with Certain People of Importance in Their Day" he makes capital of these adventitious acquisitions. Thus the chance circumstance of having been in his youth the pupil of an Italian in London led him to study and admire the *Simboli* of Daniel Bartoli, S.J., for its pure Italian style. This acquaintanceship is sufficient for Browning. Bartoli becomes an old friend of his whom he knows in and out. The hearty poet slaps him on the back, puts his arm around his shoulder and tells him a rollicking old story—until we are green with envy at all this careless ease and familiarity. It is not necessary, we suspect, for one to be a Jesuit and a reader of Father Bartoli's works to see that this loud hail-fellowship is a rather vulgar "bluff." "*Ab uno disce omnes.*" There is a slight suggestion of impudent confidence in much of Browning's flaunting erudition.

It must not be concluded that we regard this defect as an essential one in his poetry. It is rather a personal weakness than a serious fault of art. Browning needed puppets as channels for his musings; what does it matter, after all, that he has given them historic rather than fictitious names?

The subject of Browning's art, its viability and comparative position, is too large and complex to touch upon here. Those who have grown to like him, or who wish to explore him, will find the present biography an invaluable aid, with its chronological data and clear explanations of sequence and circumstance concerning the poet's work. It is not an unwieldy volume: indeed its brevity is a triumph of condensation: it has—crowning merit—a good index.

We hasten to correct a false impression of the book, which our slight description of it might possibly tend to create. It is not by any means a dry concatenation of minute details. Human quality of a pleasant and discriminating kind the biography undoubtedly possesses. It tells the story of the poet's life with much sympathy and abounds in interesting sidelights illustrative of the influences which developed the bent and powers of the poet. Among the latter is a story from the "Diary" of Alfred Domett, Browning's intimate friend and chiefly known now as the author of a well-known poem on Christmas. Domett tells how he and a friend walked away from a church in which an Evangelical preacher, named Irons, was holding forth, in order to see how far they could hear him. They stopped at a spot some distance outside the church and clearly overheard the Rev. Joseph Irons shouting: "I am very sorry to say it, beloved brethren, but it is an undoubted fact that Roman Catholic and midnight assassin are synonymous terms." The quotation is made to serve the purpose of showing the narrow religious prejudices

among English Nonconformists in Browning's youth, in the midst of which he was brought up. Who can blame him very seriously if, with misplaced constancy, he always remained subservient to these early impressions of a home life otherwise singularly gentle and kindly?

JAMES J. DALY, S.J.

The Maid of Orleans. By ROBERT HUGH BENSON. New York: Longmans, Green & Co. 20 cents.

This is the text of a play in five scenes representing the Maid in Domrémy, Orléans, Rheims Cathedral and the prison and market place of Rouen. It does not seem to us a felicitous effort. Of the twenty or more characters only the Maid belongs to the period, and she but partially. The children of Domrémy might have been reared in Sussex, and the soldiers with a change of oaths could stand for Tommy Atkinses. Beauvais' haughty courtliness is of the eighteenth century Church-of-England style, but there is not a single Englishman represented, and in the Rouen scenes England and Englishmen are not even mentioned. Even the soldier on guard is the French soldier of Domrémy and Orléans. Frenchmen are made solely responsible for the trial, persecution and burning of Jeanne d'Arc, and there is no hint that Englishmen had anything to do with it. Blessed Jeanne is made to admit that she foreswore herself, though Canon Dunand and others have abundantly proved that there is no proof for this charge except a forged document. It is regrettable that Father Benson's name is attached to this production. M. K.

Predigten des hochwst. Herrn Dr. Augustin Egger, Bischof von St. Gallen. Herausgegeben von Dr. ADOLF FÄH, Stiftsbibliothekar. Zweiter Band, Predigten für den Osterkreis. New York: Benziger Bros. \$1.25 net.

Dr. Egger's name used to be one to conjure with in the days of his apostolic activity in the diocese of St. Gall. Regarded by his beloved Swiss as well worthy to stand side by side with Newman and Ketteler, his merit as a preacher was recognized beyond the limits of his own country, and among Germans generally he was conceded to be a man of fine scholarly attainments, of vigorous thought, and possessed of a charm of simple style which made his preaching attractive to the scholar and peasant alike. The valuable suggestiveness of Dr. Egger's pulpit utterances in their keen analysis of social conditions facing the world to-day has induced Dr. FäH to undertake the labor of editing and publishing the manuscript sermons left by the Bishop at his death some years ago. The editor plans to arrange the best of these in groups adapted to the different seasons of the ecclesiastical year. The first volume, the Christmas Cycle, appeared not long since and was favorably received at home and abroad. The second volume, the Easter Cycle, is just out of press and it will no doubt be quite as cordially welcomed by all who look for that vigorous expression of orthodox truth so rare in the easy-going days upon us. The Easter Cycle, containing sermons for every Sunday from Septuagesima to the Sixth Sunday after Easter inclusive, will be a source of timely help to the busy priest whose ministerial work forbids deep and serious study in his preparation of his talks to his people. * * *

In our issue of February 11th, it was stated by mistake that Miss Louise Imogen Guiney is engaged in editing the brief essays and critical papers of Lionel Johnson. The editor is Prof. Thomas Whittemore, formerly instructor of the English Literature classes in Tufts College, near Boston, now a member of the Egypt Exploration Staff. Mr. Elkin Mathews, London, will publish the book, which is dedicated, it seems, to Miss Guiney as a friend of both Mr. Johnson's and Prof. Whittemore's.

BOOKS RECEIVED

The Intellectuals. An Experiment in Irish Club-life. By Canon Sheehan, D.D. New York: Longmans, Green & Co. Net \$1.50.
 The Sunday-School Director's Guide to Success. By the Rev. Patrick Sloan. New York: Benziger Brothers.
 A Word on Domestic Life. The Religion of the Times. God's Creative Act Continued in Education. By the Rev. John McGuire, S.J. Chicago: The Author, Sacred Heart Church.

German Publications:

Geschichte der Weltliteratur. Von Alexander Baumgartner, S.J. Vol. VI. Die Italienische Literatur. St. Louis: B. Herder. Net \$5.15.
 Predigten des Hochwst. Herrn Dr. Augustin Egger, Bischof von St. Gallen. Herausgegeben von Dr. Adolf Fäh. Zweiter Band. Predigten für den Osterkreis. New York: Benziger Bros. Net \$1.25.
 Anleitung zur Bewertung der Jakobusepistel in der Predigt. Vorträge gehalten aus Anlass des Homiletischen Kurses in Ravensburg, am 13., 14. und 15. September 1910. Von Dr. Johannes Evang. Belfer. St. Louis: B. Herder. Net 55 cents.
 Leitfaden der Philosophischen Propädeutik. Für den Schulgebrauch, von Prof. Peter Vogt. Erster Teil: Logik. Zweiter Teil: Psychologie. St. Louis: B. Herder. Net 90 cents.

Spanish Publications:

La Flor Maravillosa de Woxindon. Novela Histórica de la Época de Isabel de Inglaterra. Por el Padre José Spillman, S.J. St. Louis: B. Herder. Net \$1.10.
 Chistes y Verdades. Por Bernardo Gentilini. Segunda Edición Corregida y Aumentada. St. Louis: B. Herder. Net 70 cents.
 La Perla de las Virtudes. Una Exhortación al Joven Católico. Por el Padre Adolfo de Doss, S.J. St. Louis: B. Herder. Net 35 cents.

EDUCATION

The National Government of Colombia, South America, has signed a contract with the local authorities of the Society of Jesus, which empowers them to open colleges and confer degrees for the period of eighteen years. The chemical and physical laboratories shall be exempt from taxation; in case of war, the college buildings shall not be used for quartering troops; the text books and the management of the colleges shall be in the hands of the Jesuits; and they shall receive an annual subsidy of from three thousand to four thousand dollars, gold. On their side, the Jesuits promise to provide free instruction to five hundred pupils in all the branches of secondary education.

After it had been submitted to the council of ministers, it was signed by President Restrepo and the minister of education, and by the Superior of the Jesuits; but when it was published, the Liberals raised an impassioned protest which was taken before the national Congress, then in session. The Congress named a mixed commission, both parties being represented, to examine the legality of the contract. They reported that no law had been violated. But the Liberals were not satisfied. The minister of education then laid the contract as signed before the Congress, which approved it as it stood. But the Liberals, still unwilling to yield, insisted that it should be discussed and voted upon piecemeal, article by article. Even this was

done, and therefore, we may conclude, that as each article was duly approved by the Congress, the contract between Colombia and the Jesuits for the gratuitous education of five hundred students is valid and binding on both parties.

The New York *Independent* (Feb. 23), in its editorial references to the recommendations of the conference on the moral phases of public education, called by the Council of the Religious Education Association, takes occasion to express its wonted cocksure judgment. The conference reports "a great development of character in recent years" in the schools "by the development through instruction of the taste for good things to an extent far beyond what prevailed a generation ago." "If that is true," comments the *Independent*, "it supports our long contention that it was not wise to grieve over the removal of religious exercises from the public schools." A statement made in the *Providence Journal* may suggest to the glib paragrapher of the *Independent* more serious reason to set aside his "long contention." "A school system which is divorced from religion," says the *Journal*, "however essential it may be under the conditions of American life, offers peculiar problems to the thoughtful educator. The training which the Sunday schools are able to impart in these circumstances is limited at best. An educated irreligious class is a greater danger to the State than is an ignorant religious class. Perhaps some day it may be possible to provide in the secular schools a short time each day for such religious instruction as the parent may desire."

Official records establish the fact that juvenile crime has increased alarmingly in Chicago during the past five years and no one will assert that Chicago has any superior claim among our American cities to dubious distinction in this respect. Evidently there is not a little reason for the general complaint that is being made against the lack of moral training in public schools. It is of course the system which is at fault. The teachers are helpless in the condition that faces them. A public school principal recently wrote to her friend as follows: "With all our words and wasted wind on the subject of education, the Catholics are doing the only real effective teaching—teaching obedience and respect for lawful authority. Every day I see the evidence of our lack in that particular. I have charge of a large grammar school of more than 700 children. In the homes of these children there is no real religious training, and none results from the occasional visit of the child to the Sunday school. And so the whole body of the non-Catholic children is without a rudder. One can even see in

the children tendencies towards socialism and anarchy. . . . Surely the Catholic teacher in the public school has a fine field for the 'silent influence' of her religion if she only had the right basis on which to work, but she has not. All her training has been from a false start—there is very little true psychology taught in our public normal schools, for the simple reason that the instructors have not had the training in it."

It will be remembered that there was considerable criticism last August of the methods and work of the city schools of New York. The criticism followed the introduction of the usual appropriation bills, and so general did it become that an investigation of the schools was threatened by the Board of Estimate. The threat may be responsible for the increased activity in the advancement of the usefulness of the schools which close observers have remarked during the past few months. One feature of this activity has been the series of conferences by Superintendent Maxwell with the school principals, with the result that it is now planned to call the principal teachers of each school together once a month to discuss ways and means for increasing the efficiency of the schools.

In the recent criticism special reference was made to defects in high school teaching. It is now claimed in explanation that these defects are chargeable largely to the teachers' lack of acquaintance with the home life of pupils. To remedy this the high school teachers have been directed to visit the homes of their pupils and to get first-hand information regarding the pupils' home conditions for study. In certain conditions the plan would be an excellent one, but whether it is entirely practical, considering merely the large classes forming the usual charge of a high school teacher, is another question. This plan, it is expected, will assure some of the advantages sought through the project announced some time ago, of employing school visitors. That project came to naught because of lack of funds. The work is now to be carried out by principals and teachers. A beginning will be made in calling on the parents of children who finished the elementary schools last month, but failed to go on for high school work. This will be followed up by calls upon the parents of children already in the high schools who, for some reason, are falling behind in their studies.

Mount St. Mary's College, near Plainfield, N. J., in charge of the Sisters of Mercy, was destroyed by fire on March 2. The loss is estimated at \$200,000, partly covered

by insurance. Excellent discipline enabled the Sisters to march the pupils out speedily without a mishap. Bishop McFaul has already taken steps toward the rebuilding of the college, and Monsignor Brady of Perth Amboy has contributed \$5,000 to aid the work.

PULPIT, PRESS AND PLATFORM

Speaking before the guests assembled at the fifteenth annual banquet of the Connecticut Alumni Association of Holy Cross College, held in Waterbury, Conn., February 22, the Rev. Thomas E. Murphy, S.J., President of Holy Cross, gave the following reasons why Catholic boys should go to Catholic and not to non-Catholic colleges:

"The Catholic boy who goes to a non-Catholic college misses, first of all, a Catholic atmosphere, the loss of which is not fully appreciated and has not been sufficiently emphasized. It not infrequently happens that the young man in question comes from a family which is the only one or one of a very small number in his town that may aspire to a college education. From the social position held by the few Catholic families in his town, as compared with that of the non-Catholic families, he may have a very inadequate and even false notion about the social and intellectual position of American Catholics generally. Hardly has he spent a month in the Catholic college, taking his modest little place in a large freshman class—say of 160, such as we have this year at Holy Cross—when he begins to acquire new phantasms and to see the social and intellectual standing of American Catholics through new glasses. He soon comes to make the acquaintance of the upper class men of the college, and discovers that most of them are fine fellows in every way and that all of them are proud of their college and of its traditions. Soon he finds himself living a new life, breathing a new atmosphere and imbibing what he afterwards learns to call 'college spirit.' This particular spirit of the Catholic college makes him proud of his religion as well as of his college, and as it grows with every day of his college life, he finds himself on his return home for vacation wondering how any Catholic could be ashamed of his religion and indignant against such Catholics as seek to curry favor socially by a sacrifice of religious principle or practice.

"The next opportunity missed by one who does not go to the Catholic college is the invaluable training in Christian philosophy. The non-Catholic college has no conception of the importance and of the value of this Catholic educational asset, and its loss would be incalculable not only for those men whose future careers may be in the learned professions, but for any American citizen who would undertake to grapple

with and attempt to solve the perplexing social and industrial problems which already confront us to-day and are looming large and menacingly in our prospect of the future.

"A third important asset of the Catholic college which would be missed by the student who goes elsewhere for his college training might be described as a knowledge of the antidotes for the poisons dropped into the wells of history, philosophy and religion by writers whose books are in every public library and whose errors are propagated in popular encyclopedias, in monthly and weekly magazines, and even in daily newspapers. So much for a brief summary of what a Catholic boy loses by not going to the Catholic college. There are also positive dangers to which he exposes himself when he elects to go to the non-Catholic college.

"The first danger is that of loss of faith—the greatest loss which could befall any man, and no less truly a loss where the value of the treasure may have been underestimated through lack of early instruction and enlightenment. No Catholic parent can dissemble doubt about the real existence of this danger in the non-Catholic colleges of to-day after the widespread publicity recently given to the teaching now universally prevalent in those colleges. From numerous sources information is obtainable, and personal experience or investigation may easily confirm it, and no attempt has been made to gainsay it, to this effect—'that' in hundreds of classrooms it is being taught daily that 'the decalogue is no more sacred than a syllabus,' that norms of morality may change with the seasons, and that the religion of the 'old folks at home' is not to be compared to the 'new religion' as discerned by the seer of Cambridge, the educational oracle of the century.

"Next in importance to the danger of loss of faith comes the menace to Christian morality or the danger of lowering normal standards. No offense is intended by us, and no offense should be taken by others when we warn Catholic young men of the existence of this danger. We are not laying the blame for its existence at anybody's door, and we are only asserting what is admitted by the best friends of the non-Catholic colleges who are groping about in search of remedies and safeguards. Our Catholic experience has taught us that the only infallible remedy and the only sure safeguard is to avoid what might be an occasion for the lowering of moral standards. What we mean is that we consider such a menace habitually present where it is habitually taught; for instance, that there are no absolute evils, that immorality is simply an act in contravention of society's accepted standards, that moral precepts are passing shibboleths, and that conceptions of

right and wrong are as unstable as styles of dress. Surely no one can blame Catholics for considering such teachings destructive of Christian morality and for warning Catholic parents and their sons concerning the tendency of such teaching.

"The next danger which might be mentioned is excessive indulgence in social amusement, frivolous occupations, and in numerous student activities incompatible with serious intellectual work. Attention was called to this danger about two years ago by President Judson of the University of Chicago, when he pointed out as the most serious menace of American colleges to-day their excessive social distractions which tend to place intellectual activities in a position of minor importance.

"A fourth danger signal I might designate as the deception of social allurements. Social advantages are expected by some Catholic parents and their sons from attendance at non-Catholic colleges and from contact with families of the wealthy and influential. Even though they know that they are risking the sale of their birthright of faith for this 'mess of pottage,' it requires a hard and tardy experience to convince them that they will probably lose both the birthright and the 'mess of pottage.' Many who have acted through this motive have lost respect for their own race and religion, have forfeited the esteem of their own people, and have not acquired any of the alluring social advantages which they expected.

"Finally, I might mention as another danger the deception of educational allurements. The Catholic colleges offer the old-fashioned classical curriculum which has stood the test of centuries and still challenges the admiration of the best educators everywhere. The non-Catholic colleges, almost without exception, have been experimenting with novelties which are now admitted to have failed to produce results equal to those of the old discarded curriculum. Not to mention other numerous testimonies which might be cited, here is what Professor Charles Francis Adams of Harvard is reported to have said at a banquet in Washington only last Thursday evening: 'So much harm has been done by the elective system of education of college students,' I quote from a press report of his speech, 'that the damage cannot be repaired within the next fifty years. The president emeritus of Harvard,' he continues, 'has spread license among the colleges and universities of the United States which has worked to the detriment of the average American youth. . . . Many American universities have adopted his plan and will regret it.' This is certainly up-to-date testimony from one who ought to know whereof he speaks and who cannot be suspected of being a biased witness."

ECONOMICS

The Royal Commission to inquire into the timber resources of British Columbia has made a most interesting report. It brings out the falseness of current ideas concerning the extent of Canadian forests. These popular language used to term inexhaustible. They were supposed to cover 800 million acres, and less than a year ago the *London Daily Mail* asserted their area to be 1,657 million acres. In 1909, however, the Dominion Government had reduced the popular figures to 500 or 600 million acres, and to-day it estimates the forest area to be only 300 million acres. Similarly it used to be said that the forests of British Columbia covered 182 million acres, about three-quarters of the whole province; later the area was put between 30 and 50 millions; today the figure is 15 million acres.

These exaggerations are explained easily enough. The interior of a new country is known only vaguely. As regards the northwestern part of the continent travel was chiefly by sea, and men, seeing everywhere the forest stretching inward from the coast and clothing every mountain range, concluded that the whole country was similar in character. But the principal cause of error was the ignoring of the distinction between merchantable and unmerchantable timber. The ordinary observer would note the magnificent coast forest and conclude that what he could see but could not penetrate was as good: the timber cruiser often found the quality deteriorating as he receded from the coast, and the difficulty of getting the timber out increasing in even greater proportion.

In British Columbia, and the same was true of the whole Pacific Northwest, the population was small, land communications were difficult, the soil had to be cleared for farming lands if the country was to develop, and so the great forest was looked on as an incubus. Hence timber lands could be had almost for the asking, and in early days 870,000 acres of the best forest, for both quality and accessibility, were alienated by Crown Grants. Again, the people were hungry for railways, and to induce building made huge gifts of land. On Vancouver Island the Esquimaux and Nanaimo Railway, for years less than 100 miles long, has 375,000 acres of timber land: how much the Canadian Pacific has on the mainland in its grant of 11 million acres has not been determined. But there was no obligation to work these immense tracts. Anxious to promote trade and to clear the land, the Govern-

ment introduced a system of leases, at first renewable indefinitely, at a few cents per acre, under the condition, as a general rule, that mills of a certain capacity should be set up and worked. In this way 619,000 acres passed into private hands. The method was peculiarly wasteful. The lessee had no interest beyond the timber, and a single lease of say 4,000 acres might contain ten or more separate areas. Thus the choicest timber was culled. Moreover, it was the practice to issue licenses to loggers, who carried the waste to the highest degree, it being limited only by the comparatively narrow limits of their operation.

In 1905 all these methods were abolished and transferable licenses were introduced authorizing the holders to cut in specified areas at a royalty to be fixed annually by the Government according to the market value of timber. In two years 15,000 licenses were issued covering about 9 million acres. Thus about three-quarters of the forests had passed out of public control, and in 1907 the Government, taking alarm, imposed a reserve on the remaining quarter, amounting to about 3,750,000 acres. Its value, however, as compared with lands already taken up may be judged from this, that the Vancouver Island timber alienated by Crown Grant had averaged in many large tracts 50,000 feet to the acre, and in general 35,000, while the reserve is held to average only 12,000.

The total merchantable forest standing to-day in British Columbia is believed to contain 240 billion feet of lumber. Since 1860 the total cut has been probably some 15 billion feet, and the destruction of timber by fire and wasteful methods exceeds this beyond our power of estimating. The cut for 1910 was about a billion feet, and it tends to increase enormously. It is clear that unless public authority steps in to regulate matters, there is danger that the British Columbian forest, far from being inexhaustible, may disappear in a single lifetime.

The Royal Commission, therefore, makes practical suggestions which will be made the matter of legislation. It recommends the establishment of a Department of Forests, a thorough survey of all Crown Grants, so that suitable taxes may be put upon them to provide for their share of the expenses of that Department, and the changing of leases wherever possible into licenses. It advises the maintenance of the reserve of 1907 for an indefinite period and a strict regulation of the methods of cutting in licensed areas. It proposes very practical methods of preventing and controlling fires, of watching especially over railways in construction and operation,

and of making the holders of timber grants bear their share of the cost of protection. The Report is the work of practical men; it shows careful research and should be read by all interested in Conservation, for the conditions are more or less the same everywhere. It is published by the King's Printer, Victoria, British Columbia.

SOCIOLOGY

St. Vincent's Hotel, an institution after the model of Father Dempsey's Hotel in St. Louis, for homeless men, is about to be opened in New Orleans under the direction of Father Wynhoven of St. Mary's Church. It will start with accommodation for one hundred men, whom it will supply with meals and lodgings at five and ten cents, and all homeless men, except criminals, will be welcomed. It will also serve as an employment bureau for the needy who are out of work. It will be supported by the St. Vincent de Paul Society, the Catholic Federation and the voluntary subscriptions of the citizens. It has the warm approval of his Grace, Archbishop Blenk.

The ever increasing number of foreigners who are settling in Switzerland is becoming a matter of public concern. In a population of 3,750,000 inhabitants there are 565,025 foreigners. In some cities the ratio is as high as 40 per cent. In some places, Lugano for instance, the foreigners outnumber the Swiss. In Geneva there are 63,000 foreigners out of a population of 154,000 inhabitants. As regards language, on account of the influx of workmen, 300,000 people speak Italian. French is spoken by 21 per cent. of the population and German by 69 per cent. There are 56 per cent. Protestants in the population, a fall of 2 per cent., and 42 per cent. Catholics, a gain of 1 per cent. The number of people who are attached to no religious denomination is 46,000.

After an official visit to the agricultural school conducted by the Salesian Fathers in the province of Buenos Aires, Argentina, the inspector of the ministry of public works reported as follows: "The course of study and practical work has been so arranged as to give the boys a liking for rural life, which is the inexhaustible source of the moral and material prosperity of the nation. The establishment is a refuge for the orphan and the waif, where, instead of learning nothing of life but its evils, they are gradually transformed into good, useful, industrious and honorable men." This is no slight praise from a government which is not exactly "clerical."

ECCLESIASTICAL ITEMS

Some details about the doings of the mob in the little Portuguese colony of Macao have reached us through the *Catholic Herald* of India, which gives as its authority the *Kölnische Volkszeitung*. It had been announced some time before the outbreak that the mercantile community of the colony had petitioned the Government to be allowed to retain the religious in the colony. Though acting from a business point of view, they were supported by the native element, great protest meetings being held, of which the telegraph officials allowed nothing to transpire. The expulsion was hailed by only a handful of fanatical anti-clericals. The Home Government ordered the expulsion to be carried out, but the local Governor being in no hurry about it, sent a representative to Lisbon. As even the Liberal paper sided with the Governor, the anti-clericals resolved to have recourse to Lisbon methods. By the aid of the undisciplined sailors of a gunboat and by the promise of a raised salary, the soldiers were induced to revolutionize. Soldiers, sailors and some civilians broke into the military depot and marched to the Convent of St. Clare, to have the nuns immediately expelled. Some officers tried to calm them, but the rebels threatened them with their bayonets. The Governor did not wish to give in to the revolutionaries and resigned. His successor allowed the nuns to be expelled, and the nuns withdrew leaving behind some 1,400 helpless beings of whom they had charge.

The shrine of St. Francis Xavier at Goa, Portuguese India, as we learn from *The Jaffna Catholic Guardian*, of Ceylon, was the gift of a Grand Duke of Tuscany in exchange for a pillow presented to him, on which the saint's head rested in his coffin for many years. Owing to the narrow dimensions of the chapel, the shrine, which was much larger than we see it, had to be reduced in size. Nevertheless it is unique as a masterpiece of art and, after the Taj Mahal at Agra, stands as the most superb shrine in all Asia. It is made up of the richest marble of variegated colors and has three stages, over the top of which lies the silver coffin. The lowest stage resembles an urn (20 feet long, 10 feet broad, 4¾ feet high), and is of jasper with white strips, its embellishments, made of the best carrara alabaster, including eight large cherubs at the angles and sides and four smaller ones. The middle stage is a regular quadrangle (12 feet long, 5 feet wide and 5½ feet high), and also made of the best jasper. Its base is of a greenish color with black and white spots. Its borders and friezes are striped

yellow jasper highly polished, and in the middle of each side are bronze plates exquisitely ornamented with engravings of the saint, at different periods of his life. The topmost stage (9½ feet long, 3½ feet broad and 2½ feet high) is of very rich workmanship and surrounded by a beautiful railing of red spotted jasper adorned with pretty figures of angels, over which at short intervals are placed panels detailing events of the saint's life. Over this lies the silver coffin, which, exclusive of the lid, is 6¾ feet long, 3 feet broad and 3½ feet high, surmounted by a pretty cross 2½ feet high. The coffin originally weighed 300 pounds and cost £1,000, being now worth £800. Its delicate workmanship, however, is simply priceless owing to the excellence of its thirty-two plaques. The yellow damask which lines the coffin inside was formerly studded and adorned with numerous gems of a star shape, of which only 124 are now left.

PERSONAL

While the meeting, to welcome Count Apponyi, held February 15 in Carnegie Hall, New York, was under the joint auspices of the Civic Forum and the New York Peace Society, it resolved itself into an enthusiastic reception in Count Apponyi's honor by the Hungarian societies of the city, members of which crowded the great assembly room. They cheered him at intervals throughout his address, and at its conclusion presented him with a large silver wreath and told him through their spokesman to tender the love of the Hungarians here to their friends and relatives in their native land upon his return. Assurance that there was no interruption of Count Albert Apponyi's address at the Fine Arts Building in Chicago, February 23, and that no personal violence was offered him was contained in a message received from him, February 24, in New York City. The Hungarian statesman declared that a published story concerning disturbances during the meeting was not to be characterized as an exaggeration, but as an "absolute falsehood." "Nothing of the kind happened," says the Count, "it was a brilliant meeting throughout."

About one hundred and fifty members of the Alumni Association of Loyola College, Baltimore, attended the annual dinner at the college on the evening of February 21. The principal speaker on the occasion was Harry M. Clabaugh, Chief Justice of the Supreme Court of the District of Columbia, a former student of the college, who paid high tribute to the character formation imparted in his alma mater. "In my estimate," he said, "the institution here is

unique among institutions of learning. Here in Loyola we have character of manhood as the predominating influence in the teaching of the young. If Baltimore does not realize this characteristic and rally to the support of this college, then it is dead to the benefits which the institution is conferring on the young men of the city." Besides the Rev. Francis X. Brady, S.J., President of the college, the other speakers were Representative Frank H. Plumley, of Vermont, and Mr. Carville D. Benson, of the Maryland Legislature.

"The estate left by the late Archbishop Ryan of Philadelphia," says the *Boston Evening Transcript*, "is in these days an almost negligible quantity, only about four thousand dollars, yet the press of that city says that since his consecration he had received from friends and admirers more than a million and a half to be used in any way he pleased. It was a tribute to his personality, and he might have died a rich man without the world's criticism. But he was much happier to die a poor one. He held his gifts and his substance at the service of others, and the fruits of his stewardship are to be found in thousands of charities bestowed in secret. Nor were all the beneficiaries those of his own faith. Distress was the passport to his heart and to his purse."

Right Reverend Joseph P. Lynch, D. D., who has been appointed Bishop of Dallas, Texas, in succession to the late Bishop Dunne, was born in Chicago, 1873. Educated in St. Charles' College and St. Mary's Seminary, Baltimore, he had been for some years practising law, when he met Bishop Dunne, who was seeking recruits for his diocese, and entered the Kenrick Seminary, St. Louis. Since his ordination in 1900 he has established two new parishes, built three churches and rectories and given missions, sermons and lectures throughout Dallas and in other Texan dioceses. Named successively Chancellor and Vicar-General of Dallas, he was made Administrator by Archbishop Blenk on the death of Bishop Dunne.

The Rev. Dr. William T. Russell, Rector of St. Patrick's Church, Washington, has been raised to the rank of a Monsignor by His Holiness, Pius X.

SCIENCE

By fusing before the oxy-hydrogen blow-pipe aluminum mixed with 1.5 per cent. of magnetic oxide of iron and 0.005 per cent. of titanium oxide, Fernie, a French chemist, has succeeded in synthesizing artificial sapphires. The ovoid mass resulting exhibits a handsome

sapphire hus and is possessed of properties identical with the natural mineral. It is noted as remarkable that the oxides employed were expected to yield a bluish tint.

* * *

Cloth, paper, wood and metal are now effectually faced with metallic coatings by a spraying process. The fused metal is discharged through a fine orifice and converted into a fine spray by a current of air or gas forced across the jet at a high pressure and at an angle of 90 degrees. The minute particles deposited are then cooled by an air or gas jet to prevent ignition of the coated material.

* * *

A new alloy, said to be compounded principally of copper and aluminum, is placed on the market under the name of cupsor. In color it resembles gold, polishes readily, acquiring a brilliant luster, and is, consequently, well adapted for ornamental purposes. Its coefficient of resistivity to chemical influence is high; it is immune to atmospheric conditions, salt water and air, and even to sulphuric, hydrochloric and acetic acids. It can be easily tooled, rolled and drawn into wire. The tensile strength has been measured up to 80,000 pounds per square inch. In weight it is 8.11 times that of water.

F. TONDORF, S.J.

The *Observatory* of February, in recounting the meeting of the Royal Astronomical Society of January 13, ascribes these words to Professor Turner: "I may perhaps mention that Professor Ritchey has succeeded in building up a mirror from separate parts, so that if they at Mount Wilson cannot get a large enough piece of glass perfect enough for the 100-inch mirror, he will be able to make it of sections. He speaks of grinding a mirror with an accuracy measured by half a wave-length of sodium light."

* * *

In *Nature* of February 9, L. Vegard, of the University of Christiania, follows in the footsteps of O. Krogness (*AMERICA*, January 7), and attacks Dr. Bauer on his statements regarding the character, and especially the non-simultaneity, of magnetic storms all over the earth. The difference of two or three minutes in the time of their occurrence, which Dr. Bauer finds for stations very far apart, Vegard says exists also for neighboring places, and must be an instrumental lag.

WILLIAM F. RIGGE, S.J.

OBITUARY

John Lee Carroll, former Governor of Maryland, died at his home in Washington, D. C., on February 27. He was the great

grandson of Charles Carroll of Carrollton, who signed the Declaration of Independence in 1776. His father was Colonel Charles Carroll, son of Charles Carroll of Annapolis, who was the son of the Signer. His mother was Mary Digges Lee, granddaughter of Thomas Sim Lee, twice Governor of Maryland after the Revolution. John Lee Carroll was born September 30, 1830, on the Homewood estate, in the suburbs of Baltimore, which was then owned by his family. Three years later his father moved to the ancestral home at Doughoregan Manor, Howard County. He studied at Mount St. Mary's College, Emmitsburg, Md., Georgetown University and Harvard, where he was graduated in law. In 1855 he was a candidate for the Legislature, but was defeated by the Know-Nothing party. After serving several terms in the State Senate, he was finally elected Governor for a four-year term from 1876 to 1880. In 1889, when the centennial of the American hierarchy of the Catholic Church was held in Baltimore, Governor Carroll was one of the prominent representatives of the Catholic laity to attend and was chosen to preside over the congress of Catholic laymen.

The Right Reverend Mgr. Antoine Gauvreau died February 26 in a hospice erected by his generous alms in Quebec City, Canada. He was born September 22, 1841, at Rimouski, educated at St. Anne de la Pocatière, and after his ordination, October 2, 1864, by Mgr. Baillargeon, appointed to missionary work in Gaspesia. Two years later he was assigned to other duties at the Archbishop's Palace. In 1870 he was made Pastor of St. Nicholas', and successively of St. Anne de Beaupré, St. Romuald and Levis.

From 1895 he was in charge of St. Roch's Parish, Quebec City, until failing health led to his retirement last August to the Hospice Saint Antoine, established by him in 1897. In recognition of his important services to the Church he was invested, in 1906, with the insignia of a domestic prelate. Thursday, March 2, his solemn obsequies took place at St. Roch's. The pontifical Mass of requiem was sung by the metropolitan, the Most Reverend Louis Nazeire Bégin, and the panegyric was delivered by the Rev. L. Dumais, president of the College of St. Anne de la Pocatière.

LETTER TO THE EDITOR

To the Editor of *AMERICA*:

The European journals are publishing a bit of news (see the *Revue Pratique d'Apo-logétique*, 15 Jan., p. 611) which must seem passing strange to those who think that the Church fears possible discoveries as to the age of mankind on the earth. Prince Albert I of Monaco is about founding an

Institute of Human Paleontology, and he has been able to find no better personages to organize and direct the extensive researches which he proposes to set on foot than two Catholic priests! We all remember the absurd claims of an extreme and anti-biblical antiquity for humankind, which were built upon various scattered discoveries of human remains. These, of course, soon dwindled away, or shrunk to a disreputable compass in the crucible of strict scientific discussion. But researches on these lines are only just beginning, and it is a notable tribute to the fairness and impartiality of these ecclesiastics aforesaid that the fortunes of the nascent science of Human Paleontology are entrusted so absolutely to their hands. On the other hand, their acceptance of the charge should be quite sufficient to show that the Church has no fears from sound and honest scientific investigation, for they would else be placing themselves in the awkward hazard of turning up evidence against their own dearest belief.

These priests, both of them already eminent in the domain of paleontology, and whom Prince Albert describes as "enlightened men, of known fidelity and entire devotion to their duty," are the French Abbé Breuil, *privat-docent* of the University of Fribourg, and Dr. Hugo Obermaier, a Bavarian, who holds the same title from the University of Vienna.

To the first-named Professor has been assigned the department of pre-historic Ethnography; to the latter, that of Geology as applied to the study of pre-historic man. It will be their task to direct excavations and explorations in the fields of prehistoric remains to be found in Europe, particularly in France and Spain, which latter country has large quaternary deposits still unexplored. The finds will be gathered in convenient laboratories, and studies made from them as to the civilization, art and manners of primitive man. Young men will be trained along these lines of special research, and when the material gathered has been duly studied, it will go to enrich the collections of the national or provincial museums.

Needless to remark, all this is good news for Catholic ears. Truth has nothing to dread, indeed has much to gain, from the efforts of the scientist who goes forth with spade and pick to see things as they are, and who keeps his conclusions well within what his discoveries warrant. What Catholics fear and deprecate is the science which comes from sitting-rooms, where men with a "theory" dream, and dream wide systems from slender data, "giving," but not as the poet meant, "to airy nothing a local habitation and a name!"

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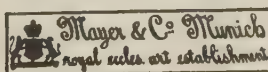
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ANNOUNCEMENT

In connection with the movement inaugurated by the New York State Historical Society to erect a memorial in honor of the discoverer of Lake George, Father Isaac Jogues, it has been deemed advisable to reprint the brief notice of his life which has already appeared as one of the monographs of the "Pioneer Priests of North America," by the Reverend Thomas J. Campbell, S.J.

This reprint, with emendations and additions will consist of about 55 pages, with nine full-page illustrations. Aside from its historical value, it will be of particular interest to the pilgrims, who, during the summer, journey to the scene of the martyr's death at Auriesville on the Mohawk.

It will be ready about Mar. 1st, and will be presented in three styles of binding. Leatherette, 25 cents; green silk cloth, gilt top, deckled edge, 50 cents; edition de luxe, full flexible green cowhide, stamped with gold, gilt top, deckled edge, \$1.00

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CHRONICLE

Mobilizing on Mexico's Border.—The military and naval authorities began the mobilization of twenty thousand troops along the Mexican border, and the concentration of the fifth division of the Atlantic fleet in the Gulf of Mexico, and the armored cruiser command of the Pacific fleet in Southern waters. It is said that information received at the State Department from Mexico was of a character to cause grave concern and even to arouse fears that the Diaz government was on the verge of collapse.

Enrique C. Creel, Mexican Minister for Foreign Affairs, telegraphed that "conditions in Northern Mexico, State of Chihuahua, are disagreeable because the rebellion has not yet been controlled, but preparations are being made by the War Department for very active work, which will restore peace and order. In the other twenty-six States and four Territories of the Mexican Union the situation is peaceful, with the exception of a few bands of bandits of no political significance. The Foreign Office has received no complaint from any foreign interests nor from any foreign individual, as no one has been molested or placed in danger."

In spite of this official declaration, it seems that conditions have arisen in Mexico which not only imperil the government of President Diaz, but greatly endanger the lives and investments of foreigners engaged in Mexican enterprise. The revolution in Mexico has undoubtedly been greatly assisted by supplies of war material taken into the country from the United States. To suppress

this traffic is manifestly our duty to a friendly neighboring nation, and that, it may be safely assumed, is the real object of assembling our forces on the frontier. Time will probably show that the movement was taken with the full approval of Mexico, and probably with the assent of Great Britain and Germany. Foreign investments in Mexico, including those of American citizens, are estimated at something like three billions of dollars, and foreign residents in the country number, perhaps, 250,000. Under the Monroe doctrine, the United States is obligated to protect these persons and investments. The present demonstration is meant to show that the United States is entirely able to perform its duty.

Mexico Outlaws Insurgents.—The Permanent Commission of the Mexican Federal Congress has taken measures of extreme rigor against the rebels, by the withdrawal of the constitutional guarantee of trial from all persons who interfere with railway and telegraphic communication, or commit outrages on the property and persons of loyal and law-abiding citizens. The Permanent Commission is a body with power to act when Congress is not in session. The proclamation virtually means that hereafter no prisoners will be taken by the Federal troops. Mexicans and foreigners in Mexico alike view with distinct satisfaction this action of the Government, following the mobilization of United States troops on the frontier. The opinion is widely entertained that, with the patrolling of the Mexican border by the American army, by which President Taft gives tacit notice to malcontents that they need expect no sentimental or

material aid from the United States Government, and the banning of the rebels by the Mexican Permanent Commission, the rebellion must speedily collapse.

Secretary Ballinger Resigns.—The President accepted the resignation of Richard A. Ballinger as Secretary of the Interior. Mr. Ballinger had once before handed in a written resignation on January 19 of this year, and the President replied on January 23, asking the Secretary to defer the matter, at least until after the close of the short session of Congress. In giving his consent to the Secretary's retirement, Mr. Taft takes occasion to declare with emphasis his unchanging faith in the integrity, the motives and the official standards of Mr. Ballinger, and his unmeasured indignation at the methods of those who assailed him, declaring that he has been "the subject of one of the most unscrupulous conspiracies for defamation of character that history can show." The President writes with unwonted warmth and expresses the belief that the conspiracy against Mr. Ballinger was aimed at himself.

New Secretary of the Interior.—Mr. Ballinger's successor in the office of Secretary of the Interior is Walter Lowrey Fisher, of Chicago, one of Gifford Pinchot's staunchest supporters in the conservation of national resources. Mr. Fisher was president of the Conservation League of America, and is now vice-president of the National Conservation Association, which succeeded the league, and of which Mr. Pinchot is president. He is best known for his work in reorganizing the street railway system of Chicago out of the chaos in which Charles T. Yerkes left it. His plan of reorganization found few friends when first announced, but he carried it through the courts and before the voters, and brought it to a successful issue. The appointment meets with the universal commendation of the press. The *New York Evening Post* (Ind. Rep.) says: "Had Mr. Taft been as careful in filling the Secretaryship of the Interior in 1909 as he has been in 1911, many of his troubles would have been avoided." But this criticism overlooks the credit due to the wise man who profits by his experience.

To Extend Hudson River Piers.—In order to accommodate the new giant ocean liners which are expected to arrive at the port of New York this summer, Secretary of War Dickinson decided to permit the temporary extension of the Chelsea piers in the North River. This permission is granted to meet an emergency, and may be withdrawn when a commission named by the Governors of New York and New Jersey and the War Department has agreed on some other plan for docks long enough to care for the biggest vessels. Should the new piers endanger navigation in the North River, the permit may be withdrawn even before other facilities are provided. The longest piers in Manhattan at present extend 825 feet.

Mexico.—American engineers on the Mexican Central Railway between El Paso, Texas, and the city of Mexico have been warned by the insurgents that if they haul Mexican troops they will be considered as belonging to the Mexican army, and will be treated accordingly. The matter has been referred to Washington.—The Mexican Government has issued a writ of attachment against the property of Francisco I. Madero, the self-styled Provisional President, to secure the payment of certain notes purporting to be signed by him.—There has been a complete rupture between Madero and Ricardo Flores Magon, leading spirit of the outbreak, who, from his safe retreat in El Paso, Texas, urges his adepts to all kinds of heroism on the bloody sands of Chihuahua. He charges Madero with unbridled ambition for his own exaltation, and with having arrested, and jailed, a Magon adherent who would not pay due deference to the Provisional President; he declares further that Madero, "the pretended friend of the people, fights against the interests of the people, and unites himself with despotism to break down the Liberal pillars," and that, with his own wealth and that of American bankers, his aim is to perpetuate peonage.—With the exception of a few underlings, every State officer of Puebla has resigned, beginning with the Governor; those that remain, it is thought, will be forced to imitate the good example of their superiors. Similar wholesale removals of political rubbish are looked for in nearly all the States.—The office and pressroom of *El Pais*, a daily of the capital, have been closed by order of the Fourth Correctional Judge of the Federal District, who also issued a bench warrant for the arrest of the editor, Trinidad Sánchez Santos. The paper has been offensively active in publishing accounts of "caciquismo," or despotic use of authority, on the part of petty officials, and one such diminutive dignitary brought suit for slander and secured a court order suspending the publication of the paper. The editor and the foreman of his pressroom have appealed to the higher courts for "amparo," that is, for their intervention in vindication of the constitutional guarantees, which, the appellants claim, have been violated.—The insurgent force in Lower California is said to muster two hundred men, one-third of whom are Americans.—The rumor of the approaching resignation of Vice-President Corral, on the grounds of ill-health, and the election of General Bernardo Reyes in his stead, has caused a sigh of satisfaction from many breasts.

Canada.—Sir Wilfrid Laurier made a brilliant speech in Parliament on the Reciprocity Agreement. He declared that he will go on with it, notwithstanding its failure in the American Senate; that the Government needs no mandate from the people, since Reciprocity, to be attained as soon as attainable, has been an essential part of the Liberal program for years, and that it will not affect Imperial preference nor the ties binding Canada to the Empire.—A large meeting of Liberals in

Brandon passed a vote of censure on their representative, Mr. Sifton, for his opposition to the Agreement.—Mr. Bourassa holds that as the new American Congress will be in favor of Tariff Reform, the present agreement should not be ratified, but that negotiations should be begun for one of a much wider character.—Admiral Kingsmill and Commander Roper of the Canadian Navy are to visit Annapolis to study the methods of the Naval Academy with a view to the organization of the Canadian Academy.—For some time there has been a serious epidemic of typhoid in Ottawa. In consequence of it, the adjournment of Parliament has been suggested; but Sir Wilfrid Laurier will not hear of such an extraordinary course. Some of the bottled water from several springs supposed to be particularly pure, has been found to be infected; but the real root of the disorder has not been discovered yet.

Great Britain.—Unionists are gratified at Sir Wilfrid Laurier's declaration that the Reciprocity Agreement will not affect Imperial Preference, which he will bring up in the Imperial Conference next June.—Among the many landed properties coming into the market are Lord Townshend's Norfolk estates, of nearly 6,000 acres.—An interesting "link with the past" has been lost in the death of Miss Gurwood. Born in 1825, she was the daughter of Colonel Gurwood, for many years military secretary to the Duke of Wellington, and she assisted her father in the editing of the Duke's Peninsular despatches. Bulwer Lytton and Emile de Girardin were among her friends, and Napoleon III was a constant visitor till he left England in 1848 for his splendid career, which was to end so disastrously.—Lord Lansdowne has an offer from America for \$500,000 for a famous Rembrandt. He is willing to let the nation have it for \$475,000. A member of parliament objects to the price on the ground that the Lansdowne family acquired it for less than \$5,000.—Lord Wolverhampton is dead, aged 81. He was Sir Henry Fowler in Gladstone's last ministry, and in subsequent Liberal cabinets. He was in Sir Henry Campbell Bannerman's ministry, and continued to hold office under Mr. Asquith. He retired some two or three years ago, and was out of sympathy with the more radical members of the ministry.—Arnold Mathew, who calls himself Bishop of the Autonomous Church in Great Britain, etc., and Herbert Beale and Arthur Howarth, who received episcopal consecration from him, have been excommunicated by the Pope.—There is a considerable epidemic of measles in London, and the small-pox has appeared also.

Ireland.—The Lenten Pastorals of the Irish Episcopate lay stress on the necessity of further advancing the cause of Temperance which, they declare, has made most satisfactory progress within the last few years. They also urge the duty of parents to secure for their children the advantages of primary, secondary and, where possible,

university education, and they call on the County Councils to contribute liberally to the National University, now that it has in every legitimate way brought itself in touch with national opinion and sentiment. Cardinal Logue defends the "Ne Temere" encyclical against the recent assault of the Orange Leaders and certain Protestant churchmen, and explains its bearings on mixed marriages and the Church's position on the question.—In a lecture delivered in Belfast University on Irish Self-government, Lord MacDonnell sketched a plan of Home Rule which was favorably received by his Unionist audience. He laid down many restrictions, but insisted on Ireland's control of her own finances, and on compensation for the amount of which she had been robbed. He had ascertained that the figures showing that England was running Ireland at a loss, were based on false calculations; on the contrary, that Ireland contributed more than twice the amount of her expenditure, and that since the union she had paid altogether in excess of the cost of administration nearly two billion dollars, "a tribute which is more than an Empire's ransom." England had absorbed Ireland's patrimony and, in any scheme of Home Rule, should pay it back by an annual grant for reproductive public works.—Augustine Roche, who was defeated by William O'Brien in Cork, has been nominated for North Louth against T. M. Healy, Mr. Hazleton's election having been annulled by the courts. In view of the strong feeling that divides the constituency, Cardinal Logue has forbidden the clergy to take any part, public or private, in the contest, except in recording their votes as electors.—Sir Thomas Trowbridge, chairman of the steamship company which is promoting the All-Red Route to Halifax via Blacksod Bay with ferry-train connection across the Irish channel, has obtained the necessary parliamentary powers, and is only awaiting the approval of the Imperial Conference in May. Another company is promoting the claims of Galway as the Irish terminal.

Spain.—The cabinet made a serio-comic declaration that it would not send out agents to electioneer in favor of administration candidates. This is really significant.—A royal decree, emanating from the office of Minister Cobian, had already received the King's signature, when it had to be withdrawn as being in conflict with the Constitution. Minister Cobian is suffering from chills, superinduced by the conduct of the other members of the cabinet; he has not attended its meetings of late.—Señor Canalejas states that his projected measure for curbing the religious congregations will be laid before the Cortes within a month.

Portugal.—Shortly after the publication of a joint pastoral, in which the Portuguese hierarchy exhorted the faithful to accept the established order of things, comes the report that the Bishop of Oporto, the Rt. Rev. Dr. Antonio Jose de Souza-Barroso, has been dispossessed

by the Braga administration, and his palace has been seized. We must await mail advices to enable us to give the facts of the case.—People of means are leaving the country, and business failures are increasing in number.—The ten nuns expelled from the colony of Timor were invited by the Governor of the British colony of Hong Kong to take charge of his military hospital, and there they established themselves. As the governor is also vice-admiral, he probably thinks that with the help of the reserves and the navy he can protect himself and his government from the machinations of the ten Sisters; and in the meantime his ailing soldiers will enjoy their kindly ministrations.

Italy.—The trial of the Camorristi, the thirty-six members of the secret Neapolitan organization which has terrorized Italy for many years, began March 11, and is the sensation of the moment. Three hundred and thirty witnesses for the State are to be offered, and six hundred for the defense, though only three hundred and eighty are accepted by the court. The trial is held in the desecrated church of San Francesco, the judges being seated in the sanctuary.—It is believed that the murder of the New York policeman, Petrosino, can be traced to this organization.—A distressing quarrel has broken out between the Italian Catholic newspapers, some of them advocating the complete dropping of the question of the Temporal Power, others insisting on keeping it to the front. From that the controversy has got into other fields, and the papers are accusing each other of Modernism and Modernistic tendencies. The Seminary of Milan and Cardinal Ferrari, the Archbishop, are charged with being affected with the heresy.—The American Academy of Art and the American School of Classical Studies, which hitherto led separate existences in Rome, were united on February 14, and have an endowment fund amounting to almost a million dollars. J. Pierpont Morgan, James Stillman, Henry Frick and other rich Americans have made up the sum.

France.—M. Loutreuil, the son of a peasant, has left \$1,420,000 for the promotion of science in France. To the University \$500,000 are allotted; to the Académie des Sciences \$720,000; to the Pasteur Institute \$20,000, and \$200,000 to a fund for scientific research.—After the fall of the Briand Ministry M. Jonnart, who has been associated with Algeria for the past thirty years, the last ten of which he was Governor General, sent in his resignation, alleging that Parliament was confronted by financial, economic and social problems of the most formidable kind, and declaring that Briand alone could solve them. The resignation of the famous Prefect of Police Lepine is also rumored.

Germany.—Mid-February witnessed a clash of political parties which will have marked influence in the empire, and which already threatens to make Chancellor

von Berthmann-Holweg's difficult task still more trying. In the Prussian House of Parliament occurred between the Conservatives and the National Liberals a wordy war such as has not been heard in the House in years. A tone of injured innocence assumed by the National Liberal leader in answering certain claims made by Conservative members aroused Dr. von Heydebrand, leader of the Conservatives, and in a sharp address he warmly took the opposition party to task for their recent policy. As evidence of their shortcomings, he emphasized their failure in the attempted work of reforming the national finances, their wretched and harmful double dealing with the Socialists, and their despicable methods in the matter of the Hansabund. The lesson he read the National Liberals will not be forgotten soon. The Conservative journals took up the quarrel. Referring to the approaching meeting of the Executive Committee of the party, they unite in a circular announcement which reads like a challenge to battle directed against their former friends in the famous Buelow block. "The difficulties of the actual situation," they say, "as well as the methods pursued by our enemies, will necessitate some changes in our plans. To win out in the approaching struggle (reference is made to next year's elections) it will be well for us not alone to pay close heed to our party interests everywhere, but also, where circumstances advise, to have a fitting settling of accounts with our opponents 'from Bebel to Bassermann.'" As is known, the former is the Socialist leader, the latter of the National Liberals.

Austria-Hungary.—The new Austrian cabinet has won its first triumph in the passing of a bill creating an Italian university faculty of laws. The faculty will be assigned to the Vienna University for the time being, but in a few years it will find its home in some town within the Italian district of the empire. The triumph was made possible through the breaking up of the Slavic Union in the Reichsrath, whose main purpose, the overthrow of Premier Bienerth, seems to have proved unattainable. Confidence is expressed that the dissolution of the union will put an effectual stop to the obstructive tactics pursued by the Slavic group, and that efficient work will now be possible in the Reichsrath.—Before leaving the United States, Count Apponyi expressed a desire to clear up a misapprehension which appeared to exist among Americans as to the relations between Austria and Hungary. He declared Hungary to be an independent kingdom, which has allied itself to Austria, an equally independent and distinct empire, without relinquishing its independence, although some governmental functions are jointly exercised. He said the term "Austro-Hungarian Empire" was misleading, as there is no such territory. The Count maintained that while Hungary strongly insists on her national independence, this does not imply a desire to break from Austria. On the contrary there was a sincere loyalty manifested by Hungarians to the union of the two States.

QUESTIONS OF THE DAY

St. Joseph.

On March 19 the Church celebrates the feast of St. Joseph, who, through his espousal with our Lady, was brought into closer relations with the Trinity and the mystery of man's Redemption than any other saint of God, the Blessed Mother alone excepted. No Catholic, of course, will need to be reminded of the claim to our reverent devotion which the last of the great patriarchs of the old dispensation possesses, a claim which is based especially on his predestination and preparation for the part he had in the sublimest of heaven's mercies to humanity. The very fact of this predestination makes us recognize in the glorious foster-father of the Saviour the exalted quality of the sanctity which ennobled him.

Theologians freely admit the difficulty not merely fittingly to express in words, but to conceive the dignity of the Just man who was chosen to be the unimpeachable witness of the mysteries attending the Incarnation. And yet, one ventures to affirm, it was not solely nor principally because of the glory accruing to him by reason of his intimate association with the mystery of Christ's Incarnation that in our own day St. Joseph has been proclaimed by the Church, her universal Patron. There is another phase of the saintly patriarch's story which better explains this relation he holds in our regard.

Spiritual writers remark the paucity of incidents which sacred history rehearses for us concerning the foster-father of the Redeemer, but they remark, too, how the few brief texts of the Gospels introducing him to our notice seem to focus upon one point. All of them have direct reference to the ideal of the Christian family fully realized in the humble home of Nazareth, where the carpenter Joseph, the husband of Mary and the guardian of her Divine Child, presided as head. Unquestionably, this is because the story of that home supplies a supremely needed model of human character and conduct unsurpassed in the annals of our race. And it is because there is noted in our day a deplorable departure from the ideal of the Christian family, that men are urged to go to Joseph for instruction and for strength to stay the evil.

The thought finds little play in the world to-day, yet its truth is fundamental in the social order—the Christian family must be made what God designed it to be, when He elevated matrimony to the dignity of a sacrament; when He made the Christian home the cradle of the supernatural life of the soul, as well as the cradle of the natural life of the body, and decreed that the Christian parent should look upon his children as a sacred trust confided to his care, as a precious treasure left in his keeping by God, who is the true Father of every immortal soul.

The first and foremost end of every family is to obtain for its members the possession of everlasting life.

The family does not exist merely for the sake of the love of husband and wife; nor for the love of parent and children; nor for the acquisition of worldly place and distinction; nor for the promotion of the business success of children; nor for the material prosperity of nations. Yet how few there are who appear to accept the principle in the strange conditions of modern society! Everywhere one notes with sadness a slackening of the ties which ought to bind the members of the household in close-knit union, and how disorganization, disintegration and extinction of domestic life seem to be the inevitable results of the lowering of the ideal.

Is it not Solomon who said: "I will go and abound in delights, and enjoy good things"? And as he describes the aberrations which turned his wisdom into folly, one fancies almost that he is portraying the characteristic mismanagement and the sinful lack of order and control pervading so many modern households where worldly-mindedness rules. Reasonable and frugal comfort no longer satisfies one; luxuries must surround us, no matter at what cost. To stimulate the desire for sensible enjoyment and to provide the means of gratifying it, men expend their best energies. In consequence, the father is engrossed with business cares by day and with social or political interests at night. The mother is intent upon pleasure or engaged in occupations foreign to her calling. The children—does it surprise one?—grow up almost as perfect strangers to their fathers and mothers, who, in the distracting circle of their own pursuits, can have little or no knowledge of the dispositions, needs and dangers of their offspring. One would gladly shut one's eyes to the wretched consequences of it all, but one cannot; on every side are seen the vicious influences at work.

There is only one power on earth fitted to cope with this widening, growing evil. The ideal which the Catholic Church holds before the world, and the power which she gives for the realizing of that ideal stand out as the sole hope we have for the salvation of the true family spirit among us. To restate that ideal emphatically in the face of the modern turning away from it, with results ruinous to human society, was surely the purpose chiefly in mind when the great patriarch Joseph was proclaimed patron of the universal Church.

The very title proves this. It is one bestowed upon him not because of his royal descent from the kings and patriarchs of Israel, not because of the singular virtues which flowered and fruited in the rich soil of his soul, but because he was the spouse of Mary the Mother of Jesus. His intercessory power is overwhelmingly great because of the dignity resting upon him as the chosen head of the home in Nazareth. We may not go to him with the childlike confidence we are urged to feel in his powerful patronage, without being vividly reminded of the helpful truths bound up in that relation.

The home in Nazareth—what a contrast it presents with the miscalled homes of to-day! There mutual love

and respect ruled; there intimate union with God in prayer was never forgotten; there obedience—perfect, uninterrupted, uncomplaining obedience was the one virtue deemed worthy of special record. No foolishly exaggerated yielding to social forms and worldly ambitions sacrificed the protective love of husband for wife, or subverted the loving acquiescence in that protection on the part of the wife, or made husband and wife unmindful of the tender solicitude due to the growing child.

Surely the picture has its inspiration. Though his ancestors had been prophets, princes and kings, St. Joseph, the humble carpenter, was more glorious than any of his distinguished line, as he lived his life of hard work, content and happy in the quiet routine that marked the story of the Holy Family. And what better lesson should one seek on his feast day? The lamentable slackening of the ties of domesticity among us arises either from ignorance of the beautiful ideal of home and family life inseparably linked with his name, or from a refusal to use the graces which an earnest effort to realize that ideal will assure. Reverent meditation of St. Joseph's life and character will bring light to dissipate the darkness of that ignorance; his powerful intercession, if men and women seek it, will win them the strength needed to walk in the light and to imitate the example he has given.

M. J. O'CONNOR, S.J.

Spanish Politicians with the Church.

The careful student of the present politico-religious situation in Spain will not fail to observe that Spaniards are divided into two opposing camps. In one of these camps are found all those who aim at severing every bond of union with the country's national past, and therefore with the Church and with the Holy See, thus reproducing in Spain the France of Combes and Waldeck-Rousseau. In the other camp are found all those who are struggling to maintain the religious traditions of their fatherland. In the first camp are now grouped the Liberals, the Republicans and the Socialists; in the second gather the Carlists, the Integrists, the Alfonsists and the Conservatives, though not all these are present with the same degree of earnestness and determination.

We shall begin with a brief survey of the nature and aims of each of these factions in our political field, for without it a proper understanding of our politico-religious situation is quite impossible. Let us begin with the Church party.

The Carlists.—They are the truest representation of Spain's religious and political traditions. They consider themselves the modern crusaders, the defenders of the Church against her oppressors and enemies. They are the absolute negation of all Liberalism, and in the history of the nineteenth century they see nothing but a progressive apostasy and a shameful departure from the true national life. For them the proscribed dynasty of Don Carlos, now represented by his son, Don Jaime, is

not only the incarnation of lawfulness and right, but also of religion in all its vitalizing purity. They are more commonly called Traditionalists, a more generic name and less openly antagonistic to the existing order of things.

The Carlists, or Traditionalists, reject the constitutional system and parliamentary supremacy; they detest the so-called "conquests of democracy," such as the jury system, universal suffrage, freedom of worship and of the press, etc. Instead of a constitutional monarchy, in which the king reigns but does not rule, they want a monarchy with no limitation but the law of God, the authority of the Church, and the *fueros* or privileges of each province. Instead of a parliament, they want a Cortes, as in the olden time, where the delegates of the cities granted to the king or withheld from him the tribute that he asked from the nation. Instead of manhood suffrage, they want the people organized as municipalities, towns or guilds, to select and send representatives, as in the United States Congress the Senators represent different States, and not mere fractions of the population of the whole country. Instead of an all-embracing and dominating centralism, they want autonomy and economic and administrative independence for the provinces and municipalities. And, finally, instead of a National Church subject to the State through the annual State allowance for the support of the clergy, they want a Church free from government control in financial matters, and free from the fetters that the present arrangement by Concordat brings with it; for this arrangement gives to the government the power to nominate to bishoprics and other ecclesiastical dignities, thus reducing the clergy to the condition of servants of the government, just because the government pays and supports them.

The Popes, say the Carlists, conferred the patronage, or the privilege of presenting candidates for ecclesiastical positions, upon Catholic monarchs, like Philip II, and they did so in the confident expectation that the power would always be exercised for the good of the Church and the country. But, they add, as soon as the power of presentation passed into the hands of the Liberals, who have been almost always hostile to religion, it has been exercised to reward political services and to win supporters, and has, therefore, lost all right to exist, for it is harmful to religion. If one asks the Carlists how the Church could get on and how the clergy could live if the separation of Church and State in financial matters were brought about, they answer that if the government but restores to the Church in Spain all that it has violently seized, religion will be well supported.

Such, in a general way, is the Carlist or Jaimist or Traditionalist party in its aims and aspirations. The program, as is patent, contains two salient features: (1) A marked tendency to identify the cause of religion with the cause of a certain determined political party; (2) a spirit of bold and rash criticism of the actions of the

bishops. We may add that the Carlists constitute a strong, numerous and well-organized party; their history during the past hundred years is a history of loyalty to conscience and of generous sacrifice; their greatest strength and strongest foothold is among the common people, especially in the Basque provinces and Catalonia, Aragon and Valencia; wherever they are they retain their old fighting spirit, and in spite of all vicissitudes and reverses of fortune, they keep their banner flying and are set on seeing Don Jaime on the throne of Spain.

It cannot be gainsaid, however, that this hope of seeing Don Jaime recognized as king is much stronger in the rank and file of the party than in its leaders. The idea of a third civil war for the realization of their hopes seems to have been completely abandoned. Their very leaders have affirmed most positively, when questioned on the subject, that the Carlists will seize arms only in case of some terrific outburst of anarchy, when the nation calls upon them to preserve the existence of their country as a nation. There was a moment when there was some prospect that the Carlists might have risen successfully against the reigning house. That moment followed the war with the United States and the loss of the colonies; but either none saw the chance or none cared to seize it, for the moment passed and all became tranquil.

The Integrists.—They are a branch torn from the Carlists, from whom they separated in 1891, in the persuasion that the Carlists exalted the dynastic question above religion. Their first leader was Don Ramon Nocedal, a brilliant man with a caustic tongue, a great parliamentary power, an orator of the first order, who, with no weapon but a witty remark or a sarcastic phrase, often parried the thrusts of his opponents or even put them to ignominious flight.

The Integrists are at one with the Carlists in their opposition to Liberalism, radical or moderate, religious, politico-philosophical, or doctrinal; but they differ from them on the question of government, for while the Carlists are for Don Jaime first, last and all the time, the Integrists are perfectly indifferent as to the form of government or the name of the ruler. For them Alfonso and Jaime, a monarchy and a republic, are equally good, provided the integral (that is, entire) body of Catholic belief and practice be treated as of paramount importance. Their doctrinal rigorism is extreme, and at times passes into fanaticism. They brag of their submissiveness to the Pope and to the bishops; but the truth is that the bishops have often been obliged to admonish them for the harshness with which they have censured their fellow Catholics, whom they odiously dub "Liberals," for not sharing their very pronounced views. Aside from this, the Integrists have never been a popular and influential party in Spanish politics. Their membership is largely confined to the clergy, diocesan and regular, who are more commendable for their religious zeal and austere morals than for their prudence and knowledge of the

stern realities of life. Nocedal, who died in 1897, was succeeded by a national committee for the management of the affairs of the party. It has two deputies in parliament and keeps up a daily paper in Madrid, *El Siglo Futuro*, which is its official organ. Three or four newspapers in the provinces support the same cause.

The Alfonsists.—This party is composed of those Catholics who, respecting and obeying the instructions of Pope Leo XIII on recognizing the constituted authorities, whatever they might be, recognize the dynasty of King Alfonso, and purpose to work within legal limits to introduce into the national life and into the laws a spirit less hostile to religion and more favorable to Catholic interests. We hasten to say that the hierarchy, with an exception here and there, are favorable to this purpose, which is so ably and consistently defended by *El Universo*, of Madrid, the official organ of the Alfonsists.

The Conservatives.—For many years the Conservatives have taken turn about with the Liberals in forming Spanish cabinets. They have not made oppressive laws against the Church, nor have they introduced modern innovations against the principles of the Church; but if such happened to be on the statute books when the Conservatives came into power, they have left them there, not doing anything to modify or repeal them. They call their party the "Liberal-Conservative," averring that their liberalism is not religious, but exclusively political, and that they recognize and respect the authority of the Pope and the Church. Since the death of Canovas, and especially since Maura became the recognized chief of the Conservatives, it cannot be denied that the religious and Catholic feature of the party has become more marked; however, this has always been attended by due regard for the Constitution, which, in Article XI, expressly recognizes and tolerates heterodox religious systems. Two of Maura's formally and publicly stated principles will throw additional light upon the Liberal-Conservative policy: "Political right is neither orthodox nor heterodox;" "Thought does not transgress the law."

The Conservatives bend all their energies towards maintaining public order, proper respect for the law and due regard for rights, and towards combating every high-handed infringement of right, public or private. They attack not principles, but their consequences; not doctrine, but deeds. Thus, they let Ferrer's modern school at Barcelona go on, though it was a hotbed of anarchism, and they did nothing until he had been convicted of complicity in the outrages of the "tragic week" of July, 1909.

Two traits characterize the Conservatives. One of these is the high moral tone of their administration when they are in power; and the other is their earnest effort to improve the condition of the working classes. All Spanish legislation for the protection of children, for the inspection of the factories and workshops, for enforcing Sunday rest, for arbitration in case of strikes, for safe-

guarding the working woman, and for other similar sociological ends are to be credited to the Conservatives. It would be a manifest injustice to deny them this honor. In conclusion, Señor Maura and all, or nearly all, the other prominent men of the party are practical Catholics, earnest, upright, able men, respectful children of the Church and champions of order, right and justice.

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A Great Editor

For many years past, conferences or lectures have been the rage in Paris, and there is apparently no sign of any cessation. Everywhere you meet people who are organized for the work, and all sorts of halls are given over to this kind of entertainment. The orators are of all kinds; professional writers, or teachers, or merely amateurs. Some are distinguished for their ability in this particular, others are striving to develop a talent for it, and, of course, some of the questions are interesting, and others the reverse. It is worthy of note that at intervals of four days between them, and in different localities, two series of conferences have been delivered by orators on the same subject, viz., Louis Veuillot, the great Catholic journalist who, from 1840 to 1880, attracted the notice of the public by his incomparable powers as a writer in the cause of Catholicity.

Since he died, twenty-six years ago, Catholics have regarded his name as one of their glorious heritages. But at present, the story of his life is exciting admiration even in quarters which hitherto regarded him with indifference or hatred. Journals that were averse or hostile to religious subjects, have given unbiased accounts of these lectures, which had an added interest in that they were given by the Marquis Ségur, of the French Academy, and Mons. Bellessort, Professor in the University.

The Academy and the University to which these distinguished men belong were, thirty years ago, notorious for their passionate hatred of Louis Veuillot. It was impossible to make the slightest allusion to him without causing irritation. Generally speaking, they affected a contempt for him and scarcely deigned to pronounce his name, which they seemed anxious, if possible, to bury in oblivion. The literature, and the freethinking and sectarian politics of the day, gave evidence also of the same bitter hostility. This hostility, which burned so fiercely for many years was, of course, prompted by antagonism to the cause to which Louis Veuillot had devoted his life, and his manner of fighting increased the hatred with which he was regarded.

He affirmed in their entirety the truths of the Catholic Church, and the rights of the Holy Father. He brought into the fight wit, and power, and eloquence. For the space of forty years he showed himself a brilliant, indefatigable and redoubtable debater. In support of re-

ligious belief, of doctrinal authority, and the civil liberty of the Sovereign Pontiff he, from early youth, began a fight which he continued to his dying day. With unflinching courage and an incomparable sublimity of style, with marvelous talents and a keenness of intellectual perception, he shattered the sophisms and the idols of modern incredulity, and for that his enemies refused to forgive him.

When he began his work, the difficulties which confronted him were enormous. He appeared in the midst of a world which the Revolution had developed. In 1840, it was especially the bourgeois who displayed contempt and hostility for the beliefs and practices of Christianity. The Concordat, which was a religious pact signed by Napoleon, had almost the appearance of an asylum for dullards, a museum where specimens of fashions long out of date were displayed to be treated with indifference, and contempt. Fallen from its ancient prestige and its immemorial rights, the Church produced on the minds of the educated people of those days, the same effect that it now produces on our Radicals and Socialists. In the aristocratic salons, and in the assemblies of the middle classes, people never spoke of the Church except to treat it with derision. The society of that period, which had just seen the old world go to pieces before its eyes, and which understood nothing of the new world that was beginning, never dreamed that the ardor of Christian zeal would ever come again to the front.

The spirit of the times boasted of being the spirit of Voltaire, and Voltaireans of all shades were surprised and angry when they heard words such as these vibrating in their ears: "In the midst of factions of every kind, we belong only to the Church and to our country. Among the things which pass, among the ruins which are caused by this clash of ideas which come and go and come again, we embrace firmly the only things, the only ideas that never die: the Church and the country. Just towards all, submissive to the laws of the country, devoted to the Church, we, free men and Christians, consecrate our life to that authority which alone is worthy of us, and which, rising above the anarchy in which we are plunged, will compel men to recognize its divine origin. We are going forward with the cross in our hand towards the new destiny that is awaiting France." These lines were written in 1842, when Veuillot was twenty-nine years of age. He had just been appointed editor of the *Univers*, which was then a miserable little sheet unknown and without resources. Inconsiderable as it was, nevertheless it gave the signal of the beginning of a great movement. Until then Catholics who had so far only gathered together a few individuals, stood apart from each other and were in many respects, solitary and alone. Thanks to Louis Veuillot, whose talent and ability increased at every moment, the *Univers* became a great rallying centre. It drew up a program calculated to unite the greater part of men of good will. Neces-

sarily it evoked the opposition of the Voltaireans, and a fight was begun which proved to be long and terrible.

We find the description of all this in a remarkable collection of writings of Veuillot, known as his "Mélanges." It consists of twenty-two volumes, all filled with articles inspired by the political occurrences of the day, the different aspects of the religious problem, the literary productions of the period, and very frequently also the topics of the daily press.

In his day there were remarkably brilliant men in the Legislature. Veuillot, by means of the *Univers*, made known to the world the marvelous eloquence of Montalambert. With a vigor which disconcerted the prejudice and hatred of his opponents, with his splendid powers, his cleverness, and his wit, he laid bare the errors, the absence of logic, and the absurdity of the utterances of the orators and politicians of those days. We are indebted to him for a series of living portraits which he left of that period of French history, and also for the splendid tableaux which still seem to preserve all the life of those parliamentary contests. He gave publicity to the pastoral letters of the bishops, the decisions from Rome, the discourses and the works of Catholic laymen. In the long fight against the Italian revolutionists, the defence of the liberty of the Holy Father, the protracted debate in favor of pontifical infallibility, all looked to the *Univers* for support.

Louis Veuillot triumphed both by his natural talent and by his faith and courage. If he had nothing but his quick biting sarcasm, his overwhelming eloquence, his conception of the part the Church must take in human, political, and social matters; if he had not been the possessor of qualities rarely found united in the same man, and if he had not received at his birth, and had not cultivated with persevering assiduity his remarkable style, he would have been without the chief instrument which enabled him to bring all his great resources into play.

That superiority, which is the distinction of a great writer, is to-day accorded to Louis Veuillot. To show the consideration which now is accorded him, I may cite only a few lines from an essay by the eminent literary critic, Jules Lemaître, published about fifteen years ago. Lemaître entertains the most respectful sentiments for the Church, and is always ready to attack the Free-thinkers, but, unfortunately, he is not a believer. Nevertheless he furnishes us an instance of the homage which he offers to the memory of the great Catholic journalist: "Among the writers who count, Veuillot seems to me the one who is the greatest in keeping the traditions of our language. While at the same time remaining one of the freest and most individualistic in his choice of speech, his incredible suppleness of expression, his marvelous diversity of style, which ranges from clear lucid expositions to short, spicy sentences, full of meat, then adopting the condensed original style of the logician, or the periodical method of the great orator,

and finally displaying the grace, that almost defies analysis, of poetic expression. In brief, he seems to me to have centered in himself the whole gamut of language, possessing at the same time a grand sweep of phrase, as well as a clear transparent luminousness which very few are able to attain."

His talent was innate. It began to show itself in his early youth, and was laboriously developed in a way that reflects upon him the greatest credit. He was the son of a poor master-cooper, and was acquainted with poverty and hunger. He contrived to get some instruction while working hard throughout his boyhood to support his brother and two sisters. His brother, Eugene Veuillot, who was his associate in all his labors and combats, has told us this story in his work of three volumes. Eugene Veuillot, who died six years ago, was himself a remarkable writer, and later on will be paid the honor due him. It was the books of Eugene that enabled the Marquis de Ségur and Mons. Bellessort, to whom I have already referred, to describe the more distinguished brother. Ségur has in his family many souvenirs of Louis Veuillot, and Bellessort, who has paid to Veuillot the tribute of eloquent admiration, is a member of the University which the Catholic journalist was compelled so often to attack.

EUGENE TAVERNIER.

Associate Editor *Univers*.

IN MISSION FIELDS

The grotto of Lourdes is not the only sacred spot in the world where the frequency of miraculous cures recalls the wonders of the apostolic age, serving to the Christian at least as a reminder that the hand of the Lord is not shortened and that He is ever wonderful in His saints. The following impression of the exposition of the body of St. Francis Xavier, which closed recently in Goa, is well worth reproducing from the *Times of India* for our readers:

"A silver sarcophagus in a dimly lighted church with slanting rays of light from high windows picking out the gold ornamentation and here and there reflecting themselves in set gems, emerald, ruby, turquoise and topaz. A long line of people of every caste and creed, the well-dressed side by side with the ragged, moving in a gigantic sinuous file towards the shrine, devoutly, silently, passing around the glass-panelled coffin, gazing with eyes of desire at the sleeping saint, some with curiosity, others with wonder, all with faith pulsating in every gesture, every glance. Not the shrine in its gorgeous gold and gems is the lodestone, they heed it not, but the shrunken mummy-like figure of the man who three hundred and sixty years ago was hardly more than "a voice crying in the wilderness," and now in the grimness of death draws this multitude from the furthest parts of India. To them he is a healer, gifted with divine power, the mere touch of whose garment can make them whole, and as the sick, the maimed and the halt are held up to kiss his feet,

eager hands hold up handkerchiefs, ribbons, rags and even pieces of bread to be sanctified by a touch.

"Here a native woman, clad in nun-like white draperies, lays her babe by the coffin, pressing the tiny wizened fingers against the glass in mute appeal to the dead to aid the living, a strange meeting of the life that was so many years ago and the life just at the dawn; there an old man tottering with palsy, upheld by the hands of a son or daughter, kisses with ecstasy the feet of the saint, lingering with looks of love and reverence, grasping to his breast the rag that has touched the dead body, until he is gently pushed along by the kindly priests to make room for others. Amongst the most eager is an old Brahmin leaning on his stick, who finding his own gods deaf to his prayers, or perchance, asleep like Baal, comes to invoke the aid of the Apostle of the Great White God, a Deity who recognizes no limitation of creed or caste, but gives unsparingly His gifts to all alike, even to the sweeper woman who passes along with a brood of brown bare little children to get her share of the Guru's blessing. So pass the young and old, the strong and feeble, the sick and infirm, some with faces of ecstasy, some with bowed head and tears, all certain of answered appeals, before the dead who sees them not, hears them not, but sleeps on in immutable calm.

"Every quarter of an hour the big doors are flung open and a surging multitude enters amid a Babel of tongues and the vociferous cries of the order-keeping military officials; then the doors are closed again on the greater crowd without, awaiting their turn to enter, and all subsides into a buzzing as of a hive of bees, broken only by the wail of an infant and the crooning sound of the mother hushing it to sleep. One by one all are marshalled into a never-ending serpentine line, passing the bier at about twenty per minute, the priests with infinite patience aiding the lame and infirm, lifting little ones up for the devotional kiss, bringing wee babes in their arms out of the crowd, placing the cere cloth on eyes, brow and mouth of each suppliant in sign of the Cross, touching the saint with innumerable rosaries, crucifixes and other mementoes held out by the faith-inspired devotees. As the twilight comes, deepening the mysterious gloom of the church, the bier lighted by flickering wax tapers in silver candelabra—symbols of the life around which burns out its short allotted time blown about by breaths of circumstance—the long line of shadowy figures kneeling or in procession, are the only points that catch the eye until the doors are closed and night adds silence to the silence of death, and one goes away realizing the simple faith and reverence that evoked the words 'Great is thy faith, be it unto thee even as thou wilt.'

"The final day ends with a pæan of praise, a long procession of priests, seminarists and acolytes fill the church and the Patriarch entering in state kneels in prayer before the shrine in his robe and train of rose silk with a rose skull cap on the bearded dignified head, kneeling before the high altar with hands outstretched to the gorgeous symbolism and golden statue of St. Ignatius Loyola. He looks like a Pope or Doge of mediaeval days, the emblem of a faith that has ruled the world for nearly two thousand years.

"High pontifical Mass with choirs chanting in

alternation, followed by the locking up of the coffin with triple keys, and the crowd pours out into the sunshine amid the green glades and shimmering white churches, leaving nature to her sway over long deserted Goa and the Saint to his long, long vigil in the Church of Bom Jesus."

CORRESPONDENCE

Conditions in Holland

AMSTERDAM, FEB. 25, 1911.

The Catholics of Holland are scattered throughout the different provinces in a very uneven fashion. Though there is frequent mention of the Catholic Provinces and Protestant Provinces, the former are those of Brabant and Limburg—both of them in the south; the latter, in the north, are Zeeland, Utrecht, Gelderland, Overryssel, Drenthe, Groningen, and Friesland. But the population of the Catholic Provinces is not exclusively Catholic, nor is that of the other provinces exclusively Protestant. In Brabant and Limburg, the mass of the population is still Catholic, although latterly many non-Catholics have come for employment to the factories of Brabant. In Zeeland, Utrecht, Gelderland, and Overryssel, Catholics are numerous, but the majority of the population is Protestant. In Drenthe, Groningen and Friesland, they are still less numerous than in the five other provinces.

The relations between Catholics and Protestants in public and social life are generally amicable. But that does not do away with a considerable antipathy against Catholics. This dislike is most noticeable in a faction of Orthodox Protestants, who are known by the name of "Historic Christians." They never let an occasion slip to sow the seed of mistrust and hatred towards their Catholic compatriots. The domination of Rome is the nightmare which haunts them continually, and that is why in every possible manner, they are sounding the trumpet in their newspapers with the hope that the Roman city in Holland will see its wall crumble, as did the walls of Jericho. Happily the number of these Anti-Papists is very small, and their hostility towards Rome is not approved of by the rest of their religious brethren. Nevertheless the disposition of many of the Protestants with regard to Catholics, is not altogether what one would like, especially in politics. They cannot make open war against Catholics, but very often their mistrust, with regard to Rome, makes it extremely difficult for them to vote for a Catholic candidate. When the circumstances in a mixed district are of such a nature that a Catholic candidate instead of a Protestant candidate has been proposed, many of them, when there is a second ballot, prefer not to vote rather than to sustain the Catholic aspirant. But these occasions are rare, so that it does not do much harm to the alliance which now exists between the two Christian parties.

Another characteristic of the social situation is the following: The oppression of Catholics during the seventeenth and eighteenth centuries had its result. Even during the nineteenth century, Catholics were excluded from the different offices whose functionaries were Government appointees. In order to bring out this injustice, statistics have been frequently published, and in the last few months renewed efforts have been made in that direction. Almost every day the Catholic papers publish a short list which shows invariably that out of

twenty, thirty, and forty officials, there are only two, three or four Catholics. Even in places where the Catholics constitute the majority this is shown to be the case. It is true that this situation does not affect exclusively the relations of Catholics towards Protestants, for among these functionaries there are probably very many who do not practise any religion at all. Nevertheless, this does not conflict with the fact that the situation is very unfavorable for Catholics when compared to the rest of the inhabitants of the country. So much for public social life.

As regards private relations, there is scarcely any friction between the Catholics and Protestants. Generally, Catholics, in the choice of their friends and those whom they patronize in commerce, prefer Catholics. Nevertheless, they are very friendly with their Protestant compatriots. This, naturally, is a great help to preserve peace and concord in private life, but on the other hand it has many drawbacks. Very often mixed marriages result. At present the evil shows signs of increasing. Already the ecclesiastical authorities have taken measures to put a check to it, but without much result. It is especially in the large cities that mixed marriages are so frequent, and the situation has become alarming. In other respects, however, the religious situation of Catholics is excellent.

The ecclesiastical hierarchy dates from 1853, when the country was divided into five dioceses. First comes the Diocese of Utrecht, which comprises the Provinces of Utrecht, the greater part of Gelderland, Overryssel, Drenthe, Friesland, and Groningen. The second is Haarlem, which embraces the northern and southern parts of Holland, and the islands of Zeeland. Third, the Diocese of Breda, which takes in the western parts of the Province of Brabant and that part of Zeeland which does not belong to the Diocese of Haarlem. Fourth, the Diocese of Hertogenbosch, which comprises the greatest part of Brabant. Fifth, the Diocese of Roermond, which includes the whole of the Province of Limburg.

The Ecclesiastical organization of these dioceses is nearly all that one could desire. In each there are two seminaries, and a clergy which, in many respects can be regarded as a model, although, naturally, as everywhere else, there are among them individuals who have characteristics or methods of action which are not conducive to success in the exercise of their ministry. In general however, their moral and religious life is irreproachable, and their devotion to duty without bounds. Modernism or any other analogous absurdity is unknown. The priests in general are respected by their flocks, and exercise a good influence on the moral and religious life of the country. In the parishes of the north, especially in Groningen and Friesland, where Catholics are less numerous, there are many villages which have no Catholic Church, hence, many of the faithful have to walk three or four hours or more to hear Mass. In the Catholic Provinces each village of any size, of course, has its church. The cities have generally at least one church, but the great majority of them have two or three, sometimes more. Amsterdam, for example, has twenty; Rotterdam, twelve. Moreover, in these two cities there are many chapels and oratories, more or less public. The greater part of the churches in the cities and villages of the Protestant Provinces are relatively new, because they have been built only since 1853. The ancient churches of the Catholics were confiscated by the Reformers of the sixteenth century, and

are still in Protestant hands. When freedom of worship was accorded, especially when the ecclesiastical hierarchy was reestablished, Catholics needed churches, and because the Protestants were unwilling to surrender those which had been confiscated, new ones had to be built. The same happened with regard to the schools, which were erected at the cost of many pecuniary sacrifices. The attendance at the churches, especially on Sunday, is excellent. Two and three, or more Masses are celebrated, and on great festivals or Sundays, the sacred edifices are crowded. Indeed, people who come from Catholic countries, especially France and Italy, are often astonished to see so much faith in a Protestant country. It is true that the irreligious spirit which is everywhere felt in Europe, has not passed over Holland without affecting it to some extent, especially in the great cities. Among young men especially there is lack of devotion, and they are not as prompt to fulfil their religious duties as were their fathers before them. Nevertheless, we are well satisfied with the faith and zeal of the Dutch Catholics.

BATAVUS.

The Philippine Leper Colony.

CULIÓN, January 19, 1911.

The arrival of Father José Tarragó to assist me in the spiritual administration of the leper colony gives me the much desired opportunity to describe somewhat in detail what the government has already done, and purposes to do in the near future, for the care and relief of the most wretched part of the population of this archipelago.

It is quite well known that leprosy is a repugnant and filthy disease, general in the Philippines, and, as far as experience teaches, incurable; and I am satisfied that under certain conditions it is highly contagious. It seems to me that one of the principal conditions for its spread in these islands is the custom of the people to go bare-foot; for the footprints of a leper are bound to bear traces of blood or pus, and these are ready to inoculate the first one with some abrasion of the skin who happens to come in contact with them. I am also of the opinion that the saliva, the perspiration and other secretions of a leper furnish many occasions for communicating the dreadful malady. It was, doubtless, with the intention of checking the disease that in other times and countries steps were taken to segregate the lepers and to prevent their free intercourse with those not similarly affected. Thus, under the Spanish domination, there were several hospitals for the exclusive care of lepers, notably those of Cebú and Camarines, and especially that of St. Lazarus in Manila, which alone harbored one hundred and fifty-two victims in 1897.

When the American flag was raised over these islands the new government displayed at the outset a praiseworthy interest in all that concerned sanitation and the public health; and the lepers, who were at that time scattered over all parts of the archipelago, demanded and received special attention. After a careful study of the situation, the government decided upon a leper colony on the island of Culión, and with that end in view, bought out the planters already established on the island and obliged them to withdraw from it. Then followed the erection of the new and solidly constructed buildings, with every convenience for the proposed work that experience and study could suggest. The attendant expense, it is needless to say, was very considerable. Next came

a severe decree forbidding the concealment of lepers or the hindrance of their removal to Culi6n.

This whole colony, whether viewed from the Leper Port to the southeast, or from Balala to the northeast, presents a most pleasing panorama; for from the southeast the church appears like a castle, with its turrets, one of which serves as a lighthouse, and grouped about it are cottages for the lepers and the new hospital, with its long arcades connecting the different departments. The view from Balala is even more picturesque, for one sees not only the church, but also a cluster of cottages and the old hospital for men, and two roadways, one close to sea-level and the other well up on the promontory. These roads both lead to Balala and, in fact, unite and form one. Their point of union marks the limit beyond which the lepers are not permitted to go. Each of these roadways is to have a trolley line with a cleverly contrived elevator, by which the cars can be raised to the one or lowered to the other. The lepers will then be saved the trouble of conveying to the general stores from the fork in the road the weekly supply of wood and rice and other necessities.

The ingenious way in which a Chinese merchant succeeds in dealing with the lepers without violating the segregation law may be of interest. He has established himself on the very line of demarcation, where he does a thriving business. His building, which is of flimsy stuff, opens on the leper reservation, and there his prospective customers see his stock at a distance and decide on their purchases. They pay in coin, which they cast into a basin containing a disinfectant, and their purchases are tossed out to them.

The town of Balala is a little under three-quarters of a mile from the leper colony. It is a pretty place, perched on a bluff, and affords a fine sea view. It is the residence of the government officers of the colony, of the chaplains, and of the Sisters of St. Paul of Chartres, who have charge of the hospital, as well as of about one hundred and fifty employees who are without the fatal taint.

The island of Culi6n lies about eight degrees north of the equator, in longitude 110 degrees east of Greenwich, and has an area of 153 square miles. Its surface is somewhat rolling or hilly, but the buildings have been put up on level ground. The church is of stone and is on a hillock. It is surrounded by a stone wall, for in former days it sometimes served as a fortress against the Mohammedan Moros, who used to venture out on piratical excursions. There still remain near it a couple of ancient cannon which have seen better (and more strenuous) days.

One of the first cares of the government after establishing the colony was to provide an abundant water supply. On a nearby hill there is a large reservoir, to which the water is raised by a gasoline pump, and another source is found in a small stream, which is drawn upon for laundry work, sprinkling and bathing. The patients bathe frequently and sedulously launder their clothes, the result being that, in spite of the bandages which many wear, their appearance does not excite unpleasant sensations.

The number of lepers now in the colony is one thousand and eight hundred, all natives with the exception of two Spaniards and one American, who, by the way, is said to be an expert electrician. The general condition of all is highly satisfactory. Only about a dozen are so afflicted as to be objects almost of horror; but there are many whose hands and feet show the ravages of

the disease. One of the chief remedies, or, rather, palliatives, in use is the oil of chaolmoogra, a local plant; the x-rays, from which so much was expected, are now rarely applied.

The lepers are very well cared for. In the beginning the deaths averaged one hundred and fifty a month, whereas now they are from twelve to fifteen. There meals a day are provided. In the morning the patients receive their national dish of boiled rice with coffee and milk, with chocolate in its stead on Sundays. Beef is served twice a week. A monthly allowance of one dollar in cash is made to each.

The colony has its own municipal government, composed of lepers. It consists of a president, a vice-president and eight counselors, with a police force made up of a lieutenant, a sergeant, a corporal, and seventeen policemen. There is also a band of nineteen pieces, not to mention an orchestra and a church choir. The government director, who resides in Balala, is justice of the peace, captain of the port, provincial physician, and chief of police. About every three weeks, a steamer touches at Balala, and thus affords pretty frequent communication with Manila and the rest of the outside world.

When the colony was in the formative period, the government, knowing that most of the patients would be Catholics, requested that a Jesuit Father should be appointed chaplain, and thus, on March 16, 1906, I came to Culi6n. Not one of my prospective parishioners had yet appeared. On the twenty-fifth of the following May, four Sisters of St. Paul of Chartres arrived to take charge of the hospital. The government was so pleased with their services that it requested and obtained two more Sisters to help in the work, which was altogether too much for four. These devoted religious, who are true heroines, have general care of the three hospitals and look after the neatness of the garments and bed-clothes of the patients. A part of their duty is also to attend to the administration of the medicines at the proper times. About two hundred patients are thus cared for. The Sisters do incalculable good, for they are true mothers to the patients, especially to the children and girls whom the dire disease has exiled here.

When the colony was first established there were several causes of disorder which, happily, no longer exist, at least in the same degree. First, there was the liberty to roam at will over the reservation; then there was the scandalous example of certain patients of evil life; add to this that some were far from home and friends, and that the days hung heavy on their hands. These were enough, but for a time an anti-Catholic wave passed over the colony and made some impression. Doctor Clemens, the physician now in charge, has made some very prudent regulations, which have been most helpful in stamping out the evils of the earlier days. We have sodalities for the different sexes and ages, beginning with the children who have yet to make their First Communion, and ending with the married people. The feast days are celebrated with all possible solemnity, including, naturally, a procession in the open with prayers and hymns.

I found the church quite dismantled. Except the bare walls, we had nothing but a confessional and a battered pulpit; even the altar had disappeared. The government agreed to make all the needed repairs, but before these had all been made a cyclone carried away a part of the roof. We now have a bell, which was presented to us by some Americans. In fair weather we have devotions in the church, which, by the way, is too small for the congrega-

tion; but I celebrate Mass in the hospital, where the bed-ridden can assist. The beds of the communicants are so arranged that it is not necessary to pass between them while I am vested, and therefore I run no risk of infecting the robes, which, of course, could not be disinfected without being destroyed.

MANUEL VALLES, S.J.

First Mass of a Chinese Priest.

It is a day of general rejoicing when a young Levite crowned with the honor of priesthood returns to his native parish to offer for the first time the Unbloody Sacrifice in the spot where, as a child, he learned his first lessons in serving and loving God. His kindred, his childhood friends, sympathetic and interested parishioners, all unite in wishing him length of days and wealth of blessings as they kneel for his blessing and crave a remembrance at the altar. So it is where venerable Catholic tradition survives and where the spirit of faith has been long entrenched in the hearts and lives of the people.

But what of China? There the prevailing tradition has so little in common with the Church, and the faithful, in spite of the labors and zeal of the missionaries, are so few and so scattered that if such an event as a First Mass were to take place, we wonder how it would be regarded. And now comes Father Nissen, a missionary stationed at Sien-hsien, China, and tells us just how the people of his mission celebrated the home-coming of a recently ordained priest. And this is what he says:

"It was a red-letter day for the mission of Southeast Tche-li when Bishop Maquet raised six young Chinese to the priesthood. Formed and educated by the mission, they come to swell the ranks of the native secular clergy, whose increase in numbers is so dear to our hearts. It is a long and difficult work to prepare a native for the sacred ministry. Discouragement, incapacity, illness, and a thousand other obstacles come to thin the number of our prospective native priests. It remains true, however, that those who persevere to the end of the seminary course have given solid proofs of their piety and of the certainty of their vocation to the ecclesiastical state.

"Two of the newly ordained priests belonged to my district, and they owed to my predecessor, Father Badoix, their early training in the ways of piety. One of them, Father Kai, is a native of the village of Jenn-kiou, and there I assisted him when he first went unto the altar of God. I set out for Sien-hsien in great state, riding in a cart drawn by a pair of mettlesome mules and attended by an imposing cavalcade of villagers. Torrential rains had transformed the country roads into ribbons of soft clay, fair enough to look upon, but so sticky that the mules soon dropped their airy ways and plodded along with great sedateness, two moving monuments of mud. Another shower descended. It drenched us, but did not dampen our ardor, for we were by that time nearing the village where we were to meet the young priest, who was to arrive by another route. Just then a discharge of cannon crackers and a volley from some prehistoric muskets told us in language plainer than words that the great Expected had reached the village. Shortly after, a company of some forty horsemen started from the village to meet us and to conduct us with all honor to the modest dwelling which had been prepared for the "visiting clergy," namely, myself. The whole village was in commotion.

"Believers and unbelievers, old and young, men and women, took an active, demonstrative and noisy part in

the proceedings. When I was in the presence of Father Kai, he and I had a little contest on the question of precedence. He wished to yield to the aged missionary, and I insisted on giving the place of honor to him, but we finally compromised and proceeded to the church, where I made a short address and Father Kai gave his blessing to the multitude which crowded into the sacred edifice.

"On the following day the people from the neighboring villages came in troops to assist at the First Mass. Outside the church was stationed a band—such a band as only China can muster, where drums, fifes, gongs, cymbals and various string instruments strove for the mastery, while the musicians perspired and the good country people lost themselves in an ecstasy of delight. My choir, my Chinese choir, acquitted themselves very creditably at the High Mass. If I have to admit that I have not copied exactly the methods of the Paris Conservatory of Music, I have, nevertheless, a choir and an organist. That organist is a treasure. As the Chinese have good memories, I taught him to hum several simple accompaniments and then pointed out the proper keys on the harmonium; with a month's practice he was ready for his work, and is now indispensable.

"Father Kai preached for about an hour. He belongs to a large and widely connected family, and his relatives were present in a body to receive Holy Communion from his hands. After the Mass came the solemn salutation of the new priest. This is used only towards one's parents, a mandarin or a priest. During this long and striking ceremony, the band discoursed the most pleasing numbers of its *repertoire*, and the people followed with closest attention every detail of the function.

"The pagan friends of the family displayed a lively interest in the great event and wished to contribute to the celebration by giving the most convincing test of their good will, namely, by hiring some actors or some sleight-of-hand performers or a professional story teller; but, though their sentiments were appreciated, their kind offer was declined.

"Thus the long summer day drew to a close, and all too soon for the good people of Jenn-kiou and their friends from other villages. And here I might stop, but I must mention Father Kai's first sick call. It came the day after the solemn celebration in his native town. Now it chanced that there were highwaymen not so far from the village, and therefore the roads were unsafe for travelers, and the young priest sallied forth in the midst of an armed escort as a protection against violence and possibly murder. But this is China."

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A fund started recently in Buenos Aires by Mr. James Begg, has now reached the total of \$85,000 paper currency. Invested at 6% this fund will produce a substantial sum which is to be placed at the disposal of the "British and American Benevolent Society," and devoted to the relief of distress among the aged and infirm of the English speaking communities in the city.

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The Government of Ecuador has refused to ratify the award of King Alfonso XIII *in re* the Ecuador-Peru frontier dispute. In this Ecuador has followed the precedent of Bolivia which rejected the award of the Argentine Government *in re* the Peru-Bolivian dispute, which has just been arranged. War between Peru and Ecuador is regarded as imminent, but as the latter government is notoriously insolvent, it is not easy to see how a campaign is to be financed to success.

A M E R I C A

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"Il Santo."

The death of Antonio Fogazzaro last week has revived momentarily the dying interest of the public in "Il Santo," a book which was placed upon the Index on its appearance some five years ago. The Modernists needed a saint; he was not discoverable among sublunary realities; in lieu, therefore, of a concrete embodiment of their notions of sanctity, they were content to have the artist among them cast their ideas into the form of fiction. "The Saint" was welcomed in all quarters except that of the Catholic Church; there it was banned, much to the pain and disedification of all true enemies of the Church. In the notices of the author's death and in the commentaries on his life and work which are appearing in literary journals we can see how hearts are alienated and cut to the quick by the uncompromising and suicidal intolerance of Rome, hearts which we never suspected were possessed with the slightest concern about the welfare of the Catholic Church. It is a rare opportunity to observe the cant and hypocrisy of writers who are forever imputing these vices to the sincere followers of religion.

Fogazzaro's "Saint" is a theatric saint done in the best manner of Hall Caine or Marie Corelli. It takes more than a subtle student in emotions to analyze the spiritual experiences of a true saint. The psychology of holiness is quite outside and beyond the perky note-book investigations and midnight fevers of a popular novelist. Fogazzaro's "Saint" would appear very incongruous and ill at ease, indeed, in the company of such reformers as Philip Neri, Teresa, John of the Cross, Catherine of Siena, Charles Borromeo, or Ignatius Loyola. The best proof of this, perhaps, is the startling popularity of Fogazzaro's "Saint" among persons who have not the slightest curiosity or interest in the others. Reformers like the latter are not of the kind that recommends itself to the Modernist mind. The Modernist "saint" spends much time in describing the narrow views and selfish

intrigues of ecclesiastical superiors, a most uncharitable occupation for a saint; he tells his followers to carry out their peculiar tenets in secret, not to sign their names to their pamphlets and articles and works, lest Rome should denounce them, a rather dishonest course for either a saint or a sinner. The "saint" does and says and teaches many things, in the contemplation of which the saints we know of would shudder; we cannot name them all; but his fundamental doctrine, the one which makes him so lovable to non-Catholics, the one which makes him so different from the saints of history, is that dogma is of very little worth, that it makes no difference what we believe, or whether we believe or not, so long as we live upright lives.

It is like saying that it makes no difference what we eat, or whether we eat or not, so long as we keep strong. The Modernist "saint" is in this at one with all modern Protestantism and unfaith, that, contrary to the real saints, he belittles the importance of dogmatic belief; and urges the claims of conduct and practice over those of doctrine; as if one's conduct were independent of and separate from one's views. So might we urge a builder to ply his trade and forget mechanical laws. Right thinking is, in the supernatural life of the Church, the essential preamble and condition of right acting. This is also a natural law of supreme import. The certain revenge of this outraged law, which makes correct conduct depend upon the apprehension of the truth, is the ultimate crumbling away of the most elaborately delicate moral structures under the stress and burden of life. Misguided generosity and enthusiasm in the pursuit of practical ideals, to the forgetfulness of wisdom, have strewn history, past and present, with spiritual failures sadder and more tragic than any that have waited upon the selfish treasons of the gross and the worldly-minded.

Guarding the Border.

It may not be historically exact to attribute to General Sheridan the remark about owning property in Texas and elsewhere, and preferring to lease the Texas holdings, but it is true, nevertheless, that somewhat turbulent elements are likely to appear in border towns. Bold and adventurous spirits are drawn from the more sedate and prosaic East, where dignified composure may almost assume the guise of listlessness, to those distant regions which fancy decks with attractions that often turn out to be like the mirage of the desert, unreal, airy, evanescent.

In its present condition, without the help of artificial irrigation, the zone on both sides of the geographical boundary between the United States and Mexico does not lend itself kindly to agricultural activity, nor does it stand ready to make a suitable return in kind to the horticulturist. Hence, the population, which at best is sparse, is centered at a few points, such as El Paso, Texas, and Nogales, Arizona, while there are vast

stretches along the fourteen-hundred-mile border where there is no sign of human habitation. Such a country, where cattle, and even sheep, sometimes suffer for pasturage and water, is an ideal refuge for those who, for reasons best known to themselves, shun the great centers of population and love the retirement that a less than half-inhabited district affords. The dull monotony of the sheep herder's existence and the wild freedom of the cattle range must of themselves have a marked effect upon those who lead such lives; and, therefore, when an occasion of extraordinary excitement makes its appearance, there is bound to be some sort of upheaval.

What more natural than that daring spirits, hearing of the uprising in Mexico, should from sheer love of adventure dash across the Rio Grande and make common cause with the insurgents? Could they be expected to weigh the merits of the cause which they might undertake to support? Rides wearisome even to a cowboy, rations poor and insufficient even to his far from fastidious appetite, and risks of inglorious death behind an adobe wall soon take the "poetry" out of the enterprise; but, in the meantime, the neutrality laws suffer, our "great and good friend" is put to inconvenience, and the United States, represented by some soldiers of fortune, some boisterous youngsters, and some lovers of hazard and danger, seems to take on the air of fostering the insurrection. A proper regard for our national dignity demands that all reasonable precautions be taken by the Federal Government to prevent our citizens from busying themselves too earnestly with the household affairs of our neighbors.

Religion and Government

As far as religion is concerned, it makes no difference whether at the head of the government stands a man in an ermine mantle and crowned with gold, or in a frock coat and a silk hat, or in a blouse and a liberty cap. A recent caller on the illustrious President of Andorra, that little corner of Spain lost in the hills, found his Excellency busy in the barn with a flail in his hands. Why, then, we may ask, are some good Portuguese so perturbed at sight of the Portuguese republic? Was their wretched monarchy such a success in promoting the material and intellectual welfare of the country that it cannot be replaced? The fact is that the royal financiers had long been accustomed to look for an annual deficit; their one concern was how considerable it was to be. While the chosen few were men who had made a university course, three-fourths of the population did not know their letters and hardly cared to learn them. Portugal, once so famed for its missionary spirit and for the many vocations to the religious life, has not, of late years, furnished all the missionaries for the pitiful remains of what was once a colonial empire. Even at home, foreigners were numerous among the handful of religious that were permitted to live but hardly to move. In a word, a sort of

stagnation seemed to have settled down upon the national life, like a fog that hides the sun at midday.

Even though they had nothing to do with effecting the change, why do not the bulk of the people accept what their quondam king accepted, and set about profiting by the turn that events have taken? This their bishops have advised, yet we hear vague rumors of monarchist plots and schemes to restore the old order. The one obvious conclusion to be drawn is that many must find in the new order a falling away from governmental ideals instead of a short though painful step toward improvement. They must have their misgivings about the future; they must see very little in the present to assure them of the blessings of liberty which were sung and shouted in every tune and tone when the republic was proclaimed. Those Portuguese are not utterly stupid, though some may be blindly and fanatically attached to this or that régime, to this or that ruler. They know the monarchist officials, and, in truth, they seem to have been a sorry lot; but they also know those who are now posing as loud-mouthed friends of the people. They know that in Portugal, republicanism has been identified with irreligion, with blasphemy, with coarse invective against things sacred; and they know that, during the Holy Week of 1910, the Republicans held in the very capital and under the eyes of the royal ministers a shameless parody of it, to which they vauntingly gave the name of "Lay Week."

And recalling the things that were then said against religion and morals by those who are now presiding over the destinies of the country, the God-fearing and religion-loving people, who are still numerous though not in the spot-light, seem to say that though the monarchy was not much, it was better than what is now seen or promised. A rule of liberty which shows itself by tearing the crucifix and the pictures of the saints from the school and the hospital ward, in forbidding free entrance to them to the priests, and in driving out of the country the few religious in it, does not appeal to the average Catholic as the best to be had or as any improvement on what he knew under the Braganzas. Not the system but the people at the head of the system must determine its acceptability. In this the Braga administration has not stood the test.

"It's an Ill Wind"

From time to time the Mexican newspapers chronicle acts of what they call "caciquismo," that is, tyranny and despotism on the part of some government official. To such acts are traceable certain popular outbreaks, like that which occurred a few months ago in Yucatan and ended with a few executions and a great many commitments to the Federal prison-fortress of San Juan de Ulua near Veracruz. And whatever sympathy the present Madero movement may have found in some Mexicans may be put down to the credit (or discredit) of

petty politicians, invested with office and dazzled by their own splendor, who have exercised kingly prerogatives in the half-acre lot where they held sway.

Now and then the government has intervened and, after many and bitter complaints, has relieved the long-suffering people from the vexations of a kinglet by summarily reducing him to the ranks. This happened recently with a local dignitary in the town of Encarnacion de Diaz, who had harassed the citizens in many ways and finally disgusted everybody by publicly boxing his wife's ears, "because," as it was stated in the public press, "she was not like him, a hyena." But, oftener than not, many acts of petty tyranny and vulgarity were permitted to go unpunished and even unnoticed.

On this side of the Rio Grande, where public servants are called to account on the platform and in the press it is somewhat difficult to appreciate the distance between El Paso, Texas, and Ciudad Juarez, Mexico, which are separated by the Rio Grande and by leagues of national traits. When General Diaz rose to power, he was attended by many stars of less magnitude, some being well-nigh invisible to the naked eye. These stars, however, were provided with orbits in due time and there they have continued to revolve, through the far-reaching influence of the great central luminary. Some of them, as time wore on, faded away and disappeared; others ceased to shine, even with borrowed light; but there remained for all a share of the deference and obedience shown to the great Diaz. But the complaints against the oppression practiced by local despots have become more numerous and more insistent; they have reached not only the ears but also the intelligence of the government. The effect promises to be salutary, for, judging by events in Jalisco and Chihuahua, certain public functionaries who came into power with Diaz or through Diaz and have long outlived their usefulness, are likely to taste soon the sweets of private life to which their incapacity gives them a clear title. A general house-cleaning on the lines of sweeping political past-perfects into the rubbish heap will do much towards restoring the prestige of the great Mexican who has brought order out of the chaos of Mexico's social and economic life.

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A distinguished publicist and man of affairs who has finished a tour of Spain, during which he visited nearly every province and spoke in all the principal cities and in many towns, is again at his editorial desk in Saragossa. From there he sends AMERICA a summary of his observations as far as they affect Catholics in politics and their relations with the Church. Señor Norberto Torcal's presentation of Spain's political condition as it now is will undoubtedly throw much light on the subject, and will clear away many difficulties that suggest themselves to the average reader in the United States. His article deserves careful perusal.

A Mere Coincidence

The palace of Necessidades in Lisbon, where the boy-king Manoel was playing "bridge" with some of his courtiers when the cannon-balls from his own fleet at anchor in the Tagus began to boom over his head and hurl themselves against the thick walls of masonry, has a long history in which poignant grief and bloody deeds and sudden death have had their share. The name itself is significant. Long, long ago, nobody knows when, some devout soul raised on a little hillock a humble shrine which he dedicated to Our Lady of Adversities, for his pious aim was to invite to the modest sanctuary all victims of misfortune, that they might there call upon their compassionate Mother's help. Now, pitiless time, which spares no creature, dealt harshly with the shrine, and it began to crumble away when there were no willing hands prompted by grateful hearts to stay the ruin. Yet the name remained. The hill of "misfortunes," as the Portuguese word, *necessidades*, is properly rendered in this connection, showed only an unlovely heap of rubbish, all that was left of the little place of pilgrimage; but the site was charming, and there, back in the fifties of the eighteenth century, King Joao V determined to build him a palace. But untoward political forces were brought to bear upon Portugal. France, Spain and Great Britain took turns in bestowing attention upon the little kingdom, and the palace grew slowly. In fact, all of a hundred years had sped by before Maria da Gloria, whose exultant name was so at variance with her trying and sorrowful reign, took up her abode in the palace of Necessidades. As a sweet and innocent girl of fourteen she had tremblingly ascended the throne; after twenty years of storms and tempests, being still in early womanhood, she gave heroically, but in vain, her own life that a young life might be saved. Thus was the new palace dedicated in sorrow to sorrow. Her son, Pedro V, a boy of sixteen, succeeded her. He died of typhus in 1861, because, like a valiant king, he refused to flee from his capital when his people were pest-stricken; his younger brothers, Fernando and Joao, soon followed him. Pedro's youthful queen, Stephanie of Hohenzollern-Sigmaringen, whom he had espoused in 1857, survived their marriage only two years, leaving him childless in 1859. And thus, during the first decade of its occupancy, the palace witnessed on five occasions the solemn pageant of royal obsequies. No wonder, then, that when the young king Louis I took Pedro's place, the people of Lisbon fairly besieged him in the ill-omened palace and besought him to establish his household in the older palace of Ajuda. The amiable monarch readily yielded to their loyal prayer, and the palace of Necessidades never knew him. He was quiet and studious, and preferred suburban surroundings to the tumult of the city. He tranquilly breathed his last in 1889. His son and successor, Carlos I, longed for life and activity. He at once expressed his determination to

return to Necessidades. Then the aged shook their heads gravely and asked what good could come to the royal family of Portugal if the king persisted in his resolve. If he knew of their fears he made light of them, for back to the palace he went, and there he established the charming French princess, whom he had made his bride. He was returning with his queen and his two sons from a little trip to the country, when, on February 1, 1908, vile conspirators attacked them. His first words were, "Save the Queen!" His first act was to shelter her by thrusting himself between her and the assassins' bullets. That night, his mother, his widow, and his younger son prayed by the lifeless bodies of the king and the crown prince as they lay in the palace of Necessidades.

Should a royal palace have been raised where Our Lady's shrine had been?

After one of the largest and most enthusiastic meetings held during the past year in Spain against the so-called neutral schools and similar excrescences which Señor Canalejas has been trying to make a part of the normal life of the body politic, the organizers sent a telegram to a great social worker, Don Andrés Manjón, who had been unavoidably absent. The message described in glowing terms the eloquence and sound principles of the speakers, the wild enthusiasm of the assembly. The aforesaid social worker answered: "Heartly congratulations to valiant Catholics at meeting; far heartier in reserve for those who reduce to practice even a tenth of what was said and approved."

Taking this as a text, another social worker, Don Francisco Nabot y Tomás, moralizes somewhat in the following strain: "If the orations pronounced at all those meetings were printed, they would constitute a real defence of the Church, a whole program for action, a masterly condemnation of impiety and its centres of propaganda. Several volumes would be filled with true literary gems, lofty periods, strong resolutions, noble purposes. The applause of the hearers was a magnificent approval of all that was said, and if all that applause could have gathered together into one thunderous outburst, it would undoubtedly knock the plans of the enemy into smithereens. But (and there is often a but), the applause was for a moment. The cheerers and hand-clappers cracked the sky and, returning to their hearths, promptly forgot what the meeting was about. Deference for the Holy See, only honest and honorable men as candidates for office, the need of Catholic schools, our duty to support the Catholic press, and many other highminded projects have been dwelt upon and exalted at meetings. Then the delegates go home, some to take a rest, others to frequent dangerous places, still others to patronize anti-Catholic newspapers; only a few take to heart what has been resolved upon and determine to be more than a zero or so in the cause of religion and morals. We face a time of action, strong and united action; elocutionary fireworks will not suffice."

It is said that in the times which preceded the abrogation of the Concordat between the Holy See and France, the venerable Cardinal Richard, Archbishop of Paris, whose heart was that of an apostle, used to say that indeed he was sustained by the Concordat, but after the fashion of a man that is hanged, who is held up by the rope that chokes him. As the population of Paris increased, the zealous metropolitan was anxious to multiply the parish churches, for the greater convenience of his people; but the requisite permission of the secular power was systematically withheld. He tried to solve the difficulty by increasing the number of the chapels of ease and thus remove the burden, to some extent at least, from the parish priests in the older parts of the city. His worthy successor, Archbishop Amette, was wholly intent upon extending the good work, which had been earnestly commended to him by the dying Cardinal, when the breaking of governmental chains gave him the longed-for opportunity to toil for religion and not under an anti-Catholic time-keeper. Since December, 1905, over forty new churches have been opened to public worship in Paris and its suburbs. Eight of these sacred edifices are parish churches. Of the four parish churches opened during the year 1910, only one has sufficient revenue for its support, the other three being dependent upon the archbishop. The church of St. Joseph, in the suburb of Epinetres, is almost like a mission among the heathen. Before it was opened, there were few signs of religious life in the neighborhood, a church marriage being almost a curiosity; but in the second half of 1910, there were one hundred and fifty marriages in the new parish church.

The following notice signed, "A Religious Community," appears in a provincial newspaper of Spain: "All religious communities ought to make some sacrifice for the Catholic press; the fate that awaits them is intimately bound up with the prosperity of the press; the more powerful the Catholic press, the further will extend its influence to keep up or to create in public opinion an atmosphere favorable to the existence of associations of religious. If the religious communities in France had made for the Catholic press a hundredth part of the sacrifices that they made to put up magnificent buildings, which were afterwards stolen from them, the Catholic newspapers could have striven fruitfully against the sectarian press which contributed so much to the enactment of the laws of expoliation and expulsion. Let us learn from this what Spanish religious communities ought to do."

For higher education in China the Jesuits at Shanghai have started a university for young men. The Fathers have entitled it the "Aurora University," and this augurs much for the excellent work it is expected to perform, the shedding of light and truth on China's millions.

THE DANCE OF THE MOORS

A curious custom which extends from Mexico to Panama, and probably further south wherever there are remnants of Indian populations that have been in close relation to the Spanish settlers, is the "Dance of the Moors."

In very few places are the original words of the actors preserved. In Panama, where I first saw the dance, in a village then remote but now a large town on the canal route, the dancers had preserved no idea of what they meant to represent beyond that half were "Moors" with black masks over already black faces, and half were "Christians" in tawdry finery, representing the dress of Spanish cavaliers. All bore wooden swords, all were very maudlin and were principally concerned in the antics of several clowns (disguised as old women, apes, etc.), for whose vulgarities they merely formed a picturesque background.

I concluded, after as exhaustive an inquiry as was possible under the circumstances, which elicited no information beyond that they had been dancing the "Dance of the Moors," that this masking must be in some way a corrupted version of the pilgrimage of the Three Kings. I believed that the old women and apes had been introduced like the "Judas," in other places, as comic characters to centre the attention of the ignorant and coarse crowd before beginning the play or pantomime itself, and that these had gradually usurped the centre, relegating the other performers to the background. I have never quite fixed the status of the old woman, who appears in all similar dances and pantomimes (such as the May-pole dance), unless she is a survival of Xmukané, the Quiché earth-mother, but the ape is quite obviously a grotesque devil, and as such has full license of speech and action.

I next found the Dance of the Moors in the Indian village of Mixco in Guatemala, where for several days Moors and cavaliers fought, dancing, through the streets, to the music of bamboo flutes, hand drums and a rhythmic chant by the actors. In other Indian towns this dance is more or less mixed with the old Indian cult, and even coincides with former Indian festivals, as in Tepozotlan in Mexico, an old Indian town at the foot of an Aztec temple, near Xochicalo, that of the "flower altar." This altar is extraordinarily well preserved, and each year, at the time of the former temple festival, processions are made in which an Indian youth, crowned "king," figures very largely.

I was never able to attend these ceremonies, as the town lies rather inaccessibly in the mountains, and from the Indian descriptions it is not clear whether Christian or Aztec memories prevail in the celebration, although Tepozotlan has a church and half a dozen chapels under the charge of a resident parish priest. From all accounts, the Dance of the Moors figures here also among the other ceremonies. In Cuernavaca, however (a winter resort of artists, some fifteen miles away, on the fruitful side of the lava beds which flow down from the mountain range up which one must climb from Mexico City ten thousand feet, to drop five thousand to this lovely valley), the dance has been preserved more carefully, and early in September (another Aztec festival) it is given at a small village church a mile above the tomb of Cortez' Indian sons, which divides the highway—above the brilliant green cane fields still in possession of Cortez' descendants, and in front of one of his old stone sugar mills, now a charming private residence.

It was here that I first heard the words and had an opportunity to study the action. Twenty dancers, half arrayed in turbans and Turkish trousers, half as Spanish noblemen of the period of Ferdinand and Isabella, and all masked, took part. All were armed, not with wooden swords this time, but with old blades, whole or in pieces, which must have seen service in the Conquest, and from which the actors would not part for any

consideration, even in this heaven of winter tourists. The two parties stood in parallel lines solemn as actors at Oberammergau, and a Spanish noble began to declaim against the arrogant King of the Moors, whose excesses demanded prompt retribution from the "Emperor" and the "Twelve," no other, I began to suspect, than Charlemagne and the Twelve Peers, and the declaiming hero, Roland himself.

While I was searching for further analogy, a new group of figures appeared on the Moorish side; the King of the Moors with his son, both dressed as Jewish high-priests, and the King answering to the name of Pontius Pilate! These two, in conversation, announce rumors of preparations by the Emperor to invade Moorish territory, declare that Christian pride has gone beyond the bounds and must be broken, and that a herald must be despatched to warn the "Franks." The herald is called, given his instructions, and departs, dancing between the two lines, with solemn stately steps, like those of some old court dance. After some minutes he arrives at the camp of the "Franks," and demands haughtily to be led to the Emperor. Placed before the group of Christian gentlemen, he asks himself aloud how he shall know the chief among so many gorgeous knights, and shading his eyes with his hands, peers into each face. Here again, there is a trace of the Chanson de Roland, for when he reaches the Emperor, he staggers back and falls to the ground, as in the old legend of the instruction of the Moorish Sultan to his emissary: "You will know the Emperor (Charlemagne) not by his dress, nor by his arms, but by his eyes." The subsequent action of the play or dance confirms this theory that it is nothing more nor less than the tale of Roncesvaux, the death of Roland and the vengeance of Charlemagne on the Moorish traitors, corrupted, first by the Spanish soldiers and then by the Indians, who took over names and words belonging to the dance without in the least understanding the meaning of the story. It is probable that they saw only its religious aspect, the triumph of Christianity over heathendom, and that this was encouraged by their pastors from this point of view. Spanish-Americans assure me that nothing more is to be sought in these old pantomimes, but I do not agree with them. The allusions to the "Emperor," the "Franks" and the "Twelve" are too plain, and the incident which constantly recurs, of the effect of Charlemagne's terrible glance on his enemies, seems to me to be almost conclusive proof of its origin.

The dance goes on, in the same courtly steps, from the challenge to the fighting. Half the Christian warriors fall before the first Moslem is killed, and as each man dies he withdraws quietly to a little distance and unmask. Sword-cuts are delivered with a good deal of pious fervor on both sides, but are usually parried. Fortunately, the old blades are dulled and hacked with long use; the master of ceremonies, usually the sexton, admonishes the Moorish dancers to keep their heads, when a painful Christian blow provokes a flash of temper. The Moorish herald falls before the first Christian champion (Roland?), who remains alone against several of the Paynim and is cut down from behind by the Moorish King's son. Enraged at the hero's fall, the Emperor himself attacks, calling vengeance on the traitor. The Moors fight him with averted or covered eyes, for who meets his glance is doomed, even though untouched by his invincible sword. They die, one by one, beneath his blows; the prince and his father fly, but are overtaken and the prince is killed; the sultan "Pontius Pilate" strikes a few half-hearted blows and yields to the Emperor, who dances gravely about the battlefield, and unmask to join his companions.

It is natural to suppose that other dances preserved by the Indians of Latin-America, such as, for instance, the May-pole dance, are of religious origin. In fact the May dance, probably coincident with the ancient festival of the flower-god, is announced by the actors (dressed as flowers, in pairs) to be in

honor of the Blessed Virgin. But while there is, to the Indians, evidently a religious meaning also in the Dance of the Moors, I believe that we have in it, here in America, a survival of the memory of the hero Roland and the Twelve Peers of France, as we have also one of the last tournaments run in strict accord with the rules of chivalry, by knights in full armor with sharp lances.

W. F. SANDS.

LITERATURE

Free Will, the Greatest of the Seven World-Riddles. Three lectures by HUBERT GRUENDER, S.J., Professor of Special Metaphysics, St. Louis University. St. Louis: B. Herder. 50 cents net.

If the day ever dawns when the world at large harks back to objective ways of thinking, it will doubtless laugh most heartily at many, now modern, theories. The determinists, in particular, with their ethics and hard psychology, will come in for some thunderous mirth. But meantime their skilful sophistries beguile the unwary, and however much one feels moved to laughter at determinism, he must be prepared not to laugh at the determinist, but to be patient with him and to help him back to a saner attitude of mind. To accomplish this one must be familiar with the current theories, and in this regard the little book before us is worthy of wide reading and attentive meditation. Father Gruender has written for present-day students, and has taken into account the authentic teachings, bizarre and strange enough, in all conscience, of the leaders of "modern thought."

In the first lecture we find "the problem stated," the problem, that is, of man's free will, which the materialist, Du Bois-Reymond, has called the greatest of the seven "world-riddles, for which science has no answer, and which will forever remain insoluble!" The second sets about proving experimentally the existence of free will in man. The third establishes the same truth by way of the moral and teleological proofs. Needless to say, it is the sane scholastic view which we find presented; and the calm, clear and scientific methods of the old metaphysics, which are based on the objective value of things, show very nobly in contrast with the bold and overbearing dogmatism of modern "makers of philosophies."

To those who are solicitous to keep to right ways of thinking, in the atmosphere of our modern centres of "learning," the book will be a saving guide to common sense. But it will prove no less useful to those who may have occasion to deal with the ill-starred pupils of determinist masters, or to persuade some luckless reader of their lucubrations back into the conviction that he is a man, and has a free will, despite all the vaporings of the sages! A commendable feature of the lectures is their store of concrete instances and illustrations, always a powerful help to argument and explanation. We cordially wish this little volume a wide circulation among all thoughtful and intelligent men, particularly among those who have been touched with the frenzy of determinism.

EDWARD F. GARESCHÉ, S.J.

The Gift of the Grass. By JOHN TROTWOOD MOORE. Boston: Little, Brown & Co. Second Printing.

Mr. Kipling, I believe, has set the standard for those who write of the creatures that "Nourish a blind life within the brain." He has set the standard, and he has set the fashion. Mr. Kipling alone of living authors could in a sense not thought of by the doughty Dogberry "write himself down an ass." In modern parlance, but literally, he could make a monkey of himself. It would not be fair to state that the author of "The Gift of the Grass" is an imitator of Mr. Kipling, but there are passages which would show that he has been influenced by the creator of the Jungle Books. Mr. Moore has endeavored to put

himself in the place of the famous racing horse, Hal Pointer with a record of 2.04½. The story is cast in autobiographical form. With all his sympathy and love for horses, the author does not always succeed in effacing himself in order that Hal Pointer may have his say; for one feels that it is only too often that it is not the horse but Mr. Moore himself who is the chief narrator. There are in the book no high ideals set forth, no nobility of character. The author thinks meanly of his own kind, and is, at the bottom, a pessimist. His religious spirit apparently is almost nil. The story will certainly appeal to the lovers of horse-flesh, and to those who go in for racing and out-of-door sports.

FRANCIS J. FINN, S.J.

The Roman Missal in Latin and English. Arranged for the Use of the Laity; to which is added a collection of the usual Public Prayers. New York: Benziger Brothers. Net \$2.10.

In our opinion, the very best prayer book that has been published so far in English is a missal just issued by Benziger Brothers. Although it consists of 1,802 pages, the leaves are so thin that the volume is only about the size of the ordinary large prayer book. It is in reality the same book as the missal used by the priest at the altar, except that the Latin text is paralleled by the translation in English. It was a happy thought of the compiler to add a short notice of the saint of each day, and also to give an explanation at the beginning of the different seasons of the year, such as Lent, Easter and the rest, besides many other illuminating bits of knowledge which are scattered here and there as the text proceeds. We are thus enabled, while following the Mass of the day, to have a very comprehensive and intelligent knowledge of the thought of the Church for that particular occasion.

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Duty. Twelve Conferences to Young Men. By Rev. WILLIAM GRAHAM. New York: Joseph Wagner. Price 75 cents.

This book deserves to be read not only by young men but by old men as well, and also by intellectual women who want clear, thorough and sound notions of ethics. It is written in a remarkably captivating style for such an abstract and philosophical subject, and there is a lucidity and succinctness in the method of presenting the truths inculcated that is quite unusual; as for instance, in the explanation of the way in which a dubious conscience is made a safe one. Many other examples of the same facility and felicity of instruction might be adduced. The little volume will be most helpful in class rooms of philosophy.

Andros of Ephesus. A Tale of Early Christianity. By the Rev. J. E. COPUS, S.J. Milwaukee: The M. H. Wiltzius Co. Postpaid, \$1.25.

In this "fascinating story of early Christianity," as some one has described it, Father Copus abandons for a while the field of his earlier successes. St. Cuthbert's with its perplexing problems of boy life yields to a spirited tale in which the author sketches the fortunes of his hero through clash of love, hate and rivalry to a happy ending. The scene is laid in the ancient city of Diana. The days are those immediately following the ascension of Christ; St. John, the beloved disciple, is Bishop of Ephesus, our Blessed Lady is still among the living, and Christianity is beginning to find firm foothold in a city hitherto given over to riotous festivities in honor of the great Goddess of the Ephesians. Father Copus tells his story well, and there is vigor in his description of the splendid pictures marking the incidents through which Andros, the young pagan patrician, passes, until at the feet of "the great Mother" he learned those deeper mysteries of faith, which made him a tower of strength to others, and gave him the courage to devote his wealth, and eventually his life, for the truth of the faith he had received.

BOOKS RECEIVED

- Alarms and Discursions. By Gilbert K. Chesterton. New York: Dodd, Mead & Co. Net \$1.50.
- A Homeric Society. A Sociological Study of the Iliad and Odyssey. By Albert G. Keller, Ph.D. New Impression. New York: Longmans, Green & Co.
- Robinetta. By Kate Douglass Wiggin, Mary Findlater, Jane Findlater, Allan McAuley. New York: Houghton, Mifflin & Co. Net \$1.10.
- The Justice of the King. By Hamilton Drummond. New York: The Macmillan Co. Net \$1.20.
- Colonel Todhunter of Missouri. By Ripley D. Saunders. Illustrations by W. B. King. New York: The Bobbs-Merrill Co. Net \$1.50.
- The O'Shaughnessy Girls. By Rosa Mulholland. Illustrations by Demail Hammond, R. I. New York: Benziger Bros. Net \$1.50.
- Adventure. By Jack London. New York: The Macmillan Co. Net \$1.50.
- The Siege of Boston. By Allen French. New York: The Macmillan Co. Net \$1.50.
- First National Conference of Catholic Charities. Proceedings. Published by the Direction of the Executive Committee of the Conference. Held September 25th to 28th, 1910. Washington: The Catholic University of America.
- The Official Catholic Directory and Clergy List for 1911. Complete Edition, black leather binding. New York: The M. H. Wiltzius Co. Net \$3.00.
- The Spirit of St. Francis de Sales. By His Friend, Jean Pierre Camus, Bishop of Belley. New and Enlarged Edition with a Preface by His Grace the Archbishop of Westminster. Translated by J. S. New York: Benziger Bros. Net \$1.80.
- The Son of Man. His Preparation, His Life, His Work. By the Rev. Placid Huault, S.M. New York: Benziger Bros.
- Spiritual Instruction on Religious Life. By Fr. H. Reginald Buckler, O.P. New York: Benziger Bros. Net \$1.15.
- Our Lady of Lourdes and Bernardette. By the Rev. Bernard Vaughan, S.J. New York: Benziger Bros. Net 35 cents.
- Meditations and Instructions on the Blessed Virgin. For the Use of the Clergy and the Faithful. By A. Vermeersch, S.J. Translated by W. Humphrey Bage, K.S.G. Vol. 2. New York: Benziger Bros. Net \$1.35.
- Compendium of Catechetical Instruction. Edited by Rev. John Hagan. Two volumes. New York: Benziger Bros.
- John the Beloved. A Character Sketch, by M. T. Kelly. St. Louis: B. Herder. Net 25 cents.
- Paul of Tarsus. By M. T. Kelly. St. Louis: B. Herder. Net 25 cents.
- Christian Art in China. By Berthold Lanfer. (Sonderabdruck aus dem Mitteilungen des Seminars für Orientalische Sprachen zu Berlin. Jahrgang XIII. Abteilung 1. Ostasiatische Studien). Chicago: The Author, Field Museum.

EDUCATION

An interesting discussion is promised in the Landtag of Prussia. In the speech from the throne at the opening of the present session of that body, reference was made to proposed legislation to be submitted to its members of serious interest to educators. The Government hopes to have enacted a law making obligatory the opening of advanced schools in every community numbering 10,000 souls. In considering the Government's proposals the matter of religious instruction to pupils attending these schools will certainly come to the fore. And it is worth while to call the attention of our American Catholics to the fact that, apart from the little coterie who have been of late agitating in Germany the question of a secular or non-religious educational policy, the consensus of opinion appears to be in favor of religious instruction in these advanced schools. The only phase of the question that will arouse discussion is that

concerning the manner of arranging the program so as not to interfere with the reasonable demands of any denomination. To illustrate how alert German Catholics are and how practical in every detail that concerns their religious rights in the empire, it may be well to instance the preparations now being made to meet the controversies soon to be on in the Landtag, because of this situation. The *Allgemeine Rundschau* (February 11) contains a capital article from the pen of a Bonn University man in which the entire field of battle is described, the partisan views apt to be ventilated, the objections likely to be urged against courses in religious instruction, the difficulties that will be encountered owing to the mixed classes such institutions will necessarily have, etc. And an illuminating explanation of the position every Catholic must hold is added, together with a splendidly thought out defense of that position in every detail. No wonder German Catholics hold their own!

Announcement is made that the eighth annual meeting of the Catholic Educational Association will be held in Chicago, Ill., June 26-29, 1911. The great Lake City will no doubt give hearty welcome to the large gathering of Catholics interested in educational work, who will accept the opportunity this annual conference gives them to discuss their problems and to promote the efficiency of their work. It will be, we believe, the first time that the Association meets in Chicago since it was organized in its present form in St. Louis in July, 1904. But those who were identified with the early efforts to bring together Catholic educational interests have pleasant recollections of the pioneer workers who blazed the trail to the Association's present strength and influence during the meetings held annually in Chicago by the Association of Catholic Colleges for some years before that date. Active preparations are already on to make the eighth yearly conference a strong one. Most Rev. Archbishop Quigley has named committees to take charge of the local details, and in the announcement just published the efficient Secretary-General of the Association, Father Howard, of Columbus, Ohio, makes known to all interested that programs are practically complete of the work to be done in the ten divisions of the organization, and that a general and substantial interest in the convention is manifest all through the country.

"The cost of organized athletics is almost scandalous," says Dean Lebaron R. Briggs, of Harvard University, the chairman of the committee on the regulation of athletic sports, in his report to President Lowell. The confession will not surprise anyone who has been following the developments

in college athletics during the past decade. It will, too, lend considerable strength to the contentions made by Mr. Birdseye in his review of the situation in his work on "Individual Training in Our Colleges." In his report Dean Briggs reviews the record of the various athletic teams in Harvard during the last year, urges that something be done to interest all students in athletic sports, and then discusses the problems connected with the business administration of athletics. He says:

"In spite of large receipts from baseball and enormous receipts from football the Harvard Athletic Association, after moderate payment toward the permanent improvement of Soldiers' Field, can barely meet its bills. The almost complete abolition of subscriptions such as once victimized freshmen is a healthy curtailment of our income; the increased outlay for hospitality to visiting teams is a healthy addition to our expenses; the cost of expert medical aid is a duty cheerfully assumed; but some expenses bear about the same relation to the health and success of our teams that a silver-mounted bridle bears to good horsemanship.

"Captains, managers and coaches incline to throw aside equipment that is highly serviceable and almost new, and to buy at great expense something wholly new and a shade better; they tend to encourage and exaggerate fastidiousness in hotel accommodations, in food and in clothing; they too often require for themselves and their men such luxuries of the table and of transportation as none but the rich can afford. It is things like these that give a handle to the enemy of athletic sports and pamper or even pauperize strong men."

ART

The forthcoming exhibition and sale of the paintings, drawings, Orientalia and studio properties of the late John La Farge are announced by the American Art Association. The collection forms an important body of paintings, drawings and works in glass, dating from different periods of his life and representing all the different fields in which he labored. There are religious subjects and decorative designs, examples of his work in the South Seas and in Japan, and studies for stained-glass windows.

His drawings have never before been shown in public, but have long been famous in the wide circle of his friends. About two hundred of these will be offered framed, and about three hundred have been prepared for sale in portfolios. His work in glass is richly represented, there being thirty windows, large and small, and in the group are some of those which he made especially for his great exhibition at Paris in 1896, when the French Government gave

him its highest award and made him an officer of the Legion of Honor. The reliefs which he designed for the house of the late Cornelius Vanderbilt, and which were modelled under his direction by the late Augustus Saint-Gaudens, are represented in the collection by metal and plaster casts, richly gilded, and there are also casts of reliefs modelled by La Farge himself.

The Oriental part of the collection is particularly rich in paintings and illustrated books, screens, lacquers, inros and textiles. It also includes a grand bronze statue of Kwannon, a monument about ten feet high, the rarest and most important specimen of its kind in this country. Among the paintings and illustrated books the works of Hokusai are salient. There are, further, a few old European masters and examples of several American painters, as well as a collection of prints and various miscellaneous objects.

MUSIC.

THE CATHOLIC ORATORIO.

The oratorio, as a musical art form, is as well known to music lovers as opera and symphony; but it is not always recalled that its origin is due directly to the Catholic Church. One of her faithful sons, St. Philip Neri, in his "oratory" or place of prayer, first gave a musical setting to sacred texts, the more easily to attract the young among the faithful. This new method of imparting a knowledge of Holy Writ, and of impressing the facts of Church history and saintly lives, soon spread; and many other faithful sons of the Church aided in perfecting the musical form, and giving it the classic outline which has distinguished it for a century or more.

It is a great pity that the modern development and popularity of oratorio in England should have subjected it to Protestant influence, and given our people the idea that it is somewhat anti-Catholic. There is no reason why our Catholic people should not rescue oratorio from our separated brethren, and assert our ownership of it. The efforts of our choral societies should be encouraged, particularly when they devote themselves to the compositions of Catholic authors on Catholic themes. This would encourage Catholic musicians and artists, giving them aid and inspiration, furnishing a field of appreciation for their works and interpretations, and saving them from appealing to a public outside of the Church.

The Church has always fostered the arts and employed them in her service. To work in that spirit is the object of the Catholic Oratorio Society of New York City in the way pointed out by St. Philip Neri. Its object is to produce oratorios on incidents in the life of Our Lord, or in the

history of the Church or the lives of the saints, written by Catholic composers, sung by Catholic soloists, and a Catholic choral organization, and under the influence of the Church and its anointed representatives.

It is in its seventh year, and is now to produce the oratorio "Saint Francis," by Edgar Tinel. Tinel is a Belgian, born fifty-seven years ago, at Sinay, in East Flanders, and at present is professor of counterpoint and fugue in the Royal Conservatory of Music in Brussels. His musical education began at eight years of age, under his father's direction, and was continued at the Royal Conservatory under such famous teachers as Kufferath, Brassin, Samuel and Gevaert. He won prizes for pianoforte playing and composition. Among his more important works are the three-act music-drama "Godoleva" and the "Symphonic Tableaux" based on Corneille's tragedy "Polyeucte."

He is a Catholic of deep religious feeling, and the greater number of his compositions are for church use. He founded and was the first director of the Church Music School at Mechlin, and takes a very active interest in its progress in spite of his position in the Royal Conservatory.

But his most important work is "Franziskus" or "Saint Francis," an oratorio dealing with Francis of Assisi. It is in three parts, the first setting forth the life of Francis in the world, his enjoyments and friendships, and then his renunciation under the strong religious influences which crept over him. The second part pictures the monastic life, and the beautiful peace and enthusiasm of it, its temptations at times, but its many compensations for the renunciation of temporal things. The third part sets forth the death of Francis, and his glorification as a saint.

It is a fine example of the capabilities of this particular musical form in the hands of a Catholic, when treated in a reverential spirit. It shows the growing hold of the Church upon the worldly Francis, then the beautiful spirit fostered by faith in God and love of neighbor, and finally his glorious death in Christ. This inspiring subject is handled in a beautiful manner, the musical setting being almost spiritual from the first chord, and progressing to a sublime close. It is set forth in a magnificent series of choruses, with appropriate solos and orchestral numbers.

The most remarkable feature of the music is its purity of form, free from all modern innovations and daring experiments. The solo parts are not permitted to overshadow the choruses, which is the commonest method of perverting the oratorio form. Tinel rather intensifies this form by making the choruses more dramatic, and by having a more intimate

relation between the solo parts and the choruses. After all, a "choral" work should be a choral work, and the choruses should carry as much of the dramatic action as possible, and not merely form an occasional background to the solo parts. Unless this view is insisted on, the oratorio would soon be synonymous with a Greek play, and the form would drift back several thousand years.

But in Tinel's "Saint Francis" the choruses are many and splendid, and carry most of the action from start to finish, and the solo parts bear the same relation to these choruses as the solo passages for violin or flute or 'cello do to the main composition of a symphonic work for orchestra. Tinel's work can therefore be pronounced as an oratorio correct in form, beautiful in its musical setting, and deeply religious in spirit and appeal.

Although it has been produced a number of times in Europe, it has been heard only five times in this country: in Baltimore, Cincinnati, twice in Boston, and once before in New York, under Walter Damrosch. But its production by the Catholic Oratorio Society in Carnegie Hall on Sunday night, March 26, promises to be especially noteworthy, since it will be sung by Catholics under Catholic influence, and will thus give to the story and its music the sympathetic setting it needs to develop its character. The production will also be notable because of the high efficiency of the society and the splendid condition of the choral singers. Last year's production of Dvorak's "Saint Ludmila" proved that the society was not only Catholic, but that it was as highly trained and artistic as any other musical society in the city.

Most choral societies are loosely gathered, and depend for their effects upon a great mass of sound, in which the imperfections of the individual singers are drowned in the volume of noisy tone. Not so with our Catholic Oratorio Society, which is trained to sing choral works just as an orchestra is trained to play symphonic works.

This was shown by the beautiful singing in last year's "Saint Ludmila"; and as the society has made improvements in the past winter, the production of Tinel's "Saint Francis" can be looked forward to as a notable event in New York's music world, and a rare treat for its artistic public. At the same time, our Catholic people can be proud of an organization which is of standing high enough to be compared with the best in New York, and which is now recognized as thoroughly artistic as well as Catholic.

M. J. CORCORAN.

ECCLESIASTICAL ITEMS

Archbishop Farley has decided to add to the special works of charity and philanthropy which have been so prominently the characteristic of his administration of the Metropolitan See of New York, that of caring for prisoners accused of crime in the courts and for those who have been released on parole or probation. He has entrusted the direction of this to the Rev. Thomas F. Lynch, who for the past thirteen years has been one of the officials of the Diocesan Seminary at Dunwoodie. Father Lynch has begun by organizing the Catholic Probation and Protective Society, the operations of which will extend to all correction work relating to crime in the archdiocese, and to the cause of the friendless and outcast offenders against the law.

At the annual convention of the Archdiocesan Federation of Catholic Societies of Boston, held on Sunday, March 5, nearly one thousand delegates attended. The report of the Secretary showed that the membership had grown to 400,000, representing 210 parishes and 310 societies. Archbishop O'Connell addressed the Convention and appealed for continued and individual activity among the members. The Rev. Dr. Supple condemned the bill offered in Congress for the establishment of a national "non-sectarian" university, which he declared "would mean centralizing the educational forces to turn out candidates for the highest positions in the public service." Mr. David Goldstein, the ex-Socialist, maintained that it was a lack of organization among Catholics that allowed the election of the Socialist candidates in Milwaukee.

Apropos of the patron of the current month, it is of interest to learn that a statue of St. Joseph, weighing eighty tons, and made of reinforced cement, has been set up on a mountain peak near Puy du Dome, France. The figure is fifty feet high and stands on a thirty-foot pedestal.

The determination of the Superiors of the Vincentian Congregation to withdraw its members from collegiate work to devote their entire energies to the missions and seminaries, as we are informed by the *Tidings*, has taken effect in their retirement from St. Vincent's College, Los Angeles, Cal., of which institution they have had charge for nearly fifty years. At the invitation of Bishop Conaty, the direction of the College has been assumed by the Fathers of the California Province of the Society of Jesus.

During the year 1910, besides the pilgrims brought by the regular train service,

354 special trains were employed to convey the faithful to the sanctuary of Lourdes. Among the ecclesiastics who made the pilgrimage were two cardinals, thirteen archbishops, seventy-one bishops, three mitred abbots, and forty-seven monsignori. The department for examining cases of reported cures was visited by 477 physicians, of whom forty-two were professors in medical schools. There were recommended to the prayers of the pilgrims one million, nine hundred and seventy-five thousand intentions, upwards of fifty thousand being in thanksgiving for favors received.

After the consecration, on February 22, of Bishop Ward, in Kansas City, the Apostolic Delegate, Archbishop Falconio, was accompanied by Bishops Lillis and Ward to St. Mary's College, Kansas, where a reception was given him. The distinguished guests were met on their arrival by the President, Rev. A. A. Breen, S.J., the faculty and five hundred students. Alumni and visitors were present also from the neighboring cities, making with the local population a gathering of several thousand persons. In the course of his address the Archbishop spoke of the need and importance of Christian education. After congratulating the students and their teachers on this score, he made the following reference to the work of Catholic teaching Sisters, several of whom were in the audience: "They are doing a noble work for the Catholic Church and we owe to them a deep debt of gratitude. The Holy Father knows of their self-sacrifice and of the noble work they are accomplishing here in this big country."

SOCIOLOGY

One is inclined to suspect a Catholic Association bearing the name of "The Queen's Daughters." He recalls the "King's Daughters" and asks bitterly: "Why this hankering after Protestant names and methods? Have we not enough of our own and to spare?" As "The Queen's Daughters" are becoming known we can do them no greater favor than to forestall such rash judgments by telling that this name is not of their choosing. It has been imposed upon them by an unthinking public familiar with "King's," "Doctors'" and other kinds of Daughters. The Association of which we speak was founded in St. Louis in 1889, to supplement, as women can, the work of the Conferences of St. Vincent de Paul. The title "Daughters of St. Vincent de Paul" would therefore suggest itself; but this belongs to the Sisters of Charity. Following, therefore, these noble women rather than anything outside the Church,

they called themselves: "Daughters of the Queen of Heaven." Their object is the betterment of their own lives and those of Christ's poor by Christian charity. They give in the spirit of the Gospel, these receive in the same spirit, and by giving or by receiving each is brought close to God.

Their works are many. They conduct a Boarding Home for working women; they take charge of Catholic children brought before the Juvenile Court; they visit the sick and the Catholics in the public hospitals and other such institutions. One of their chief functions is the carrying on of Sewing Schools and Industrial Schools for girls and boys. The Sewing Schools have two divisions. In one poor children are given materials and taught how to make their own clothes: in the other children of the wealthier class make clothes which are used to dress their poorer sisters for school, for First Communion, etc.

As the work grew and new societies sprang from the parent association, it received from Leo XIII, in 1894, his approval and blessing and a grant of special indulgences. It is now organized in twenty parishes in St. Louis and has affiliated with its General Council other associations in other cities. Among these in New York City are the Annunciation Society and the Association of St. Patrick's Cathedral (Old), The Queen's Daughters of Providence R. I., etc. There are many zealous Catholic women anxious to help themselves and others by Christian charity, who as yet are unorganized, and they cannot do better than to take the benefit of the definite aims, the practical methods and the experience of this worthy association.

While our native workmen are complaining of the insufficiency of their wages, foreign workmen are sending large savings to their relatives. We have alluded to this with regard to Europeans, and now we learn that for some time the Japanese abroad have been sending home from five to six million dollars yearly. We are far from deducing from this that the complaint of the American workman is unfounded. We should, on the contrary, look upon it as a most grave evil should his condition of life be such as those which enable foreign laborers to save out of their wages, and we hold it an obligation on our rulers to see that the foreign laborer lives in a manner becoming a citizen of a country quite able to support all its workingmen in that modest comfort which Leo XIII taught us is most favorable to the discharge of man's highest

duty, the salvation of his soul. But we do think that our American workingmen might learn from the foreigner something of his thrift and the self-restraint it implies, which, animated with supernatural motives, becomes a Christian virtue meritorious of eternal life. This applies especially to our unmarried workers, men and women, for the saving foreigner is usually unmarried, or, at least, he has not his wife and family with him. If they would but practice thrift for a few years, instead of squandering their earnings, they could begin married life with a savings-bank account that would surprise the murmurers at hard times, cost of living, etc., and still better, with characters formed to sobriety, self-reliance and Christian virtue, as well as to a capacity of administering money which would go far to making them successful in their future careers.

As we mentioned lately, doctors are trying to reassure the fearful with regard to the plague, though their reasons do not seem very convincing. One assured his hearers that science will overcome it as surely as it has conquered influenza. As this has been with us constantly since its outbreak more than twenty years ago, and science has prevailed nothing against it, the outlook is not altogether encouraging. Influenza is not a very fatal disease, but if there were as many cases of plague in the great cities of Europe and America as there are of influenza during the winter season the mortality would be very great. We do not believe in rejecting the aids against pestilence which God gives us in medical science, but we hold that the best protection against it is, while using these, to recognize it to be one of God's merciful means of recalling man from sin and to have recourse to Him by prayer, penance and amendment of life. Then should it be His holy Will to call us from earth to heaven by means of the plague, we shall be ready and willing to submit.

The Japanese newspapers announce that the Premier, Katsura, the Home Minister, Baron Hirata, the Minister of Education, Komatsubara, and the Minister of Agriculture, Baron Oura, acknowledging themselves culpable for the existence of such criminals as the anarchist conspirators among the people under their charge, resigned their offices into the Emperor's hands and begged him to inflict condign punishment upon them. The Emperor, of course, pardoned them and restored them to their functions. But this little survival of old Japan makes one think that the West has something to learn from the East, where Ministers of State do not treat the

Sovereign with the scant consideration he too often receives in Europe.

ECONOMICS

Three ships of 5,000 tons each are being built on the Clyde for the Russian East Asiatic Steamship Company. They are to have internal combustion engines of the ordinary motor type. An economy of at least one-third of the fuel is expected. A still larger ship is to be constructed if these prove successful.

Under the direction of Doctor Lourenço Granato, of the agricultural experiment station at Cubatão, State of São Paulo, Brazil, very promising results have been obtained in an attempt to prepare dessicated bananas and banana flour from the fresh fruit. The immense productiveness of the banana, its great nutritive value and the ease with which it is cultivated give these experiments an importance hard to exaggerate in the matter of increasing the store of cheap, wholesome and abundant food. The banana, and its first cousin, the plantain, have long been, while in the fresh state, the mainstay of the common people of the tropics, but former efforts to produce a dried product or a flour that could be kept in an edible condition have not been crowned with success. Doctor Granato's work has excited the liveliest interest in banana-growing districts and has called forth many letters of inquiry from planters. About one year after planting a corm or "toe," as it is locally styled, the plant reaches maturity and produces one of the huge bunches which we see on sale. While this is approaching ripeness, other sprouts start from the ground and thus the plantation remains in continuous bearing for many years. Each stalk produces one bunch, and is then cut down and left on the ground as a fertilizer. Soil exhaustion is the chief reason for setting out a new plantation.

A brewery was once a most profitable investment: to-day many brewers are in difficulties. Even in Germany the demand in North Germany has fallen from 27 gallons per annum for each individual to 21 gallons, or 26 per cent.; in Bavaria, for 64 to 61, or 4.7 per cent.; in Wurtemberg, from 50 to 38½, or 23 per cent.; and in Baden, from 44 to 38½, or 12.5 per cent. The production in Bavaria is kept up in part by the export trade. It would be interesting to learn from competent investigation the adequate cause of the general decline in the use of strong drink. We suspect it would prove to be very complex.

A colony of 250 Polish Catholic families, gathered from the Pennsylvania

mining districts, will settle next month in Winn Parish, La., on a tract of 10,000 acres of rich farming land. They are all of the farming class of South Poland, and the families are large. The Sims and the Alluvial Land Purchase Companies of New Orleans have agreed to provide them with a church, school, temporary homes and farm houses. Representatives of the colonists have seen the land before signing the agreement.

SCIENCE

An uncatalogued red star was discovered in the constellation Lacerta, on December 30, by Espin. As soon as the news reached the large observatories every method of research was brought to bear upon the newcomer. Stratton, in the *Observatory* of February, says: "A question which is interesting every one is whether the star is a Nova or one of the hydrogen variables of which Mrs. Fleming has discovered so many in the Milky Way of recent years. A letter which I have received from Professor Newall this afternoon shows that we are not yet in possession of sufficient decisive spectroscopic information to settle the point. Professor Newall says: 'The spectrum is undoubtedly peculiar and of great interest, and it is clear that while some of the features favor the Nova view—notably the extraordinary brilliance of the H α line—others favor the hydrogen star view—the lack of the usual very broad bands. 'There are other features which cut against either ascription.'"

Markwick says: "As far as I can judge at the present time, it appears to me that the facts we have learnt seem to point to its being a Nova, rather than a long-period variable, because, according to the photographic records, as we have heard, this star was invisible at Harvard College on November 19, but on November 23, after an interval of four days, it was of the fifth magnitude; and there must have been an enormous development of light in the body to bring it practically from invisibility to the fifth magnitude. I think if we plotted the magnitudes already obtained, the curve would not be dissimilar to that of the celebrated Nova Persei, certainly in its initial stage. There is another point of similarity pointing in the same direction—that red line in the spectrum. There was a beautiful red line in the visual spectrum of Nova Persei when it was in the first stage, before its spectrum had changed, and the spectrum of Nova Persei was, so far as I gather, very similar to the one observed at Cambridge. One other point is that great credit is due to Professor Pickering for

the wonderfully systematic watch which he keeps on the sky. We do not know what his records contain. Somebody makes a discovery, and he finds that Pickering will have made it first."

Barnard, of the Yerkes Observatory, reports that he photographed this star several times in previous years, and adds: "It would therefore appear that the Nova, previous to its outburst, for at least seventeen years existed in its present place as a fourteenth magnitude star. The images on the various plates seem to show that the star was perhaps subject to fluctuations of at least a magnitude."

WILLIAM F. RIGGE, S.J.

PERSONAL

Dr. Maurice Francis Egan, United States Minister to Denmark, arrived here from Copenhagen on March 10. He will deliver eight lectures, March 20-30, under the Percy Turnbull foundation, at Johns Hopkins University, Baltimore, his subject being "Typical Christian Hymns." The first lecture will be on the Canticle of Canticles.

On January 16 it was just two hundred years since Father Joseph Vaz, "the Apostle of Ceylon," closed at Kandy his long missionary career in Ceylon. The *Catholic Herald* of India, with due acknowledgment to the *Ceylon Catholic Messenger*, gives a brief outline of his wonderful missionary career: "He could not enter the island as a *priest*—he entered it as a *slave*! Once there, where he could not exercise his zeal as a *priest*, he did so in the guise of a *beggar*. He was not the man to shrink before any suffering or humiliation, when it was a question of saving souls. He spared neither time nor trouble, neither health nor bodily comfort to push vigorously on the work he had come to accomplish in Ceylon. He travelled incessantly, and visited every year all the stations in the island. Day and night he toiled on, neither unnerved by fatigue nor discouraged by obstacles, till, after a most laborious life extending over twenty-four years, he literally died in harness. Thus it was that he succeeded not merely in reviving the Catholic Faith in this country, but in developing it so rapidly that, whereas on his arrival there was but a handful of Catholics, there were, at the moment of death in 1711, no less than 70,000, of whom over 30,000 were converts from Protestantism or paganism." In accordance with the order of the Patriarch there was on January 16, in all the churches of the diocese, a solemn *Te Deum coram Sanctissimo* in thanksgiving for the benefits granted by God through the missionary work of the Ven. José Vaz.

OBITUARY

The Most Reverend Atenogenes Silva y Alvarez Tostado, Archbishop of Michoacan, Mexico, died on February 27, in his sixty-third year. His father was a Portuguese who had seen service in the Napoleonic wars and had emigrated to Mexico, where he served under Viceroy Calleja when Hidalgo struck the first blow for Mexican independence. The deceased Archbishop's mother was a native of Mexico. As a child, the future prelate was so sickly that few thought he would reach man's estate, yet he made a college course in Guadalajara with the intention of becoming a pharmacist. But Providence had other designs upon him for the great good of the Church in Mexico, and young Silva heeded the voice that called him to the sacred ministry. He was ordained in 1871 and received his doctor's degree, *periculo facto*, in 1878. As vice-rector of the archdiocesan seminary, he raised it to a very high degree of excellence in discipline and piety, and also in study. But his zeal for Catholic education and concern for the poor were his most marked characteristics. His own purse supported several schools and relieved much secret suffering. Among other good works, he established an orphan asylum and a hospital for women and children. In 1892, he was consecrated Bishop of Colima, Mexico, where he was particularly active in promoting Catholic schools. Seven years later he was transferred to Michoacan, where he devoted himself with a zeal out of all proportion to his feeble health to Catholic education, to improving the condition of the clergy, and to works of beneficence.

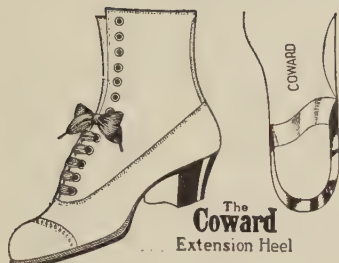
The Right Rev. John Anthony Forest, Bishop of San Antonio, Texas, died at the Santa Rosa Infirmary, San Antonio, on March 11, aged seventy-three years. Bishop Forest was born at St. Martin's, St. Germain, France, and was educated for the priesthood in that country. He was ordained March 3, 1863, at New Orleans, La., for the Diocese of Galveston, Texas, and was stationed at St. Mary's Settlement, Lavaca County. Later he was Pastor of the Sacred Heart Church at Hallettsville, and was consecrated Bishop at San Antonio on October 28, 1895, by Archbishop Janssens of New Orleans.

A zealous missionary, Bishop Forest combined deep spirituality with a kindness and affability that won him the affection of his people. His health failing, he begged for a coadjutor and the Holy See appointed Right Reverend John Shaw, who succeeds him. The diocese has greatly prospered during his incumbency, containing now 118 priests, 128 churches, 92 mission stations, 5 colleges, 14 academies, 8,000 school children,

a seminary, hospitals, orphan asylums, a Home for the Aged, a House of the Good Shepherd and a Catholic population of 95,000. There are five religious congregations of men and ten of women, with institutions in all parts of the diocese.

The Rev. Francis X. Brady, S.J., President of Loyola College and Rector of St. Ignatius' Church, Baltimore, departed this life on March 12. Father Brady was one of the best-known Jesuits in the Eastern States. For some years he was editor-in-chief of the *Messenger of the Sacred Heart* in the early days when that monthly was published in Philadelphia. The prominent part he took in advancing the interests of the League of the Sacred Heart and the Apostleship of Prayer made his name and his apostolic zeal familiar to priests and Catholics generally throughout the United States. Many of the clergy will recall his fervent discourses in the diocesan retreats, and religious communities far and wide will regret that the able spiritual adviser of so many consecrated souls and the frequent director of their annual retreats has ended that admirable work for which he seemed to be exceptionally fitted. For the past fifteen years Father Brady was Pastor of the Jesuit church in Baltimore, and by the people of that city and of the parish his loss will be keenly felt. Few priests have been so universally respected and beloved. Only two years ago he was made President of Loyola College, and at the time of his sudden calling away he may be said to have reached the height of his career of usefulness in the care of souls, and in the important work of education entrusted to him by appreciative and discerning superiors. We recorded in our last issue an enthusiastic meeting of the Alumni Association of Loyola, at which Father Brady presided and which was attended by distinguished graduates of that famous institution. In a few months he was to celebrate the twenty-fifth anniversary of his priesthood, for which his friends were making active preparations. No one foresaw that the revered priest, whose health seemed to be excellent, was soon to be summoned to receive the reward of his labors. A fortnight ago he gave a retreat to the Children of Mary at one of the convents of the Sacred Heart in New York City. There will be universal regret among the students of many colleges and academies, as well as among the religious communities and the clergy of many dioceses who have profited by his inspired conferences, in which were imparted his wise counsels and the fruits of an exceptional experience in the ministry. And many a fervent prayer will be said by sorrowing hearts for the repose of his soul.

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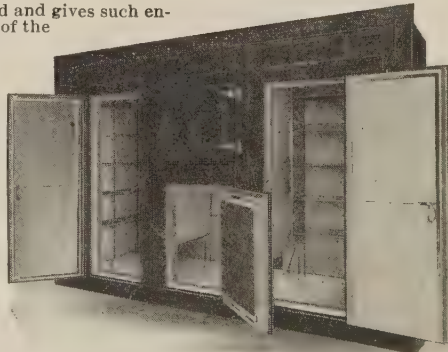
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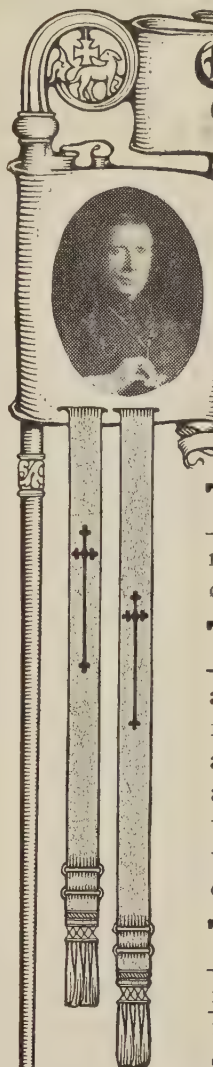
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CHRONICLE

Corporation Tax Upheld.—The Supreme Court of the United States, on March 13, in a unanimous decision, affirmed the constitutionality of the corporation tax provision of the tariff law of 1909. The judgment of President Taft, through whose efforts the provision was adopted and embodied in the tariff law, was sustained without reservation. As a result the government is assured of an annual revenue from this source of at least \$25,000,000. The corporation tax provides that the "special excise tax with respect to the carrying on or doing business" shall be paid by "every corporation, joint stock company or association organized for profit and having a capital stock represented by shares, and every insurance company" in the United States and its territories. By the decision an important step is taken in the direction of regulating corporations, as the law provides that they shall make returns to the Treasury Department showing their income from all sources upon which assessments shall be based. This publicity feature is regarded as one of the greatest value in solving the problems arising from the activities of so-called "trusts" or large combinations of capital.

History of the Case.—Fifteen years ago, the Supreme Court of the United States declared unconstitutional the income tax measure enacted by Congress. In order to have a valid tax the errors of that law had to be avoided. President Taft originated a plan to raise part of the revenue necessary for the running of the government by imposing a corporation tax, which he estimated would

yield not less than \$25,000,000 a year and which, being a tax upon privilege would, in his opinion, be constitutional. The proposal, which was introduced in the Senate in June, 1909, as an amendment to the tariff bill and provided a tax of 1 per cent. upon net incomes over and above \$5,000, became law as part of the Payne-Aldrich tariff act. Suits to test the constitutionality of the corporation tax were promptly begun. The first to reach the Supreme Court of the United States was that of a stockholder in the Stone-Tracy Company, of Windsor, Vt., who sought to prevent the corporation from paying the tax, on the ground that such tax was an invasion of the sovereignty of a state and also would deprive the company of its property, through making available for the use of competitors its business and trade secrets. The case was dismissed by the Federal court of the District of Vermont, and an appeal was taken to the Supreme Court, with the Solicitor General representing the government. When the Stone-Tracy case came up for argument in March, 1910, fourteen other cases likewise raising the validity of the law and decisions likewise sustaining the constitutionality of the tax had reached the court. They were advanced and heard with the original case. Owing to the death of Solicitor General Bowers, and to the fact that it was desirable that the questions involved be passed upon by a full bench, a reargument was ordered. This reargument was had in January of this year.

Warships Withdrawn.—All the American ships in Mexican waters were withdrawn in accordance with

orders issued by the acting Secretary of the Navy, following a formal protest to the State Department made by Señor Francisco Leon de la Barra, the Mexican Ambassador in Washington. Mexico's opposition was principally due to the effect which they would have on the people of Mexico. The presence of American war vessels in Mexican ports, where an American naval vessel had not been seen for many years, together with the extensive military preparations in Texas, would tend, the officers of the Mexican Government thought, to create in the minds of the people of Mexico suspicion of the stability and strength of the Diaz administration.

Death of John B. McDonald.—John Bartholomew McDonald, railroad contractor and builder of New York's subway, died in New York on the feast of Ireland's Patron Saint. He was born in Ireland, November 7, 1844, and at an early age came to America. He began life as a poor boy. His father was a contractor before him, and he was a cellar digger before he was a contractor. The son got a position as timekeeper when the Boyd's Corner reservoir, Putnam County, New York, was building, and used the opportunities he had to study the latter day problems of construction. Before long he was actively engaged in some of the most important work in the United States and Canada, including the High Bridge branch of the New Jersey Central Railroad, the Georgian Bay branch of the Canadian Pacific, the Boston and Hoosac Tunnel, the Buffalo extension of the Delaware, Lackawanna and Western, and portions of the West Shore Railroad system.

He did \$18,000,000 worth of work on the harbor of San Francisco; he constructed 400 miles of the Canadian Pacific Railroad; he constructed the railroad tunnel for the Baltimore & Ohio under the streets of Baltimore; he filled a half-contract for the bridge at Montreal; he helped to build the Northwestern Elevated Railroad in Chicago; he dug nine miles of the tunnel for the Chicago water-works, and a double track tunnel at Hamilton, Ont., and it was he who constructed the Entre Rios Railroad on the west coast of South America. His fame, however, rests chiefly on the \$35,000,000 contract for building New York's subway, a work that included digging and blasting out 3,000,000 cubic yards of earth and rocks in the streets of a crowded city. This great task he finished without a hitch and within the time specified.

John B. McDonald, says a local paper, "deserves to be honored and remembered with John A. Roebling, the builder of the first East River bridge; with James B. Eads, of the Mississippi bridge and jetties, and with the modern vulcans, titans and worldsmiths who have cut the Hoosac Tunnel, carried a railroad over the open sea to the Florida Keys and scooped down mountains at the Isthmus.

"The death of this strong-handed civilizer on the great Irish anniversary should remind the country of the vast contribution that has been made to the United States

by refugees from the little green island across the sea. For John B. McDonald, like many other famous Americans, was born of an Irish peasant family that was driven by famine and rack-rents to this Western land of promise."

He was attended in his last illness by Archbishop Farley, and his funeral took place from St. Patrick's Cathedral on March 20.

Mexico.—The charge of slander which had been brought by a petty public official against the editor of *El Pais* has been withdrawn and all proceedings stopped. The seals of the court on the office and pressroom were removed after ten days, and the newspaper was permitted to appear as usual. This modest triumph of the liberty of the press has called forth warm congratulations for the editor of *El Pais*, whose one offence was that he had published accounts of official despotism and brutality.—The widow of Aquiles Cerdan, who was arrested as an accomplice at the time of his death, last November, when the revolutionary movement broke out in Puebla, recently gave birth to a daughter in the Puebla hospital, where she was being kept under guard.—The Mexican minister of foreign affairs has explicitly denied that Mexico has given to Japan any special favors in the Tehuantepec Railway, or a coaling station on the Pacific.—The work of removing out-of-date officials who encumbered the State administrations is making rapid progress. The legislature of Yucatan is the latest to give the Governor "unlimited leave of absence," and to elect his successor, General Curiel, who was sent from the capital.—The two revolutionary movements, one Socialistic, under the journalistic leadership of Ricardo Flores Magon, domiciled in El Paso, Texas, and the other under Provisional President Madero, who is simply anti-Diaz, continue to occasion alarmist rumors. No great battles, no decisive encounters are reported. There seems to be a return to the guerrilla warfare in which Diaz became so expert before he reached the presidency.—The stoning of the national palace by a mob proves how the now old and fangless lion of Oaxaca has lost prestige.

Canada.—The British Government denies that its Ambassador in Washington took part in the Reciprocity negotiations. This apparently is true as regards the time the Canadian delegates were in Washington. But Mr. T. D. Monk shows in the *Devoir* that he had a very great share in bringing up the question, and imposing it on the Laurier Cabinet. The Rev. J. A. McDonald, editor of the *Toronto Globe*, as Mr. Monk points out, tells how he himself went to Washington to start the movement, how he saw Senators and Congressmen, the Secretary of State and the President himself on the subject, and that the only person fully cognizant of his dealings was the British Ambassador, with whom he conferred every day. He went to Ottawa, at the President's request, to arrange

an interview for him with Sir Wilfrid Laurier or some other 'minister; and Sir Wilfrid knew nothing of what was going on until he broached the subject. Mr. Monk adds that, according to common report, Sir Wilfrid was opposed to the whole business, but afterwards consented to it for reasons regarding the preservation of his parliamentary majority. He also challenges Sir Wilfrid's assertion that Reciprocity will not affect Imperial Preference, pointing out that under the most favored nation clause of commercial treaties, fourteen other countries will have a claim to share in the concessions to the United States.—The Cunard Company has acquired the Thompson Line, and will enter the Canadian Atlantic trade at the opening of navigation.

Great Britain.—Sir Edward Grey, Minister of Foreign Affairs, spoke very sympathetically in Parliament of President Taft's proposal for an arbitration treaty. Mr. Balfour assured the Government of the support of his party in the matter, and the Archbishop of Canterbury is arranging an immense meeting in Albert Hall in its favor. The press is generally favorable, but does not see how such a treaty can lead directly to a reduction of armaments. The Radicals, however, are preparing to use it to urge this policy.—The endeavors England is making with the Turkish Government to obtain control of the Persian Gulf end of the Bagdad Railway are causing considerable ill-feeling in Germany, which by its contracts claims the whole line.—A teller in a branch of the London, County and Westminster Bank has been convicted of embezzling £100. He had served the Bank for 23 years, and his salary was only £210 a year. The disproportion between his salary and the sums passing daily through his hands may have had something to do with his fall.—News from India tells of a recrudescence of plague. For the week ending February 11 there were 24,715 cases and 22,278 deaths, of which 11,116 occurred in the United Provinces. In these the total deaths for 1908 were only 22,878, and in 1909, 38,298.

Ireland.—The St. Patrick's Day celebrations in Ireland and Great Britain were more numerous and elaborate than usual, and were characterized by an air of buoyant hopefulness, owing to the recent specific pronouncements of the Government on the early introduction of a satisfactory measure of Home Rule. Mr. Dillon declared in Aberdeen that the scheme should and, he believed, would be a generous one. "Half measures on questions of this nature are always mischievous in their effects on both countries. The Unionist plan would have brought not peace but the sword to South Africa. It would have been used by the Boers to win a full measure of self-government, with the result that the home Government would have been called upon to interfere perpetually, and South Africa would have been ultimately lost. The Irish measure to win fruit must strike the imagination of the people by its generous fulness, bringing full re-

sponsibility on all classes to work together for the good of their country." Mr. Dillon insisted that no church had ever a cleaner record on the question of toleration than the Catholic Church in Ireland, and its greatness was largely due to the fact that it never in its history touched the money of the State. Speaking of the *Ne Temere* decree he said, "every Christian people must reserve to themselves the right to defy the law if convinced that the laws of the land are opposed to the laws of Christ."—The Irish Party has planned a campaign of enlightenment on Home Rule to be carried on in Great Britain. Their most efficient speakers will address meetings throughout the country and Home Rule literature will be widely disseminated.—Bishop Foley of Kildare and Leighlin, congratulated the County Councils on having generously provided for Scholarships in the National University. The Scholarships should be open to all, ladies included, who gave promise of rare talent, but he could not advise parents to send their daughters to any University College where they would be compelled to incur the dangers of co-education. Separate education for ladies should be provided by the Governing Board.—Mr. Augustine Roche has been elected, unopposed, for North Louth, Mr. Healy having declined to contest the seat.

France.—M. Monis, the new Premier, was educated in a Jesuit college; so was Caillaux, the Minister of Finance; Cruppi, the Minister of Foreign Affairs, was once President of the Conference of St. Vincent de Paul; Dumont, Minister of Public Works, was piously brought up by his uncle, a parish priest, and was at one time tutor in the Dominican College of Arcueil; Messimy, Colonial Minister, is of a Catholic family; but the Freemason Massé, who is Minister of Commerce, and the Protestant parson's son Steeg, who is entrusted with the education of once Catholic France, find congenial associates in these Catholic deserters. There seems to be a general impression that the new Ministry will not last long. It is largely made up of the followers of Combes. Monis announces that his policy will be to preserve all the Republic's conquests intact and to admit no idea of stagnation or recoil. In other words he proposes to continue war against the Church.—The publication of the letters of Waldeck-Rousseau continues, and according to the *Correspondant*, the man of the motionless face who gave the impression of a passionless and mighty personality, turns out to be a timid, hesitating individual, whose inability to make up his mind was increased by the infirmities that are characteristic of the mentality of a lawyer.—The Anti-Masonic Association informs the world that the new Prime Minister is a Mason, as are the President of the House Dubost; the President of the Council of Ministers Brisson; the Minister of Marine Delcassé; Minister of Agriculture Bertheaux, besides a great number of the Sub-Ministers of State.—An agreement is announced between

France and Morocco, in virtue of which Morocco will form a standing army of 5,000 men, to be commanded by French officers, in order to keep the wild tribes in order. In return, France will forego provisionally the indemnity she was receiving for the expenses of the Chouia expedition three years ago, which means an annual payment of \$520,000. Not only that, but the Government authorizes the Bank of Morocco to make advances to Mulai Hafid up to \$2,000,000, to organize his troops.

Portugal.—The majority of the hierarchy have admitted that under the law, which comes down from the times of the monarchy, the Braga administration could suppress their collective pastoral, and they have directed their parish priests not to publish it. The bishops were threatened with legal action if they did otherwise.

Rome.—The difficulty with Spain has not been settled. Canalejas has expressed the desire to reopen negotiations, and has declared his desire to *hear* what observations the Holy See may make about some future laws after they shall have been presented to the Cortes. In other words, he considers as out of the question any discussion of the law about limiting the Religious Orders, and also of articles 29 and 30 of the Concordat. To this the Holy See replies 1st, that any negotiations on the subject of Religious Orders and Congregations have for their starting point the dispositions of the Concordat and the principles of Canon Law according to the tenor of Article 43 of the Concordat, so that no modification of the present judicial status of the Orders and Congregations can be made without a previous agreement with the Holy See.

2d. That the negotiations be extended to that part of the proposed law on the associations which regards religious associations.

3d. That during the negotiations the Spanish Government abstain from doing anything apt to hinder the result of said negotiations.

This means that the Pope asks Spain to keep a solemn promise and overlooks the fact that such promise has already been violated flagrantly. But Canalejas seems anxious to imitate Briand.—The organization of Italian Catholics has been undertaken outside of general politics, and they are being encouraged to federate for the good government of municipalities and communes, and for the promotion of social economic movements for the welfare of the people and for other purposes. Eleven years back, the Government had suppressed hundreds of Catholic societies; a few years ago an effort was made to revive them, but Don Romolo Murri and his followers made that movement end in disaster and now, a third time, something is being attempted.

Italy.—On March 17, the fiftieth anniversary of the unification of the country into one kingdom was celebrated. On March 18 the Cabinet resigned because of an adverse vote on the matter of electoral reforms. Luzati wanted delay, but the House voted him down by a

vote of 265 to 75. The consequence is that the Exposition will open without a Prime Minister, and as there is trouble in the municipal council in Rome, it is possible that Nathan the Jew may not be in control of the city.

Germany.—A representative of the Foreign Office made an extended statement on the German-American potash negotiations before the Budget Committee of the Reichstag. The statement outlines a condition of affairs which appears to preclude the possibility of the tariff war earlier threatened. The German note to the State Department in Washington was summarized, and it was stated that though the full text of the American reply had not been received a sketch of the same cabled by Ambassador Bernstorff indicated that the United States Government accepted the German view that the differences could be settled by private negotiations between the interested parties.—The compromise mentioned as probable in a former chronicle regarding the constitution proposed for Alsace-Lorraine has been accepted. The Committee considering the measure have agreed to accept the original draft of the Government outlining the main features of the constitution with but one amendment. The change agreed upon is that granting the new state three votes in the Bundesrath.—Prince-Regent Luitpold, of Bavaria, published a message of cordial thanks to all who took part in the splendid manifestation of affectionate recognition of his ninetieth birthday on March 12. In a lengthy Cabinet Order he makes special, grateful mention of the generous remembrance tendered by his people on that memorable day. The magnificent sum of 1,500,000 marks, as is known, had been presented to the Bavarian ruler, following his own request that the day should not be marked by any elaborate and expensive functions. Of this sum, the Prince-Regent announces, he will set aside 500,000 marks for the founding of a hospital for tuberculous children, 500,000 marks he will give to the work of those interested in the case of needy and dependent youth, and 300,000 marks he will devote to the pension fund of the old soldiers of the Kingdom.

Austria-Hungary.—In a recent comment on the adjournment of the Budapest session of the Delegations, a well-informed Hungarian correspondent affirms that Count Kuen-Hèdeváry and his Cabinet have grown in strength during it, and that the outlook for the National party is decidedly more favorable than it was at the beginning of the session. He speaks of the presence of Archduke Francis Ferdinand, the heir apparent, at its opening as an incident important in its bearings for the future. A number of stories, it seems, had been floating about putting the Prince in an unfavorable light with the Hungarians. The excellent bearing of Francis Ferdinand during his visit to the capital and his sympathetic handling of the representatives of the different political parties, whom he met during his stay, wrought a distinct change of sentiment in his regard.

QUESTIONS OF THE DAY

Spanish Politicians Against the Church

The Liberals.—Should our remarks happen to fall under the eye of a Spanish Liberal, he would be indignant at seeing himself classified with the anti-Catholics. And, indeed, if to be called a Catholic it suffices to hear Mass on Sundays and Holy Days, to belong to some association or pious confraternity, to educate one's children in Catholic schools, and even to have a private chapel or oratory, it would undoubtedly be unjust and arbitrary to stigmatize as anti-Catholic those Spanish Liberals who, while they frequent the churches, receive the sacraments, and belong to the Conferences of St. Vincent de Paul, defend the supremacy of the civil power over the Church, advocate the establishment of the so-called "neutral" schools, and when in Parliament vote for discriminating laws against the religious orders, like the sadly famous "padlock law," treat the Holy Father as they might treat their porter, and make common cause with the revolutionists and Freemasons of the whole world because in the name of law and justice and public retaliation, Ferre was shot in the trenches of Montjuich.

We may be told that the foregoing is utterly contradictory and paradoxical. So it is. But bear in mind that Spain is the fair land of paradoxes; and that among the Spanish Liberals one is not to waste one's time in hunting for principles and convictions. Among them, personal interest, ambition and egoism, thrive as in their native soil. They have no common standard, no one recognized leader. Their political activity consists of an incessant and continuous struggle for control. All those who rise a little above the common level in the party aim at the leadership, and to realize their ambition, they know of no better way than to surpass their rivals and competitors in proposing a more radical program in the domain of religion. By this means, Count Romanones rose above Montero Rios, Moret rose above Romanones, and Canalejas rose above Moret. Who will rise above Canalejas to-morrow, oust him from his position, and assume the leadership of the party and the presidency of the Council? *¿Quien sabe?*

Can our readers now explain to themselves the anti-clericalism of those famous Spanish Liberals, who hear Mass in the morning, then accompany their sons to the colleges of the Jesuits or the Piarists, and who devote the afternoon to uniting their voices in Parliament to those who demand the expulsion of the religious orders, and the severance of all relations with the Holy See? Can they understand how Canalejas could speak in the most moving terms of the piety, the beneficence, the self-sacrifice and the charity which reign in convents and, a few days later, put through his celebrated "padlock law," which prevents the establishment of new religious houses in Spain? Are they able to make out how he can

call himself in full Parliament, not once, but many times, "Catholic, very Catholic," and yet trample on the Concordat and give to its provisions a forced significance while acting, as it were, behind the back of the Holy Father? Insubordination, divisions, antagonism, and personal squabbles are the characteristics of the Liberal party, which, as a matter of fact, has no life but that which is breathed into it by the journalistic trust constituted by the three Madrid dailies, *El Imparcial*, *El Liberal*, and *Heraldo de Madrid*. These three newspapers monopolize public opinion in Spain, and constitute what Maura once called the "*caciquism* of the press."

On all occasions their stand serves as a compass to the Liberals; they start and keep up every anti-clerical campaign; they egg on their patrons to the violent solution of religious questions; they have created that spirit of jacobinism and "Combesism" which hovers around the cabinet over which Canalejas now presides. Beyond the sphere of these three papers, the Liberal party is only a fiction, a mere name; it does not receive support from strong elements in the nation; it has not taken root in the minds and hearts of the people. It lives solely and exclusively through official protection, and its life is imparted by those in power, who, with a scandalous prodigality, heap upon their followers all kinds of appointments, preferments, subventions and lucrative posts. Were the suffrage in Spain something real, were the elections more than a farce and a silly comedy, the Liberal party could with difficulty carry more than two dozen seats in the Cortes. We think that we have expressed with sufficient clearness the political practices and the administrative morality of the Liberals.

The Republicans.—Undoubtedly, they are the most numerous and most popular party in Spain. Their closely formed ranks are made up of all the Freethinkers, of all the enemies of the Church, of all those who are tired of the excesses of the monarchistic parties, and of the ignorant and uncultivated illiterates, who see in a republic their beautiful ideal of a life without work, in the enjoyment of an unbridled liberty that knows no limit, check or curb. The Spaniard is essentially a southerner, hot-headed, little given to reasoning and not disposed to reflect; he is an extremist; no half-way measures for him. This is precisely the reason why neither the Liberals nor the Conservatives have ever had a firm hold on the people; the people, that is, the ordinary run of people, are for Don Jaime and absolutism, or, failing that, for a republic.

A fair idea of the power and influence of the Republicans can be gathered from the fact that not only in the great centres of population, like Madrid, Barcelona, Valencia, Bilbao and Seville, but also in smaller cities and in insignificant villages, they are commonly a majority in the local municipal council. Their influence would be far greater and would constitute a grave danger to the monarchy if their political leaders could bring oneness of aim, harmony and good sense to bear upon the deter-

mination, the enthusiasm, the courage and the might of the masses. Just here is the weakness of the Republicans. Personal spite, petty jealousies, private hates and public quarrels are the order of the day among such Republican leaders as Lerroux, Soriano, Sol y Ortega, and Azcárate, and so of all the others. Among the Republicans there is not one man of distinction, prominence or renown. There have been such in Spain, but they are now dead. The Republicanism of thirty or twenty or even ten years ago has given place to a political fury which has dragged the people over the precipice of irreligion and jacobinism into a pit which has come to signify "Hatred to the priesthood and to the Church." This explains Lerroux's popularity, for he is the most radical exponent of latter-day Spanish republicanism. We shall have more to say about this man, who has risen from obscurity and poverty to the command of forty thousand followers in Barcelona, and aims at extending his influence over all Spain.

The Socialists.—It may come as a surprise that the Socialists should have a place among Spanish political parties; but Spanish socialism, laying aside its true character for the time being, has allied itself with republicanism, and thus supported has vaulted into the arena. One fact will give American readers a good insight into the tactics of our Socialists. At the last parliamentary election, the Socialists succeeded in returning their leader, Pablo Iglesias, a man of little intelligence and less refinement. We naturally thought that he would raise his voice and use his vote in favor of the Spanish workingman, in the way of lower prices for food, higher wages, and shorter hours. He didn't. The only time he opened his mouth in the Cortes was when he affirmed that rather than see Maura return to power, he and his party were ready to have recourse to physical force. It is not to be forgotten that, as we noted when speaking of the Conservatives, nearly every law now in force in Spain for improving the condition of the laboring classes has been drafted and put through by them. It follows, therefore, that Iglesias is against Maura not as a legislator but as a politician. Lastly, the name "Republican-Socialistic League," under which the two parties fraternize and hobnob, expresses clearly enough the attitude of the followers of Marx in Spain. NORBERTO TORCAL,

Editor of *El Noticiero*, Saragossa, Spain.

The Anti-Modernist Oath.

Modernism in the Church has obliged the Pope to take measures to root it out. To this end he requires the clergy engaged in the ministry or in teaching, to declare under oath their acceptance of his doctrine and decrees in the matter. This is made on all sides the occasion of an outcry one would not complain of, were it directed against the proper persons; for one is humiliated to think that among the clergy are some so treacherous as to be discoverable only by such means. But the outcry is

against the Pope: for those who make his action necessary the world has nothing but sympathy.

It is a noisy and incoherent outcry, consisting in the reiteration of the charges that the Pope's method is a novelty, an offence against individual liberty, an interference with the progress of science and a violation of the rights of the State, especially when clerical professors are employed in state universities.

The first charge is unworthy of a school boasting always of its scholarship and research. Such declarations are of the commonest occurrence. Protestant denominations still require as the condition of membership the solemn profession of their faith. The history of the Arians is in great part the history of the fortunes of their successive formulas. The Reformation abounded in confessions of faith. The Assembly of the Gallican clergy drew up its unorthodox articles which secular authority and spiritual conspired to impose on all. As for the Holy See, St. Hormisdas required subscription to a renunciatory formula from every participator in the schism of Acacius. The creed of Pius IV, even to-day, is professed under oath by all concerned. The condemnation of the five propositions of Jansenius was imposed under oath for the same reason that an oath is required to-day; for the same bad faith was in their defenders as is in the Modernists. So far, then, is Pius X from novelty, that he simply follows the practice of his predecessors; a practice so evidently coming out of the nature of things that it is used, not only by every sect retaining the idea that a definite belief is the essential bond of every religious body, but also by the civil power, notably by the British Parliament to secure a guarantee of the Protestantism of the King.

The second charge takes for granted a position Modernists share with every other Rationalist, namely, the absolute freedom of the individual intellect. The Church, on the contrary, holds with St. Paul the supremacy of God's revelation of which it is the infallible depositary. Hence it is no tyranny to require all teaching in the Church to fulfil the Apostolic test by bringing their intellects into subjection to the obedience of faith. Gospel authority is not needed to prove that no man can serve two masters. The most liberal modern governments cast out an official using his place to disseminate ideas contrary to their principles. This charge, nevertheless, appeals to certain Catholics, bewildered with the false notion that, apart from dogmas formally defined, they are free to hold and propagate their own views. We cannot discuss their error here, and it must suffice to remind them of the twenty-second proposition condemned in the Syllabus: "The obligation strictly binding Catholic teachers and writers is confined to those things only which the infallible judgment of the Church proposes as dogmas of the faith to be believed by all"; of the doctrine of the Vatican Council that the material object of faith includes, not only the content of the written word of God and of tradition and the solemn definitions of the

Church, but also what it proposes by its ordinary and universal magisterium to be believed as divinely revealed; of the condemnation of Pius IX in the encyclical "Quanta Cura," of the opinion that one can, without sin and any loss of his Catholic profession, refuse obedience to the judgments and the decrees of the Apostolic See regarding the general good of the Church, its rights and its discipline, provided they do not touch dogmas of faith and morals; and to point out that all this teaching expresses no more than what the Church has ever required in proscribing opinions with a note falling short of heresy. The true Catholic, therefore, receives every word of the Vicar of Christ, neither exaggerating nor minimizing, with reverence and unfeigned submission. He is ready to be taught, and he understands that the obligation of an obedience and intellectual assent, supernatural, founded on faith, a certain extension of faith, has a scope far wider than the dogmas of faith.

The third charge merely renews the twelfth error noted in the Syllabus, viz.: "The decrees of the Apostolic See and of the Roman Congregations impede the free progress of science." The Vatican Council tells us that, though faith is above reason, there can be no real disagreement between them. The reason it gives is to all believing adequately in God and His revelation, a truism: "The God who has endowed man with the light of reason, is the same who reveals mysteries and infuses faith." The fondest votary of modern science knows much of it to be but tentative, ending too often in false conclusions. Theory follows theory in every branch, and the first function of the new is to show the errors of its predecessor. The Church has lasted nearly two thousand years. During the greatest part of its existence it has been in close contact with the science of each age. The definite conflicts alleged by those who claim to have history at their fingers' ends, are so few, that all reasonable men are weary of the recrudescence of such fables as the excommunicated comet and the garbled story of Galileo. On the other hand, volumes would be needed to record all the Church has done for science. That they exist to-day, scientists owe to the Church they revile, the patron of science, not its enemy. Life is too short to be wasted in following false lights; and if men of science but knew the gift of God, they would welcome the guidance of the Church which, possessing the highest truth communicable to man, yet respecting reason as God's gift and reason's rights within its proper sphere, would not tyrannize over them, but watch, warn, direct. But self-love prefers the profitless part of the rebellious child, spurning the care of parent and nurse, and falling from difficulty into difficulty, from danger into danger.

So much for science within its own limits. But with these it is not content. It intrudes into the domains of the Church; and the modernist cleric's peculiar treason is, that he betrays to the enemy the citadel he is pledged to defend. Of God's revelation, written and unwritten, the Church is the guardian, the only interpreter, and it

must repel vigorously every attack on it from without and repress sternly every treason against it within. The State employing the clergy as teachers, has no right to determine the form of what they teach. As Herr Porsch said lately in the Prussian Diet, "As long as Prussia has religion taught in the universities and the secondary and elementary schools, it will not be the Prussian Minister of Worship, but the Church, who will determine the sense and content of Catholic teaching." The Minister of Worship saw the truth of this, for he declared that the Government "attaches great importance to the system under which future priests follow the theological courses in civil universities, and will therefore continue to nominate the professors of the Catholic faculties from those who have taken the oath."

Plain statements such as this do not suit our enemies, who prefer calumnies. They represent the Pope's free concession, whereby the oath is not imposed on priests teaching the sacred sciences in civil universities, to be the result of revolt, whereas such professors in the University of Breslau and other state institutions, while availing themselves of the dispensation, declare that the oath neither changes nor goes beyond the rule of faith. Garbling a speech of the Prussian Minister to the Vatican, they make it a threat of war, while it was really the reverse. More than once they have attributed to the Catholic King of Saxony sentiments utterly foreign to him, and they miss no opportunity to misinterpret the words of the Holy Father.

The reason of the Modernists' bitterness is obvious. As a writer in the Cambridge Modern History, sympathizing with them and fiercely hostile to the Church notes, they had taken up the theory that such documents as the Syllabus are disciplinary rather than dogmatic, to a great extent matters of policy, expressing the temporary opinions of a governing body, and to be in time tacitly, if not avowedly, withdrawn (Vol xi, page 717). Our comments on their charges show the real cause of their indignation. They have been awakened rudely from pleasant dreams, to see Pius X standing before them for all St. Hormisdas, Alexander VII and Pius IX claimed, a Pope of the Syllabus and of the Vatican Council, instead of the plastic thing they had imagined he might become.

HENRY WOODS, S.J.

Religion and Modern Scientists *

A certain class of writers, chiefly the exploiters and retailers of scientific discovery, have been proclaiming loudly and widely in text-book and brochure since the days of Darwin that science has sapped the foundations of religion, and those who still believe in God as the primal and sustaining cause of all things are medieval

*Christianity and the Leaders of Modern Science. By Karl Alois Kellner, S.J. Translated by T. M. Kettle, B.L. Introduction by Rev. T. A. Finlay, S.J. St. Louis: B. Herder.

survivals, out of touch with modern progress and negligible by scientific men. Human thought, we are told, is a physico-chemical resultant, nature is self-sufficient for its own operations, and all origins are promptly explained by the magic catch-words of the evolutionary cult. This kind of chatter is echoed in newspaper, magazine and novel; it is the stock-in-trade of contributors who, innocent of science and logic, would affect a learned air; and it duly impresses the equally innocent editor and publisher. It is, therefore, very widely disseminated, and directly or indirectly, by precept or suggestion, the reader is inoculated with the idea that religion has been put out of joint by modern science, and has ceased to be food for the strong-minded.

The true facts of science, unhampered by the graftings of a false philosophy, are, of course, always in accord with the facts of religion, since the laws of both derive from the same source. And the greatest scientists, with very few exceptions, have placed in evidence their recognition of this harmony. Father Kellner reviews the list in a most interesting and instructive volume, and shows conclusively that the great discoverers of the nineteenth century, the men who have advanced the natural sciences to their present position, and whose names go down to history identified with their discoveries, not only believed in the existence of God and a spiritual principle in man, but found their belief intensified by their researches. The majority of these were professing Christians, many of them Catholics of admirable piety.

Blot out their names and deeds from the records of the last hundred years, and you have practically erased the scientific and commercial progress of the century. The Law of the Conservation of Energy, that fruitful source of practical discovery, formulated or developed by Von Rumford, Davy, Mayer, Helmholtz, Hirn and Joule, would have to be rediscovered, and another Lord Kelvin would have to be found to apply its consequences to the Kosmos. Modern chemistry would have to be started anew, for Berzelius, Schönbein, Dumas, Liebig, Sainte-Claire Deville, Chevreul, were firm believers; four of them were Catholics, and Chevreul, the greatest, was as remarkable for his piety as his genius. Without Galvani, Volta, Ampère, Faraday, Coulomb and Ohm, electricity would be still in its infancy, its modern developments would be unknown, for Edison, Marconi and the rest would not have the principles of these pioneers to build upon, and even its terminology would have to be recast.

Galvani belonged to the Third Order of St. Francis, and Ampère and Volta were ever as ready to defend the Catholic Faith as they were exemplary in its practice. They had made themselves thoroughly acquainted with both sides of the controversy between scepticism and religion, and hence their testimony outweighs that of a thousand dabblers in science, who had made no special study of the points at issue. They move Father Kellner to a very pertinent digression of wide application:—

"When the half-educated man of the world glides in an electric car through the streets under the golden glow of electric lamps; when he converses with friends hundreds of miles away and even recognizes their voices; when he commits to express train or steamer a message for America or Australia, how often pride in these marvelous inventions brings to his lip a curl of contempt for the old woman telling her Rosary beside him, or for those others who are gabbling of religion and churches! How apt he is to dismiss the past with all its beliefs and achievements, Christianity included, as obsolete and exploded. And yet his contempt is itself contemptible, and is merely a token of ignorance and shallowness. The intellects that laid the foundation of all these marvels bowed in acceptance before the truths of Christianity; the skilful hands that were first to unveil on the laboratory table the secret laws of electricity did not scorn to be folded in prayer, and Volta and Ampère told their Rosary beads as humbly as any poor woman. Let unbelief seek what capital it can find in other fields of science; in the field of electricity, which more than any other attracts and dazzles the masses, it will certainly find no authoritative name to serve as a weapon against Christianity."

But in the other fields Christianity is overwhelmingly in evidence. In Astronomy Piazzi, Secchi, Bessel, Herschel, Leverrier; in Mathematics Gauss, Cauchy, Poiseux, Laplace—whose supposed scepticism is proved unfounded; in Physics Maxwell, Fresnel, Fizeau, Foucault, Stokes; in Physical Geography Ritter, Maury, d'Abbadie; in Mineralogy Haüy, Von Fuchs, Mallard; in Geology Cuvier, de Beaumont, d'Omalus, Dana, Lyell, Bischof, Lossen; in Physiology Müller, Schwann, Volkmann, Bell, Bernard, Laënnec, with practically all the great names, including the greatest, Pasteur—and the same holds true in Zoology and Botany from Von Baer, Agassiz, David, and Beneden to Förster and Von Martius—these are but a few of the builders of the century's scientific progress, exclusive of living scientists, who are cited by Father Kellner as confirmed by their researches in Christian belief. Most, if not all, could reply with Pasteur to the sceptical enquirer: "It is just because I have thought and sought so much that I believe with the faith of a Breton peasant. If I had thought more and studied more, I would have come to believe with the faith of the Breton peasant's wife."

Even in favor of Evolution, understood as the production of species by the Creator through genetic development rather than by special creative act, Catholics have taken prominent part. Before Darwin was born Ampère (1803) agreed with Saint-Hilaire that, granted the spiritual principle in man which is outside physical laws, the successive development of living organisms through an inherent power infused by the Creator, is not opposed to Christianity, but rather exalts our conception of the wisdom and omnipotence of God. D'Omalus held the same view against Cuvier, 1830, and Lossen, Waagen and David, all loyal Catholics, defended it. Father Wasmann protests against the unwarranted perversion of the hypothesis by Haeckel and others to infidel purposes, and in-

sists that, whatever be its scientific value, it contains nothing irreconcilable with Christian belief.

Lord Raleigh instances Newton, Faraday and Maxwell as a proof that the scientific habit of mind is not inconsistent with vigorous Faith. His friend, Lord Kelvin, also a Protestant, insisted that "scientific thought is compelled to accept the idea of creative power. Every action of human free will is a miracle to physical and chemical and mathematical science. . . . If you think strongly enough you will be forced by science to belief in God; you will find science not antagonistic but helpful to religion." In fact a great many scientists, such as Virchow, Du Bois-Reymond, Wundt, Von Baer, Romanes, who started as materialists, were compelled by their researches to recant their original declarations and avow their belief in God.

How then has the notion gone abroad that science is hostile to religion? Von Helmholtz replies that the hostility or indifference of a certain class is due not to science, but to the bias of a false Hegelian philosophy which has nothing to do with it. Another reason is that the apostles of unbelief were excellent advertisers. Haeckel and Vogt are not ranked high by German scientists; Tyndall, Huxley and Spencer have added little to the sum of scientific knowledge, but they had the gift of style, they wrote in the popular magazines, went about lecturing to the popular taste, till their imaginations had transformed fascinating but unprovable hypotheses into the "gospel of science"; and so they got themselves talked about, while the true masters of science were toiling silently in the laboratory, or writing for students with technical accuracy in a style untuned to the popular ear. The pool was full of excellent fish, but the public, hearing only the croaking of the frogs, called it a frog-pond.

Meanwhile the Science primers and biographers, taking their note from the popularizers, either gave no hint that such men as Ampère, Volta and Faraday were firm believers, or represented them as materialists and sceptics. Pasteur's practical achievements have impressed his name on every language; where in our secular organs or biographies do we find an allusion to his Catholicity? The recent contest for membership in the French Academy was chronicled in a thousand newspapers, but who could gather that both candidates, Madame Curie and M. Branly, were staunchly Catholic in faith and practice? How many are aware that Branly is the real discoverer and made the first practical applications of wireless telegraphy, and that, a doctor of medicine as of science, he was the first to apply electricity to medical treatment? Devoting himself to Christian education in the Catholic Institute of Paris, he declined a chair in the Sorbonne, and hence his numerous discoveries and brilliant scientific works have been rigidly excluded from official notice. But his character as a teacher and a scientist were achieving better results than notoriety. It was said of him: "If Ampère's Rosary converted Ozanam, thousands of

admiring students have been rooted in religion by the faith and piety of Branly."

While Christian scientists of Branly's type, the true architects of modern progress, are unknown to the public, Haeckel, Huxley, Spencer and their parasites with their materialistic views, everywhere confront us. But the noisy acclaim of newspapers and popularizers does not express the final verdict. Mankind is naturally religious and, though temporarily affected by scientific as well as other fads and fashions, does not stay sceptical long. The seventeenth century knew many scientific sceptics in England, but Newton and Boyle represent it now. Volta was scoffed at by his colleagues in the University of Turin, but Volta alone is remembered. Branly was ignored by the claquers, but the school of scientists he formed have secured him the highest honors of the Academy of France.

Father Kellner complains that "Catholic indifference, combined with the active concealment or misrepresentation of our opponents, casts a veil of obscurity over the true relations of science and religion." His admirable summary of the views and achievements of the great Christian scientists of the nineteenth century, rendered by Professor Kettle into idiomatic and graceful English, should serve effectively to lift the veil; for, apart from its intrinsic worth, it makes fascinating reading.

M. KENNY, S.J.

The Valley of the Euphrates

We are likely in the next few years to hear much of the lands of the Tigris and Euphrates, the countries that saw the beginnings of human civilization and history, and which have lain so long outside the main current of the world's life and progress. The region that once was the seat of great empires and was fertile enough to sustain an enormous population is now more than half of it a desert. Wretched villages or Bedouin camps among the mounds that rise where once stood palace and temple and embattled wall, now mark the sites of world-famous cities. The population of the Turkish province of Mesopotamia is less than a million and a half.

The remaking of this river land of Western Asia has been taken in hand by European engineers, who predict that before long it will be one of the populous and productive regions of the world. They are all the more eager to start their work of reconstruction because there are signs of a struggle for the command of the Euphrates Valley, and the creation of vested interests will influence the action of diplomacy when the coming crisis becomes acute. German engineers are pushing on their railway from Asia Minor towards the Euphrates, and the project includes the extension of the line to the Persian Gulf, making the highway between Europe and India run through the lands of the old empires of the East.

England claims the Persian Gulf as part of her Indian sphere of influence, and intends that the Gulf terminal

of the line and its eastern section shall be under her control. And though the world has heard very little of their operations, British engineers and contractors have for the last eight years been carrying out surveys and preparing plans and estimates for the reconstruction of the dams and irrigation works that, centuries ago, made the country of the two historic rivers a fertile land capable of sustaining a vast population.

The chaos that until lately existed at Constantinople made it impossible for a long time to secure the firmans that would justify contracts being signed and the work put in hand. The "Young Turk" revolution enabled British diplomacy to secure a concession for the carrying out of a series of important irrigation works on the Euphrates and Tigris. A group of bankers guaranteed the necessary funds, and in the last week of January Sir John Jackson, M.P., the head of one of the most important firms of British contractors, signed at Bagdad a contract with the Government authorities for the reconstruction of the great Hindieh dam on the Euphrates.

The first impulse for the enterprise came from the success of the similar work constructed at Assouan on the Upper Nile, and some eight years ago the first report on the Euphrates and Tigris region, with a view to the restoration of its ancient irrigation works, was made by Sir William Wilcocks, who brought to the task the practical knowledge he had acquired as Director General of the Irrigation Department in Egypt and Nubia. A paper which he read before the Geographical Society at Cairo summed up the available information on the subject, much of it being based on reports and surveys made by a scientific agent of the old East India Company some sixty years ago, when men were talking of the possibilities of a Euphrates Valley route to India, a project that was forgotten when Lesseps and the Khedive Ismail took the easier Suez Canal project in hand and made it a reality.

Sir William Wilcocks told how everywhere throughout the countries once known as Chaldea and Southern Mesopotamia there are remains of canals and water-courses, ruins of huge dams and sluices, and traces of at least one sudden change in the main course of the Tigris. One enormous structure of brickwork and masonry is pointed out by the Bedouins as a bridge built in the days when there were giants on the earth. But the openings in it are small compared to the size of the structure, and they are not the arches of a bridge, but the sluice openings of a dam that once held up the waters to form a wide reservoir for irrigation purposes. The dams, canals and reservoirs were the work of thousands of years. It was their gradual extension during Assyrian and Babylonian times that made these lands capable of sustaining, not the nomad pastoral tribes of early Patriarchal days, but the vast populations of the old Eastern Empires. In the chaos that followed the break-up of the Sassanid Empire they were neglected and fell to ruin. Only a strong central organization

could ever have maintained them. With their ruin came the desolation of the country, and the breaking up of the great reservoirs in flood time, after their dams had been allowed to fall into disrepair, must have been accompanied by catastrophies unrecorded in history.

Of one such disaster there are clear traces in the district round the huge mounds that mark the site of the city of Opis, once the greatest center of trade in the lower Tigris. Here the ancient canal, now a straggling watercourse known to the Arabs as the Nahrwan, was the main line of a system of irrigation channels, fed by the huge reservoirs that held up and regulated the floods of the rainy season. One terrible day or night the neglected dams gave way, and ruin and chaos followed. Sir William Wilcocks quotes a striking passage from the survey report on the district:

"The country, as we gaze around, affords a picture of wreck that could be scarcely conceived if it were not spread at the feet of the beholder. Close to us are the dismembered walls of the great city of Opis, and many other mounds of ancient edifices, spread like islands over the vast plain, which is as bare of vegetation as a snow tract, and smooth and glass-like as a calm sea. This appearance of the country denotes that some sudden and overwhelming mass of water must have prostrated everything in its way, while the Tigris, as it anciently flowed, is seen to have left its channel, and to have taken its present course. . . . Towns, villages and canals, men, animals and cultivation, must have been engulfed in a moment, but the immediate loss was doubtless small compared with the misery and gloom that followed. The whole region for a space of four hundred kilometres, averaging about thirty in breadth, was dependent on the Nahrwan Canal for water, and contained a population so dense, if we may judge from the ruins and the great works traversing it in its whole extent, that no spot on the globe perhaps could excel it. Of those who were spared to witness the sad effects of the disaster, thousands, perhaps millions, had to fly to the banks of the Tigris for the immediate preservation of life, as the region at once became a desert, where before were animation and prosperity. The ruin of the Nahrwan Canal is indeed the great blow the country has received. Its severity must have caused universal stupor, and was doubtless followed by pestilence and famine of unmitigated rigor, owing to the marshes which accumulated annually in the absence of the dams, on each spring rise of the river."

Now, the modern engineer will begin to restore the works for regulating the floods and storing and distributing the water of the two rivers—works originally laid out by the officers of Assyrian and Babylonian kings and constructed and maintained by armies of slave laborers. Wide-spreading artificial lakes will be held up by the giant dams, and the water will again flow in the "rivers of Babylon," now sandy hollows in the desert. As the years go on the riverside marshes will disappear and wide regions of desert, now "bare of vegetation as a snow tract," will be green with crops and dotted with villages.

A. H. A.

IN MISSION FIELDS

THE DEATH OF A PERSECUTOR.

In 1899 the governor of the province of Shantung, China, was a fierce and bloodthirsty mandarin named In-shien. Such was his influence and such were the means at his disposal that, had he been so minded, he could have given ample protection to all the missionaries in the province over which he presided, for he could have effectually extinguished the first sparks of the Boxer revolution. The three Catholic bishops and the Protestant missionaries gave him timely notice that trouble was brewing, but he, far from profiting by the warning, paid no heed to the missionaries, and even laughed at their fears. In view of his apathy and the dangerous conditions, complaints were sent to Peking against him; but such was his influence with certain great mandarins at court, that the representations of the foreigners fell on deaf ears. As the warlike spirit continued to spread the missionaries had recourse to the consuls of their respective governments, and these insisted with the Peking officials upon the immediate transfer of In-shien to another post.

He was sent to the province of Shan-si, but he went breathing vengeance against the Catholics, for he saw in them the true cause of a change which he did not relish. Enraged against them, he took a solemn oath "before the heavens," the most binding oath that the Chinese knows, that he would take revenge on all Catholics and Protestants, native or foreign, as soon as he could seize the occasion. And the occasion soon came, for the edict of persecution fresh from Peking was soon placed in his hands. Like another Judas, with hypocritical professions of friendship on his lips, he invited Bishop Grassi, Bishop Fogolla and nine other missionaries to accept the hospitality of his official residence, where, he assured them, they would be perfectly safe, whereas he could not answer for them if they sought refuge elsewhere. They were deceived by his fair words and went to his palace, but after a few days they were imprisoned and subjected by his officials to the harshest treatment.

The day of triumph for the mandarin arrived when he ordered them out for execution, and he, with his own hand, drove a dagger into the breasts of the two bishops. The other missionaries were likewise put to death, and thus In-shien felt that he had fulfilled his vow. He was, undoubtedly, the most cruel of the provincial governors. Within his jurisdiction the blood of Christians and catechumens flowed freely during that awful interval while the allied armies were marching on Peking. When the consuls demanded the punishment of the butcher, the Chinese government contented itself with a decree of exile to Manchuria, but was obliged to order his decapitation. As soon as the sentence of death was communicated to him he forced the youngest of his three wives,

a woman about twenty-three years of age, to poison herself.

On the approach of the hour set for his execution, he was vested with all the insignia of his rank and, surrounded by twelve mandarins, he was conducted to a spot where a richly adorned chair had been placed. There he seated himself; the mandarins drew near, and two of them held before his breast a strip of white silk on which his head was to fall. A swordsman then approached and, at the third attempt, severed the head from the body. The details of the death of this sanguinary monster remained unknown for a long time, for only officials were present when the sentence was carried out; but one of the mandarins who were witnesses of the execution has recently become a Catholic, and to him we owe the particulars that had until now been jealously kept secret.

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The construction work for the boring of the five mile Elizabeth tunnel, the most important feature of the new \$26,000,000 municipal water project of Los Angeles, Cal., was completed on February 27. The tunnel pierces the crest of the Sierra Madre Range, sixty-seven miles west of the city, and has been drilled through 26,780 feet of solid granite. Work began on October 5, 1907, and was finished a year ahead of time. New York's Catskill aqueduct is ninety-one miles long, but the Los Angeles aqueduct in the San Fernando Valley will be 240 miles long, involving engineering difficulties of great magnitude. The water will come from a point on the Owens River, eleven miles north of the town of Independence, in Inyo County, and thirty-five miles from Owens Lake. The completed system will irrigate more than 100,000 acres of land, making possible within a radius of twenty-five miles from Los Angeles a population of 500,000. The population of Los Angeles by the census of 1910 is 319,198, against 102,479 ten years ago, an increase of 211.5 per cent. The engineer in charge of the great aqueduct is William Mulholland, Superintendent of the Los Angeles water department.

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China's long deferred war on the demoralizing opium trade has begun in real earnest. On January 8, a mass meeting of the Anti-Opium Society was held in the capital of the Chinese empire. The principal speech was made by Prince Karachia, a man whom the Regent especially charged with conducting the campaign. A novel feature in the meeting was the presence of Chinese ladies, who inveighed with much force against the national weakness. The chairman of the meeting was the grandson of Commissioner Lin, whose intemperate violence in 1839 brought on the Opium War. At present, China is putting forth most strenuous efforts to restrict the evil, and in this she has the moral support of the whole Christian world.

CORRESPONDENCE

Religious Liberty in Sweden

STOCKHOLM, MARCH 5, 1911.

Religious liberty is of recent date in Sweden. As late as 1858, those who embraced Catholicity were condemned to exile from their country. But this oppressive law was so vigorously condemned from one end of Europe to the other, that it was modified by the Royal Edict of 1860. Nevertheless the freedom subsequently accorded was very meagre, and a new Royal Edict of October 31, 1873, did not relieve the disabilities of Catholics to any considerable extent. Even the title of the edict had an ugly sound to it. It described the non-Lutheran denominations as "foreign religions." If there was a question of Mohammedanism or Buddhism, possibly this description might be justified, but to apply it to Catholicism was, to say the least, very much out of place. Catholicism could not be a foreign religion in Sweden, for it was preached there as early as 830, by Saint Ansharius, and was torn from the national heart only by the decree of the Diet of Norrköping in 1604, which declared that no foreign religion would be thenceforward tolerated in Sweden. Again, it could not be a foreign religion in a country where the stones of the great Cathedral of Upsal, of Lund, of Linköping, of Västeraås, of Skara, and of so many other places proclaim it as indigenous to the soil. After all, it was Catholicism which gave to Sweden some of its greatest historical personages, such as Bergr Jael, who was the founder of Stockholm, King Magnus Ladulas, Engelbrecht, the liberator of Sweden, Saint Eric, and the most celebrated woman of our country, Saint Bridget. Catholicism is not a stranger in Sweden, for its right to dwell there dates back a thousand years.

Nevertheless, like the other religious bodies which dissent from the State Church, it is subjected to very odious regulations. Thus, for instance, the parishes of these so-called "foreign churches," their various establishments and foundations, cannot, without royal authorization, possess any real estate in Sweden. The same edict forbids the establishment of religious orders and of convents, a point in which Sweden differs from Denmark, England and the United States.

As regards individuals, the law intervenes in a most discriminating fashion in favor of the State Church. Hence, in mixed marriages, if one party belongs to the State Church, the children born of such marriages must be educated as Lutherans, except in the case, that before the marriage, a written act has been drawn up which stipulates that the children should be Catholics. The omission of this formality would compel the children to be brought up in the State religion, even if, in course of time, the Lutheran party was converted to Catholicity.

To leave the State Church, a great number of formalities have to be observed. The prospective convert has to present himself or herself to the Lutheran pastor, and then wait at least two months, and after that declare personally that he or she has resolved to abandon the religion of the State. For a public functionary or an employee, the act of abjuring the State religion might involve very serious consequences, such as the loss of his position, unless it be of such a kind that the appointment has been made without any regard to religious affiliations, and that the King, or the authority charged with such nominations, judges fit to retain him in his position. However, no such exception can be made

for the Ministers of the State, since the Swedish Constitution stipulates expressly that all members of the Cabinet must belong to the Lutheran religion. In this respect Sweden is the very antithesis, for example, of Bavaria, which, with its population chiefly Catholic, has, nevertheless, entrusted ministerial portfolios very frequently to Protestants. Another very irritating restriction in the matter of religious liberty is the obligation to which all Swedish citizens are subjected, even though they do not belong to the religion of the State, of being compelled to pay for the support of the Lutheran clergy. Catholics, Baptists, Methodists and Jews are all taxed for the maintenance of the State Church. It is true that on October 16, 1908, there was a certain reduction of this tax, but the principle of universal taxation for that purpose is still acted upon.

In most countries an effort is made to avoid subjecting to the religion of the State those who belong to different denominations. In Sweden, on the contrary, those who do not belong to the State Church depend, in certain cases, on the Lutheran clergy. This comes from the anomalous condition that prevails in Sweden, of leaving in the hands of the Lutheran clergy the official registers of the State. The right to hold their own registers was granted to certain denominations, among others, to the Catholics, in some of the larger cities of the Kingdom, but was subsequently withdrawn.

The history of the possession of this right is very interesting, as may be seen from what follows. After the introduction of the Reformation, and before the edict of toleration was issued by Gustavus III, in 1781, there existed in Sweden a law which permitted only those Catholics who belonged to foreign countries to live in the country. Divine worship was left in the hands of the chaplains of the legations of France, Austria and Spain, and they kept the public registers of civil acts performed by the Catholics to whom they ministered. This condition of things continued until Gustavus III, by his edict of January 24, 1787, modified the prevailing law. He thought it was proper that where Catholics possessed a parish, they should keep their own registers. Where they were few, then the mayors of the cities, or the bailiffs of the country districts were charged with the work, and the Royal Edict of October 23, 1860, relative to foreign religions, stipulated expressly in article 4, that in the parishes of those of different denominations the registers had to be kept by the persons who were in charge of the said parishes.

It is true that the Royal Edict of the 31st of October, 1873, subjected this right to the different sects to keep their own registers to a special Royal authorization; but His Majesty thought it proper, in dealing with the Catholic parishes, to restrict this privilege to Stockholm, Gothenburg, Malmö and Gefle. Nevertheless this right, which is so ancient, has just now been withdrawn from Catholics by the Edict of December 23, 1910. Under the pretence of keeping some order in the vital statistics, Catholics had to surrender their registers to the Lutheran pastors. Thus, for example, when a Catholic desires to leave Stockholm to live somewhere else in the Kingdom, it is the Lutheran pastor, and not the Catholic priest who is to give him the certificate which will have any legal value.

More than that, if a Catholic desires to get married, the Catholic pastor is kept very largely outside of the preliminary arrangements. It is not he, but the Lutheran pastor who issues the certificate for the publication of the bans, and declares that there is no opposition to the

marriage. The only right which the Catholic priest has, is to give the nuptial benediction, and that only after he has received the certificate from the Lutheran pastor. After the ceremony he must make a declaration to the minister, in order that the marriage be duly inscribed on the public records. Each time a declaration of this kind is made, there must be added to it an attestation declaring that the priest who has performed the ceremony has been duly authorized to do so.

This sketch of legislation in Sweden in 1910, with regard to religious liberty, naturally provokes comparisons. Thus the Edict of December 23, 1910, seeks, in every conceivable fashion, to subject the Catholics to the State Church. It must be said to their honor that a great number of Lutherans protested vigorously against this new legislation, which is so much in opposition to the noble edict of 1781, which endeavored as far as possible to make every religious body independent of the Lutheran clergy. The obvious remedy is not to leave such registers in the hands of the ministers, but of the officials of the State, so that the different denominations can have recourse to them when any of these civil acts have to be performed.

The old Edict of Gustavus III was in conformity with justice and equity, but the Edict of 1910 deprives Catholics of the right of keeping their registers, in spite of the fact that the right is accorded to the German and Finnish Protestant parishes of Stockholm, under the pretext that these parishes are the same as those of the State Church. The Royal Ordinance of December 23, 1910, has left a very painful impression on Catholics. The bishop and the clergy have protested energetically to the Government, and in an address to the King, the bishop shows very clearly how injurious it is for Catholics, especially in view of the conditions prevailing in Catholic countries, where organizations, marriages, and, in general, all the religious acts of Protestants are entirely independent of the Catholic clergy of those countries. The reply to this protest has not yet appeared. But we entertain the hope that our King, Gustavus V, who is so universally known for his spirit of equity and broadness of views, will not hesitate, when the matter is presented to him from the Catholic point of view, to restore to his loyal Catholic subjects all of their ancient rights.

BARON G. ARMFELT.

Italy and Germany.

COLOGNE, MARCH 8, 1911.

For some time an all engrossing question among us has been that of the possible visit of the Emperor to Rome, in order to take personal part in the approaching jubilee celebrations of the proclamation of United Italy.

As AMERICA's readers will have learned ere this, Emperor William finally announced his purpose not to be present at the opening of the festivities, and at the same time it was made known that, on his return journey from the Orient, the Crown Prince and his Princess would interrupt their trip officially to visit the Italian monarch, and to convey to him the congratulations and good wishes of the German people on the occasion of the jubilee. The announcement has given little satisfaction to the Liberal press. In a series of bitter comments on the Emperor's resolution the claim is urged, that after all Italy is an ally of Germany, and that proper respect for our relations with that nation obliges us to be represented by our sovereign on so important an occasion as the jubilee will prove to be. This consideration, so

runs the contention of the Liberals, should outweigh any regard the Emperor may be tempted to pay to the spoken or unspoken wishes of the Vatican in opposition to the demonstrations arranged in Rome in honor of United Italy.

The readers of AMERICA will be pleased to learn that the *Hamburger Nachrichten*, a leading Liberal journal, fails to see the force of this contention. In a pointed editorial expression of its stand in the matter, the *Nachrichten* has this to say regarding the argument put forward by its contemporaries:

"The claim might perhaps be considered, were Italy admitted to be the loyal and true ally of Germany the writers urging the claim assert. There are those among us, however, who have serious doubts that she is. While peace prevails Italy, to be sure, is ready enough to admit the alliance and to enjoy the double advantage the alliance assures to her, the advantage, that is, of association with the triple alliance and the consequent recognition of her close relation with the great powers. Competent critics, however, are quite as well convinced that in the possible contingency of war, Italy would be able to render little assistance to her allies, even if she did cleave to her obligations, as they are convinced that the large majority of her people are actually more in sympathy with the policies of France and England than they are with those of Germany and Austria. No well-informed politician to-day believes that Italy will prove true to the triple alliance in the hour of trial, should she deem it more profitable to her own national interests not to break with these two governments. Our association with Italy, as is commonly agreed, may be likened to a trump card in the diplomatic game now being played, and were war to be declared, it would at once lose its significance. Under these circumstances the Italians are scarcely in a position to make any special demands on us because of their position in the Dreibund. There is no question of a likeness of relation with that binding us to Austria. That association is one essentially different. It is, therefore, worse than folly for any of our people to insist upon an obligation such as the Liberal press now seems to be accepting as a basis of argument in so important a matter."

KÖLN.

The Battle of the Tongues threatens to begin in Switzerland. Not two but three languages may take part in the fray which the *New Gazette* of Zurich is anxious to begin. The Constitution of 1848 put German, French and Italian on the same level, but added that in case of a dispute about the meaning of any clause the German text of the document should be consulted and followed in order to settle whatever doubt might arise. On this phrase the Zurich newspaper builds its claim for the predominance of German.

Belgian officials have learned that in a Congo town called Lukombe, the savages were in the habit of fattening and devouring not only the crippled and aged but even their own children. A local chieftain was surprised in the very act of indulging his taste for such horrible viands, and parts of seventy different bodies which had been served at certain wild orgies were discovered by the investigators. The home Government has ordered vigorous action to root out the detestable practice.

A M E R I C A

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Rev. Mr. Tipple Again

The Rev. Mr. Tipple is once more in the limelight. Press despatches of March 13 tell us of a meeting in Rome during which he deprecated the recent pastoral letter of Archbishop Farley, in which his Grace had called upon the clergy and people to enter "their most emphatic protest against the vile character" of the approaching Italian celebrations in the Holy City. Archbishop Farley affirms it to be the evident and declared intent of the commemoration of the sacrilegious taking of Rome forty years ago, "to inflict the deepest and most poignant pain on the Vicar of Christ in his own city and under his own eyes." The celebration, too, is to be of such a character as to prolong the insult implied as far as possible into the year. The Rev. Mr. Tipple expresses his regret that so highly esteemed an American as his Grace should use these words regarding an inoffensive national glorification such as the festivities of the year in Rome are meant to be, and he urges Americans not to heed the Archbishop's call.

One fancies that Mr. Tipple ought to have a longer memory. It is just a year since he rushed in where wiser men feared to tread. A moment's reflection should make clear to him that he is as emphatically mistaken now in his estimate of the character of the Roman jubilee, as he was imprudently rash in his action of a year ago. A well-informed prelate in Rome, the Benedictine Abbot Janssens, recently explained to a correspondent interviewing him the reason why the Catholic world cannot fail to recognize in the coming celebrations an evident intention to insult the Vicar of Christ in his own city.

"One can easily understand," said Abbot Janssens, "the celebration of the jubilee by United Italy. One can understand, too, that Rome, the present capital of United Italy, must in some way enter into the scope of the festivities. But surely the desire of the nation could be satisfactorily filled, even though the celebration proper were

to be limited to the ancient capital, Turin. When, on the contrary, those in charge of the jubilee push Rome to the forefront, it is impossible not to see in their action a premeditated affront to the Holy See. The Court and the Government, it is true, do not wish the jubilee exercises in Rome to assume this character, and they probably will seek to prevent whatever might be construed to be a direct attack on the Vicar of Christ, yet, as appearances go, they will find themselves unable to estop the intended insult to the Pontiff-King. No better evidence is needed of what the King or the Cabinet is likely to do than that at hand in the developments following the recent coarse attack upon the Pope contained in the shameless speech of Mayor Nathan. Twice was opportunity offered to the Government to make proper reparation for the insult given in that address, yet no sign came from the ruling powers marking a purpose manfully to stand by the Law of Guarantees, and to safeguard the Pope from similar outrages in the future."

Nor does the Rev. Mr. Tipple need to wander far afield to find a reason bidding him mind his own affairs and let the Archbishop of New York alone. The Emperor of Germany has refused to lend the prestige of his presence to the commemorative exercises in Rome. Though pressed by a clamorous faction of politicians at home to do what they claim loyalty to the triple alliance should compel him to do, Emperor William has made public announcement that he will not visit Rome during the celebration. Honorable respect for the Pontiff-Prisoner of the Vatican forbids him to countenance, by personal participation in it, what he, too, very probably deems "the infliction of the deepest pain on the Vicar of Christ in his own city and under his own eyes."

Suffragettes of Old

It is doubtless the opinion of many that the suffragist movement is a twentieth century idea, and that there has never been in history a precedent for the scenes that took place in London last year, when the Premier was mobbed by females in the streets, and women handcuffed themselves to the iron-work of the Parliament House galleries so that they could not be dragged forth by the police.

As a matter of fact there is a case on record of a suffragist demonstration that took place a long time ago. This did not occur in a savage country, but in one of the most famous cities of the world, at a period when the country was in the height of its glory. The occasion was the proposed repeal of a law passed in time of war, limiting the value of ornaments which women could wear, and the style of their equipages. The discussion of the question excited much disorder in the capital city, and particularly among women.

To quote from the veracious chronicler of the event: "Nor could the matrons be kept at home, either by advice or shame, nor even by the commands of their husbands; but beset every street and pass in the city."

One legislator who was firmly opposed to the repeal of the law describes the situation:

"But now our privileges overpowered at home by female contumacy, are, even here, spurned and trodden under foot; and, because we are unable to withstand each separately, we now dread their collective body. . . . It was not without painful emotions of shame that I just now made my way here through the midst of a band of women. . . . They openly solicit favors from other women's husbands, and, what is more, solicit a law and votes."

This did not take place in London or New York last year, but in Rome some twenty-two hundred years ago, and the man who spoke so feelingly on the question was Marcus Cato. If any reader has doubts about the matter, he may resolve them by consulting Livy, volume IV, book xxxiv.

The Red Flag

Are Americans needlessly perturbed by the Socialistic propaganda? One of our civic celebrities appears to be of the opinion that we are. Just a week or two ago he bade us cultivate a disposition to sit back and to discuss with philosophical serenity the vagaries of its promoters. It is only the unintelligent, says this public mentor, who find cause for worry and alarm in the flaunting red banner which the Socialists have chosen as their standard. Even though the actions of those in official authority often lead people to believe it, he adds, the Marxian reformers do not favor violence or the shedding of blood to achieve their purpose.

Of course the calm poise of the student of Epictetus is not disturbed by the ephemeral clamor of the *Call* and other such acknowledged organs of the red flag faction. But, unhappily, this temperate self-restraint is not quite so common among men as is the rude readiness of the untutored strong man to upset the social order and to fight for what he imagines to be the rights of his down-trodden class. And it is not surprising, then, that even some of the intelligent among us cannot forget the scenes enacted during the bloody orgies of the Commune, without wholesome dread of the consequences should unchecked play be allowed to strident voiced leaders who urge similar outbreaks to-day.

And they will find reason for their dread, mayhap, in incidents such as the daily press described as having occurred here in New York, but a few days after our mentor's message assured us that the red flag is but the emblem of the common brotherhood of men. "Down with the Church!" "Down with the Pope!" and "Long live anarchy!" are surely not cries suggestive of that brotherhood. It is not assuring to Americans to experience the need of calling in the police to take part in the solemn rites attending the blessing of a new temple of religious worship, and to arrest violent disturbers of the peace on such an occasion. As the New

York Times very properly observes: "This country can continue to be the refuge of the oppressed only on condition that it preserves its individuality and does not allow itself to be destroyed by an overgrowth of Old World quarrels and sentiments inconsistent with the hospitality which is abused by those who do not understand our institutions."

And an emphatic assertion of this sentiment by public opinion, backed by the educational effect of instant and thorough repression of even the beginnings of lawlessness, will be more conducive to this end than any mere philosophic dictum of our rulers supported by the authority of John Stuart Mill.

The Episcopal Church and Reunion

Suppose for a moment Cardinal Gibbons addressing a meeting of Episcopal clergymen on the prospects of reunion in such terms as the following:

"Reunion can take place only when your Church removes all the dogmatical differences separating it from the Catholic Church, which has preserved pure the deposit of faith. Until this happens, though I have valued friends among your bishops, I can admit of no compromise which would entail the seemingly most insignificant belittling of the Catholic Faith. Reunion is not a matter of mutual amiability; and so I do not wish my clergy to use your churches, often kindly offered, to celebrate services for their people, since under existing conditions we cannot permit your services in ours. What you need is a fuller knowledge of the breadth of power of the Church of Christ. If you really had it, you would confess the Catholic Church in communion with St. Peter to be the Church founded by our Lord, and you would desire to become members of it."

What angry protests against "the unbending arrogance of Rome" such words would arouse! "Our dream of reunion can be realized only by an abject submission, the confession that Rome has always been right and that we have been always wrong." Yet the Russian schismatic Archbishop actually used such language to the Church Club of Philadelphia the other day, and the *Churchman* has only compliments for him. Of this, one reason may be that he seasoned his speech with the reviling of Rome agreeable to Episcopalian ears; but we suspect there is a deeper one. All talk of union with the Russian Church is only academic. Practically no clergyman feels it to be so obligatory that, if he cannot attain it as a member of the Episcopal Church, he must go out and seek it as an individual. But there are many inclining so to view union with Rome. Hence the fear of Rome and of a Reunionism looking towards it, which haunts the Episcopal Church. Every suggestion by its members of the only possible return to Catholic unity is a playing with fire most dangerous to them; every presentation of Roman claims, however kindly made, is an attack to be rebuked.

A Bid for Peace

We are informed of a certain charitable dame that she freely lent to all the poor—who left a pledge behind. Some such interested charity may well find lodging in the recent benevolent attempts to relieve by means of a loan the money stringency in Honduras, where the good people are having a trying time with insurrectionary movements and rumors of more. Indebtedness, if not too heavy, tends to make men and nations industrious and thrifty, for a desire to save their reputations as good borrowers and good payers will make them work and save against the day of reckoning. The few millions that Mr. J. P. Morgan has advanced to Honduras would never be missed by him, were they to disappear forever; but they may develop in that rich but unexploited republic business methods that will be of far more benefit to it than the paltry sum of ready money which it will now be able to jingle in its pockets.

If intelligently used, eight million dollars ought to effect a transformation in the economic outlook of Honduras. What may help towards the profitable employment of it is the fact staring the Honduraneans in the face that Mr. Morgan may safely depend upon the prestige of the United States for both interest and capital, should any untoward event threaten the safety of either.

In the same light we might well view the proposal of Dr. Castrillo to obtain a loan towards developing Nicaragua's vast resources. The creditors being American, our government would have a right to watch over and guard their interests, and as Latin Americans are, perhaps, not unreasonably fearful of undue interference on the part of the Yankees in their internal affairs, they would be most careful not to furnish a pretext for an intervention that they would resent. Whatever strengthens American interests in these turbulent republics strengthens their "peace party," where they have one, and makes for public tranquillity and due respect for the rights of others.

The Pastoral of Portugal's Bishops

It has met the fate that might have been expected. Because it was "offensive to administration ears," the public reading of it in the churches could not be tolerated. Whoso did a thing so naughty must needs feel the wrath of the strictly neutral tribe that call Tudor and Bourbon despotism by the fair name of liberty. The minister of grace and justice, known when undisguised as Affonso Costa, prohibited the reading of the pastoral; only one priest in Lisbon, the pastor of the church of San Vicente, ventured to publish the collective letter of the hierarchy, and he was denounced to the minister. Appealing to a law of the defunct monarchy, Costa suppressed the pastoral because "it had not been submitted to the government for approval before its publication."

Though dated December 24, 1910, it was not sent to

the clergy until February 27, 1911. The bishops begin by reminding the faithful of the union of the Portuguese nation with the Church, and impress upon them the duty of obeying the constituted authorities as long as they command nothing against the law of God. They then call attention to the difference between the authorities and the laws, namely, that due respect for the former does not necessarily imply approbation of the latter. Next comes the now familiar catalogue of the acts of the Braga administration that show hostility to Catholicism, among them being the expulsion of the religious orders, the suppression of catechetical teaching in the schools, etc.

It would seem that the bishops might have some right to publish their pastoral, or at least an excuse for their action, since in the latest census of the country, as they are careful to note in their document, out of a population of over five million, only nine thousand declared that they did not profess the Catholic faith. The first and obvious conclusion is that the Braga administration, far from representing the people of Portugal, represents a small but active minority that is determined to hold the reins of power. This is confirmed by the announcement of May 28 as the day for the long-promised Constitutional Convention. Eight months of a rank dictatorship will then have preceded the first opportunity given to the supposed sovereign people to voice their sentiments at the polls.

Either Messrs. Braga & Co. are sure of their ground, or they are in desperate straits. If the former be their position, why this long delay in giving the people an opportunity to speak? If the latter, we see clearly why they should stave off an election, as long as possible, and meantime, take such precautions as they may have learned elsewhere to secure suitable votes, both in number and kind, to confirm them in their histrionic attitude as saviors of Portugal. If there was an occasion to establish a Portuguese republic on the basis of the will of the people, the political surgeons do not seem to have mapped out for themselves the proper course of treatment to be followed.

Some of the Madrid papers, which loudly hailed the new Portuguese republic and are now observing a tardy but very discreet silence about it, are represented in a clever cartoon of *El Social* as saying to one another:—

"Portugal? Be it forgotten,
For really the place is rotten."

—•••—

A number of distinguished ladies of Philadelphia have undertaken to found a bursar for the education of a priest in the Apostolic Mission House in Washington, D. C., in memory of the late Archbishop Ryan, who for fifteen years was Vice-President of the Board of that Institution. Appeals will be made personally, but spontaneous expressions of a desire to co-operate will not be unwelcome.

LITERATURE

HENRY STREET

Henry street has had a stirring history. Fifty years ago it was western prairie land, low-lying beyond the southern branch of the sluggish Chicago River. On a neighboring street a huge church was reared, with one great tower and booming bells, where the highway still maintained a non-committal and equivocal air, as if undecided whether to become a street or remain a country road. The mighty edifice looked grotesquely big amid its scattered flock of wooden cottages, and seemed absurdly out of proportion to the spiritual needs of a sparsely settled district. Alas, the confidence of its builders was more than justified!

At first the church attracted and kept for a quarter of a century a large population that filled its wide spaces at nearly a dozen Sunday Masses. Then the freshets of immigration from eastern Europe set in, breaking where the city was already crowded, and the ensuing overflow tore the original householder from his moorings and set him adrift into the suburbs. The quiet sanctities of the humble home, established in easy-going industrial times, were offended by the unwonted sordidness and meagre thrift of strange hordes, desperately eager to begin their civic noviceship in the lowest economic strata; the sanctities fled to outlying regions, one after another; and now the big church, not quite as big in appearance as in old days, stands in an almost alien land, pointing with Christian gentleness the pagan poet's wistful musing:

"Omnia tempus edax depascitur; omnia carpit,
Omnia sede movet, nil sinit esse diu."

Instead of the shadings of speech, reminiscent of Irish counties, Yiddish, Greek, Syrian and Slavic voices swell the tumult at the foot of its great tower, and the boom of its massive iron bells dies on the air long before it can reach the ears of thousands who once knew and loved the meaning of their clangorous summons and of their mighty benediction.

But poverty and local sentiment have, here and there, acted, separately and in combination, as sheet anchors in this deluge of strange tribes. Numerous survivals of the Pelasgic age have united with a generation, speaking English for the first time, to mark a third epoch in local history. The big church still finds more than enough to do; and, as its Faith is cosmopolitan and accustomed to vicissitudes, we need not fancy that it is bewildered by the swift transitions from which its sturdy form rises.

Any genesis of Henry street must thus begin with the big church. In the district once dominated by the church, Henry street lay along its southern extremity, near a maze of railroad tracks; farther to the north Taylor street was a dividing line in worldly, not in religious, observances, holding the position of a choregus to the strophe of Henry street and the antistrophe of Macallister place, the northernmost limit of the parish, where frigid decorum in icy reserve stalked over its shaven lawns. Eheu! Macallister place has long since run down at the heel. It lies engulfed with Henry street in common waters of desolation.

Why is it that railroads, like rivers and wild sea-coasts, inspire in their vicinities a contempt for ease and petty, artificial usages? Henry street's proximity to the clanging tracks developed in its youths a love of hardy adventure and desperate courage, very impressive to the lads of more Arcadian neighborhoods. If the law, embodied in the near-by police-station on Maxwell street, was respected in the independency of Henry street, it was through no motive of fear, base or salutary; and the entire absence of timidity not seldom led its ranging spirits into spectacular disorders that worked the newspapers into frenzies of

red head-lines, to the dismay and shame of the street's more peaceable folk. History, whether recorded by Lord Acton or the reporter of a newspaper, takes no cognizance of the normal. Its material is the striking, the exceptional, the violent departures from uniformity, whatever, in short, cuts across in surging turbulence the smooth current of affairs. "A happy people," someone has said, "has no history." Thus, while Henry street was passing through a career of breathless excitement in the public press, most of its modest households were oblivious of the hateful cantrips outside their doors, pursuing each one its own quiet way, training its children in reverence, and preparing them to occupy decent and sometimes honorable positions in life. Priests and self-sacrificing nuns came from these homes. Have any come from Macallister place? Perhaps the question is unjust.

With the influx of new faces, highly provocative of Henry street's inbred repugnances, and the gradual withdrawal of indigenous families, the enticements to forays beyond the law increased while the checks to them diminished. A brief reign of terror ensued when the law's resources on Maxwell street underwent a heavy strain. It was a dying struggle; Henry street had hurled its last wild protest against unwelcome invasion and then meekly submitted to the tints and odors, by no means neutral, of a Ghetto thoroughfare.

The dramatic possibilities of Henry street were called to our mind by the recent publication of a series of stories* centering around the fortunes of an Irish Catholic family, still surviving in its squalid purlieus. The book did not please us; we cannot bring ourselves to believe that it hits off the situation happily. If it fails for artistic reasons, by overtones of sentiment and by crude artifice, the cause of failure must be sought ultimately in the incapacity of the author to grasp the essential truthfulness of what she describes. She has succeeded very well so far as externals go; she has caught the accent and the primary colors; but the spirit of her subject has escaped her, and the oversight has robbed her work of that last and finest attribute of art, namely, its right to be considered seriously as a faithful commentary on a portion of life. The writer of these stories is apparently not a Catholic and, with an abundance of patience, sympathy and well-trained power of observing, she has repeated the failure of so many non-Catholic writers who have endeavored to describe Catholic life without understanding it.

Aubrey De Vere, writing to the late Charlotte Grace O'Brien, daughter of the great patriot of that name, referred in the following terms to a novel of hers: "Your book is true to a portion of the Irish character that is seldom illustrated by Irish novelists, and far the noblest portion of it. You have not failed to see how incomparably the noblest part of the Irish character rests upon Faith; though if you were yourself a Catholic [Miss O'Brien became a Catholic later] you would see this still more vividly and deeply. When this element in that character is stunted by adverse circumstances, what comes out in its place is either barbarous, where poverty and discontent prevail, or else the concealed, the trashy and the trivial." William Carleton and, more delicately gifted, Jane Barlow are striking instances of writers whose genius missed seeing the noble side of Irish character. The late John M. Synge was another whose lack of Faith blinded him to all but the barbarous and trivial in Irish life. On a lower plane, the author of these Henry street stories serves as a new instance of the futility of cleverness in the absence of understanding. She might have saved herself by omitting all allusions to the big church and leaving the reader under the impression that her Irish characters had severed relations with it; but this she does not do. She labels them Catholic

*"Just Folks." By Clara E. Laughlin. New York: The Macmillan Company.

and forthwith makes herself culpable for failing to discern profundities beneath their sordid surfaces, and visions beyond their mean horizons. This precious material of art has its place supplied by unnatural pathos and melodrama. The Hull House is the point of vantage from which she studies her Irish Catholic, instead of the big church. The result is not artistic. A Chinaman in a Tyrolean costume would not look more strange.

Henry street is a type. Its rise and decline are in their main features the history of hundreds of streets in our large cities. It is the microcosm, fast disappearing, of the Irish race in America, the theatre in which a noble form of Catholic life, transplanted from the security of its native heath, came into fierce conflict with social scorn and numberless strange forces. We feel warmth and tears in our heart at the memory of Henry street, of its gentle domestic fidelities, its rare spirituality, its constancy to supernatural ideals, and its brave aspirations, unconquerable in so many instances by environments pitilessly and cruelly jealous. Whenever the latter have prevailed the tragedy of it has been fearful and far-reaching, spiritually more than in a material sense; for the characters in the conflict were no dull, helpless puppets, but knew what they were doing when they surrendered to the passions. The story of Henry street, when it will have been written, will have its contrasts.

Will the story ever be written? American literature will suffer a grievous loss, and American history also, if Henry street shall fade from our minds without an adequate interpretation in art. Out of it have started some strong currents in our national life which cannot be studied intelligently or understood without a knowledge of their origin. This rich field of literary material should not be left to writers who prize its worth but cannot get at its best treasures. On purely artistic rather than religious grounds we think a Catholic alone is competent to treat it.

Like a ladder, discarded by those who have ascended to higher levels, Henry street lies in crumbling neglect. The days, when it saw service, may have their painful recollections; but, were it to be wilfully forgotten or despised, we have our fears that, in a most important sense, the progress of its ancient people has not been upward.

JAMES J. DALY, S.J.

Socialism in the Schools. By BIRD S. COLER. New York: Published by the Author.

The author of this very remarkable pamphlet of twenty-two pages is the Honorable Bird S. Coler, who has been so long prominent in the public and political life of New York. His paper is a brief against the admission of a new religion into the public schools. What new religion? people will ask. Has not all religion been excluded from the schools? "No; for it is true in psychology as it is in physics that nature abhors a vacuum. The old religion is being excluded, but a new religion is rushing in to take its place. It is variously called. By some it is known as Agnosticism, by some Atheism, by some Socialism." Mr. Coler classes them all under the head of Socialism. For though there are excellent men in the socialistic movement who would resent being called Atheists or Agnostics or Ethical Culturists, and who maintain that Socialism is a mere matter of political economy and has nothing to do with religion, yet the fact is undeniable that Socialism is based on a theory of material civilization from which God is excluded. This new religion, which is affirmative, dogmatic and intolerant, is making straight for public school control, and has already, under the guise of humanitarianism, reduced many of its theories to a concrete expression.

This encroachment of atheistic Socialism, Mr. Coler tells us, is nowhere so apparent as in New York. From which we would infer, as Mr. Coler says in speaking of something else, that in the last few years New York has been "going some."

For as far back as 1887 the *Princeton Review* informed its readers that the Superintendent of Public Schools in Chicago refused a work on political economy "because the first sentence damned it for public schools." The first sentence was: "All natural wealth is due to the beneficence of God."

This exclusion of even the name of God from the textbooks of the public schools is now, as Mr. Coler points out, becoming the rule. "The teacher in our public schools may deal with the faith of the Egyptians, with the Olympian deities of the Greeks, with the Manitou of the Indians, but Christmas is taboo, Easter is a subject prohibited. No one believes there was ever a Mercury with wings on his heels, but that may be taught in schools. Everyone knows that there was a Jesus of Nazareth, but that must not be mentioned." The consequence is inevitable. "If that be right," he continues, "the logical thing to do is to cut the name of God out of the Declaration of Independence, to publish without it the Farewell Address of the Father of his Country, to leave some significant blanks in the sublime sentences of Lincoln over the dead of Gettysburg." We are forming a nation of atheists.

We hope that this remarkable utterance will catch the ear of the public. We have called attention to only one or two of the startling views it presents. It is not the cautious and half apologetic plea of a priest or a Catholic layman, but the eloquent and indignant and at times ringing protest of an earnest Christian, who, as every one knows, is not a Catholic; it is the appeal, which is occasionally almost pathetic, of a public man who loves his country, who is not indulging in Cassandra-like prophecies of woe, but who foresees, as every man of sense must foresee, the disastrous consequences which all this implies. The language employed is singularly direct, the arguments clear and conclusive, along with a fitness and novelty of illustration which, while elucidating the thought, compels conviction. The whole question of readjustment of our school system cannot be set aside with the word *mañana*. It must be done now.

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The Lily of the Coal Fields. By WILL W. WHALEN. Boston: Mayhew Publishing Co.

Mr. Whalen is comparatively new among Catholic writers, and his first story gives considerable promise. His English is quite up to the standard of successful Catholic authors. The plot of the story, however, might be developed with more regard to the unities. Episode crowds upon episode, and the note of gloom and tragedy is sounded too often. The Catholic tone is excellent. Several glaring typographical errors may be charged to the printer's account.

FRANCIS J. FINN, S.J.

The Intellectuals. By CANON SHEEHAN, D.D. New York and London: Longmans, Green & Co.

Under the writer's name on the titlepage is written: "Author of *My New Curate*, *Luke Delmege*, *Glenanaar*, *The Blindness of Dr. Gray*"; but the present volume is not fashioned on the lines of these delightful and enduring stories. It is rather a series of essays on poetry, philosophy, metaphysics, science, education, and politics, bound together by a thread of discussion and varied by a considerable sprinkling of verse. The contributors are "the Sunetoi" or "Intellectuals," a very select literary club who hold in one another's houses "a feast of music and a flow of soul."

"Class" was an essential qualification for membership, but the more creeds the better. Mrs. Holden and Mrs. Skelton, with their husbands, a doctor and a banker, all Catholics, are the first members; Mr. Hunt, an engineer, and his sister are

admitted because they are English and Protestant; Miss Hope, a Catholic, because she is "nice" and a B.A.; Mr. Marshall, a seedy heir to an earldom, and Professor Sedgwick, of Queen's College, both Protestants, are also declared eligible, as is Miss Frazer, who, though only a governess, is very Protestant and Scotch. One would not gather from the names that the meetings were held in Cork. Even Mrs. Skelton's maid, who appears occasionally, is metamorphosed from Bridgie O'Mahony to Beatrice Ommaney, "with the accent on 'Om,'" to suit the environment. It is a marvel that Father Dillon, the chairman, was tolerated, but his activities are confined to averting friction and diverting the speakers from religious topics, especially from positive assertion of Catholic doctrine.

But the Catholic *élite* show no anxiety to stand up for their Church, and even Father Dillon is strangely nervous while Miss Hope is making a timid defence of Catholic truth. The Protestants are surprised at this reticence, and when one of them asks Miss Hope, who is amply qualified, to enlighten him on Catholic doctrines, she curtly refers him to "the light-givers, the priests." Surely Canon Sheehan would not lay down such a direction for the Catholic laity? In fact a distinct disadvantage of the volume is the difficulty of ascertaining the author's views in the midst of a varied assortment of unsound or exaggerated opinions.

The Protestants patronize Ireland and her ideals while the Catholics tear both to pieces, except Miss Hope, who, however, admits that the Irish are impractical even in politics and gives as proof that no descendant of an Irish Catholic has been President of the United States. While posing as very Irish she takes care to inform her English friend that her father was an English Protestant. Dr. Holden, a Nationalist and democrat, fiercely assails the Nationalist leaders but lauds Mr. O'Brien, whose present political views seem to be the approved variety. Father Dillon remonstrates with him privately, but publicly has not a word of protest against that or anything else, except against the morality of Gaelic poetry, and his objection is admitted to hold good for the poets of the eighteenth century. Now several of these poets, edited by Father Dineen and Father MacErlean, S.J., are quite moral and often ardently religious, and a translation of the "Lay of the Sacred Heart," one of many religious hymns by Tagh O'Sullivan (1750-1800), is quoted in another book by Canon Sheehan himself with high approval. There are several indications that he is not acquainted with Gaelic literature or its history.

Cardinal Newman is read out of the school of poets without, we think, sufficient authority; however this may be, the numerous poems of the Intellectuals will hardly admit Canon Sheehan into it. They are finished, scholarly, loftily conceived, but lack the indefinable something that bespeaks poetic inspiration. His essayists are prone to fall into the same style, which, however, is always firm, elevated and flexible; and on every page there is evidence of a wide erudition and literary power that should stimulate the studious reader.

The stated object of the book is to prove that people of all creeds and races in Ireland can carry on discussions without quarreling; it proves even more, for at the conclusion a mixed marriage is imminent, a result not in harmony with Cardinal Logue's recent Lenten Pastoral. The weakness of the volume is due to the continued necessity of compromise; which gives point to Dr. Holden's remark: "Everything is compromise now; we shall soon be compromising with old Nick." In the last chapter Canon Sheehan returns to his old story-telling style and is himself again. This prompts us to hope that, eschewing politics and current ephemeral questions, he will resume the Irish Catholic story,

a form in which he can best express his people's mind and his own and have no competitor.

M. K.

The Plain Gold Ring. By REV. ROBERT KANE, S.J. New York and London: Longmans, Green & Co. 90 cents net.

Father Kane's "Sermon of the Sea" and "The Virgin Mother" have already run into several editions, and his "Socialism" has also found favor with the public; we predict for the present volume still wider popularity. It consists of six lectures, covering all the relations of family life. The poetic imagery, wealth of illustration and distinction of phrase that characterize the author's style are here tempered by a keen appreciation of the wants and woes of humanity and a tender pathos which will appeal to many who are not concerned with literary values.

Home is "the shrine consecrated to the highest human love . . . and love is the very name of God. Its realization among creatures is heaven; the lost knowledge of it is hell. All truth leads to it, and from it all good comes. Its faithful likeness is sanctity; its caricature is sin. It gives sap to whatever has real worth, and perfectness is its flower. It is the very root of unselfishness, and therefore true love is 'strong as death,' and love's young dream looks toward the symbol of sacred constancy, the plain gold ring." The sacramental character of marriage is expressed by St. Gregory Nazianzen: "I put the two right hands, each in each, and I join them with the hands of God"; and since by divine command these "two shall be one in flesh," constituting one life, "the Divine oneness of marriage is above all choice or right of man, nor can it be destroyed without the guilt of moral suicide."

Father Kane believes that early marriages are good for the individual and the nation; young people should realize "love's young dream before they stiffen into old bachelors or crystallize into old maids." The old maid receives full credit for her many unappreciated qualities, but the old bachelor gets little sympathy. The husband should be, as is the word by derivation, the "house-master," the wife should be the "weaver" or manager, as the "lord" used to be the "bread-winner" and the "lady" the "bread-server." Woman's Rights are chiefly two, queenship of the home and obedience to her husband; the extreme theories that usurp that title "are hatched in the dovecots where spinsterhood sours into strongmindedness. . . . Woman is at her best as man's helpmate, at her worst when she would be his master." Good taste in apparel is commended, but not artificial adornment, to which is applicable the moral objection of St. Clement of Alexandria to false hair: "On whom doth the priest lay his hands? Whom doth he really bless? Surely not the woman who kneels before him in all her bridal attire, for the blessing is placed on the false hair, and so, perchance, will follow the other woman whose hair it really is."

Father Kane does not believe in "mollycoddles." Boys need hard exercise for their moral and mental well-being and "a dash of danger to bring out their pluck and endurance; and even should it happen once in a way that a boy should break his leg, this is far better than that he should break his mother's heart." Vocation to religious life, a supernatural attraction combined with natural fitness, should not be deferred, for it is either lost while waiting amid the world's seductions or "innocence is singed by the flame of a knowledge that is evil."

The causes and the cure of unhappiness and the aids, material and spiritual, to happiness in the home are sketched with a skilled and helpful hand, which, though it seems at times to overdraw the failings of Irishmen, will be pardoned for heightening the colors in view of the effect. "The Plain Gold Ring" has this advantage over many books of the kind, that it reads easily; it is golden in setting and in substance.

M. K.

BOOKS RECEIVED

- History of Ethics within Organized Christianity. By Thomas Cuming Hall, D.D. New York: Charles Scribner's Sons. Net \$3.00.
- The Book of Knowledge. The Children's Encyclopedia. Volumes IX to XII. Editors-in-chief: Arthur Mee and Holland Thompson, Ph.D. With Departmental Editors and Contributors. Introduction by John H. Finley, LL.D. New York: The Grolier Society.
- The Education of the Music Lover. By Edward Dickinson. New York: Charles Scribner's Sons. Net \$1.50.
- The Other Wife. By Olivia Ramsey. London: John Long, Ltd., Norris Street, Haymarket. Net \$1.50.
- A Question of Marriage. By Mrs. George de Horne Vaizey. New York: G. P. Putnam's Sons. Net \$1.25.
- Bawbee Jock. By Amy McLaren. New York: G. P. Putnam's Sons. Net \$1.35.
- Love and Marriage. By Ellen Key. With an Introduction by Havelock Ellis. New York: G. P. Putnam's Sons.
- The Doorkeeper, and Other Poems. By the Late John W. Taylor. With Memoir by his Wife. New York: Longmans, Green & Co. Net \$1.20.
- Christ in the Church. By Rev. Robert Hugh Benson. St. Louis: B. Herder. Net \$1.00.
- The Life of St. Leonard. Surnamed the Solitary of Limousin, France. From the Life of the Saint Written by the Abbé Arbellot, of Rochecouart, and the Honorary Canon of Limoges, published in 1863. Translated by Comtesse Marie de Borchgrave D'Altena. New York: Benziger Bros.
- Devotions for Holy Communion. Compiled from the Roman Missal and Breviary; The Paradisus Animæ; The Following of Christ; The Hymns of the Church, and the Writings of Saints. With a Preface by the Rev. Alban Goodier, S.J. New York: Benziger Bros. Net \$1.00.
- The Mission of Pain. By Père Laurent. Translated by L. G. Ping. New York: Benziger Bros.
- Pamphlet.*
- Union with Jesus. Or, Why Not Receive Holy Communion Every Day that You Hear Mass? By the Very Rev. Canon Antoni. Translated by A. M. Buchanan, M.A. New York: Benziger Bros.
- The Brownies' Whispers. A Floral Cantata written by Clara J. Denton. Music by W. Rhys-Herbert. New York: J. Fischer & Bro. Net 75 cents.

EDUCATION

Dr. Uhlmann, Master of Latin at Trinity School, created something like a sensation in the short, snappy address which he delivered during a recent meeting of the Schoolmasters' Association in New York City. Answering the new cry for "sight translation" as a separate subject in secondary school programs, he very properly declared that the teaching of sight translation as a separate subject was a farce. The practical teacher will recognize the truth of the contention advanced by Dr. Uhlmann: "Go to an English private school or to a German gymnasium and give the advanced pupils any book in Latin you can find and they will translate it for you at sight. And yet these pupils have never had an hour's instruction in sight translation as such. They have, however, from the beginning of their study of Latin, learned every word of their daily vocabulary by heart, and have absorbed it so that it can never be forgotten. The German and English schools give a thorough discipline at the beginning, and train precisely and continuously in the fundamentals of the Latin language. On the other side they are not in so much of a hurry as the

Americans, and so by making haste slowly in the beginning they outstrip the American in the home stretch. Train your pupils rigorously at the outset in vocabulary and syntax and they will not need any special teaching in sight translation." The reporter present adds a picturesque touch to his account of Dr. Uhlmann's address. "After the Doctor had finished speaking," he says, "a hush fell upon the audience, and then somebody whispered half fearfully: 'It's all true.'"

We have but one word of comment to add. The gentlemen present need not heed Dr. Uhlmann's suggestion to go to an English private school or to a German gymnasium to find proof that the speaker's contention is true. There are in our own country any number of Catholic secondary schools in which the old-fashioned methods of constant drill and rigorous training at the outset in vocabulary and syntax have never given way to modern "get learning quick" programs characteristic of schools represented at the meeting. And if reforms are to be introduced in these latter it will be well for them to make a beginning with a study of courses followed in these Catholic schools. It has been already remarked in these columns that the studied disregard on the part of educators of methods prevailing in successful Catholic schools is difficult to understand.

In the current report of the *Harvard Graduates' Magazine*, B. S. Hurlbut, dean of Harvard College, makes the announcement that in the last academic year there were recorded in the dean's office 75,220 "cuts" or unexcused absences from lectures and recitations. Catholic parents who are tempted to send their sons to non-Catholic institutions in preference to Catholic schools, despite the lax notions of discipline and serious attention to the work prevailing in the former, ought to heed the excellent suggestion honestly set forth in Dean Hurlbut's report. "In a discussion of this subject," he says, "it should not be forgotten that it is not for studies alone that a young man comes to college: any system that does not leave ample time for thinking (of which the majority of students do far too little), sports, friendships, and those 'undergraduate activities' which help so much in the development of the well-rounded man, should be condemned; but for all of these and for a much higher standard of work there is ample time in the twenty-four hours of the day. The truth is that college students have the lax habit of thinking that college work and duties should follow, not take

precedence of, the pressing engagements of undergraduate activities, the social life of the college, and the outside world; and we have the distressing spectacle of vigorous young men who should be enthusiastic for duty maintaining toward their work the school-boy attitude that for some mysterious reason work is to be done and engagements are to be kept only to such an extent as will obviate trouble with the office."

A similar plaint coming from the middle West is evidence that the condition set forth in Dean Hurlbut's report is not confined to colleges having no sectarian direction. Dr. John S. Nollen, President of Lake Forest College, a well known Presbyterian school located in that scholastic suburb of Chicago, charges that class work suffers severely because of abnormal interest shown by its students in "society" affairs. During a recent chapel service Dr. Nollen declared that after a survey of the students' records for the half year just completed he had discovered only two students who had attained an average grade of "A," the highest mark. "There is altogether too much society and too many outside interests in this school," said the president; "we have more society than schools five times the size of Lake Forest." And the criticism of the head of the school is backed up by an editorial which appeared in the college paper a day or two after Dr. Nollen's address. "We find," it says, "a point of view today in the college world which would be laughable because of its absurdity were it not for the lives of promise which are offered up on the altar of this delusion." The question, happily, concerns Catholic schools very little. There is in them no danger of the decadence of discipline and of the spirit of earnest work these criticisms show to be in existence in non-Catholic institutions. We call attention to it merely for the sake of those among us who see little in their own schools worthy of praise, and who find practically ideal conditions in colleges to which their religious sense should forbid them to entrust their children.

St. Charles' College, near Ellicott City, Md., was destroyed by fire on March 16. More than 200 students, a faculty of twenty-five and twenty-seven Sisters of Providence were rendered homeless. The loss to the diocese of Baltimore cannot be estimated in actual money, as priceless manuscripts, parchments and paintings, and a library of 16,000 volumes fell a prey to the flames. The beautiful chapel, modeled after the famous Sainte Chapelle, in Paris,

was also destroyed. Rev. F. X. McKenny, the President of the College, estimates that it will cost \$500,000 to replace the buildings.

PULPIT, PRESS AND PLATFORM

The lamented Pope Leo XIII has left among his notable utterances the following exhortation appropriate to the holy season of Lent:

Beyond the mere profession of faith, Christian virtues and practices are necessary for Christians, and upon these depend not only the eternal salvation of souls, but also the stable peace and true prosperity of the human family and of society.

Now the whole essence of a Christian life is not to take part in the corruption of the world, but to oppose constantly any indulgence in that corruption. This is taught by all the words and actions, by all the laws and institutions, by the very life and death of Jesus Christ, *the author and finisher of faith*. Hence, however strongly we are drawn back by our evil nature and the profligacy that is around us, it is our duty to run to the *fight proposed to us*, armed and prepared with the same courage and the same weapons as He Who, *having joy set before Him, endured the cross*. Wherefore men are bound to consider and understand this above all, that it is contrary to the profession and duty of a Christian to follow, as they are wont to do, every kind of pleasure, to shrink from the hardship attending a virtuous life, and to allow oneself all that gratifies and delights the senses. *They that are Christ's have crucified their flesh, with the vices and concupiscences*.

Hence it follows that they who are not accustomed to suffer, and to disregard ease and pleasure, belong not to Christ. By the infinite goodness of God, man was restored to the hope of an immortal life from which he had been cut off; but he cannot attain to it if he strives not to walk in the very footsteps of Christ, and to conform his mind and life to that of Christ by meditating on His example. Therefore this is not a counsel, but a duty; and the duty not only of those who desire a more perfect life, but of all—*always bearing about in our body the mortification of Jesus*. How else shall the natural law, which commands man to live virtuously, be kept? For by holy baptism the sin which we contracted at birth is taken away; but the evil and perverse roots which sin has planted in our hearts are by no means removed. That part of man which is without reason, although harmless to those who fight manfully by the grace of Christ, nevertheless struggles with reason for supremacy, disturbs the whole soul, and tyrannically bends the will away from virtue with such power that we cannot escape vice or do our duty except by a daily struggle.

The Council of Trent says: "This holy synod teaches that in the baptized there remains concupiscence or an inclination to evil, which, being left to be fought against, cannot hurt those who, instead of yielding to it, manfully fight against it by the grace of Jesus Christ; *for he who hath lawfully striven shall be crowned*. There is in this struggle a degree of valor to which only a very perfect virtue attains, such as belongs to those who, by putting to flight impulses opposed to right reason, have made such advances in virtue as to seem almost to live a heavenly life on earth. Granted that few attain excellence so great; yet, even the philosophy of the ancients taught that every man should conquer his evil desires; and still more and with greater care should those do so who, from daily contact with the world, are more sorely tempted—unless it be foolishly thought that where the danger is greater, watchfulness is less needed, or that they whose maladies are most grievous need medicine more seldom.

But the toil which has to be borne in this conflict is compensated by great blessings, over and above its eternal reward in heaven; and particularly because by the quelling of the passions, nature is in a measure restored to its original dignity. For man has been born under a law that the soul should rule the body, and that the appetites should be restrained by mind and reason; and hence it follows that to restrain evil passions striving for the mastery over us is our noblest and greatest freedom. Moreover, it is difficult to see what can be expected of a man, even as a member of society, who is not thus disposed. Will any one be inclined to do right who has been accustomed to make self-love the sole rule of what he should do or avoid doing? No man can be high-souled, or kind, or merciful, or restrained, who has not learned to conquer self, and to despise all worldly things when opposed to virtue.

Nor must we refrain from affirming that it seems to have been determined in the designs of God that there should be no salvation for men without struggle and pain. Indeed, when God gave to man pardon for sin, He gave it under the condition that His only begotten Son should pay its just and due penalty; and though Jesus Christ might have satisfied divine justice in other ways, nevertheless He preferred to satisfy it by the utmost suffering and the sacrifice of His life. Therefore He has imposed it upon His followers as a law signed with His blood, that their life should be an endless strife with the vices of their age. What made the Apostles unconquerable in their mission of teaching truth to the world? What strengthened our countless martyrs in bearing witness by their blood to the Christian faith? Their

more than readiness to obey fearlessly this law. All who have taken heed to live a Christian life and to seek after virtue have trodden the same path. We, too, must walk along this road, if we desire to assure either our own salvation or that of others. Therefore, in the unbounded license that prevails, it is necessary for every one to guard manfully against the allurements of luxury; and since on every side there is so much pretentious display of enjoyment in wealth, the soul must be strengthened against the dangerous snare of wealth, lest, in striving after what are called the good things of life, which cannot satisfy and soon fade away, the soul should lose *the treasure in heaven which faileth not*. Finally, it is a further matter of deep grief that free-thought and evil example have had such an influence in enfeebling the minds of men, as to make many ashamed of the name of Christian—a shame which is the sign either of abandoned wickedness or of extreme cowardice. Each of these is detestable, and each injurious in the extreme. For what salvation remains for men, or on what hope can they rely, if they cease to glory in the name of Jesus Christ, if they openly and constantly refuse to live by the precepts of the gospel? It is a common complaint that the age is barren of courageous men. Bring back into vogue a Christian rule of life, and the minds of men will forthwith regain their strength and constancy.

ECCLESIASTICAL ITEMS

A committee of one hundred has taken charge of a campaign to raise \$300,000 for an addition to the Mercy Hospital, Baltimore. The advisory board chosen for general supervision of the work is composed of his Eminence, Cardinal Gibbons, Frank A. Furst, former Attorney-General Bonaparte, Dr. Roseman, George Blakiston, Louis K. Gutman and "others of the same high character," says the *Baltimore Sun*—"men chosen with respect to their standing as leaders and workers in the community, and without regard to their religious views or affiliations—whose names are a guarantee that the undertaking is founded in judgment and will be carried out with ability." The work of raising the money is assumed by the Woman's Auxiliary of the hospital, of which Mrs. George W. Dobbin is president.

That the hospital work of the Sisters of Mercy is fully appreciated by the citizens of Baltimore is shown in the editorial tribute paid to them by the *Baltimore Sun* of March 15. The Mercy Hospital, says the *Sun*, "is one of the most useful institutions in the city; one whose benefit has been felt by many; whose tender care for those unable to care for

themselves has won it the love and gratitude of hundreds of people; whose charity 'vaunteth not itself,' yet is broad enough to reach the needy and cover thousands of deserving cases. . . .

"The hospital is under the direct care and management of the Sisters of Mercy, a fact that furnishes bond and security for excellence of management—gentle, loving, self-denying ministrations—and everyone who can do so should embrace the opportunity to widen the field of their labor, to enlarge their opportunity for doing deeds of kindness. It is a worthy cause and should be aided in a way worthy of the city and its traditions."

St. Boniface's Industrial School, at Winnipeg, Manitoba, was destroyed by fire on March 11. The library of several thousand volumes, in which was an Indian dictionary in manuscript, was entirely destroyed. The damage is estimated at \$125,000.

A private letter from an American, residing in Paris, contains the following interesting testimony concerning the Catholic Faith in the French metropolis: "It may interest you to know that Mr. S— has been going about very generally to the Paris churches, a different one each Sunday, and finds everywhere the churches crowded to the doors and the men well in evidence. The seats are all absolutely free, no pennies collected for the chairs as in old days. An Abbé tells us that there is a great revival of faith in the French cities, but that the country parishes suffer much from poverty and lack of parochial schools, and consequent loss of faith."

We take the following from the *Inter-state Medical Journal* for March, recommending it especially to the notice of those who have somehow imbibed the notion that modern Protestantism was a revolt against superstitions: "Theodore de Causans, who is already known to a large circle of readers, not only in France but elsewhere, on account of his profound studies in connection with the origin of sorcery, the hunting down and punishment of witchcraft, the arrest and conviction of the Knights Templars, and the trial which led up to the burning of Joan of Arc at the stake, describes in the third volume of his work, 'La Magie et la sorcellerie en France' (Paris: Dorbon, 1911), the history of sorcery in the sixteenth, seventeenth and eighteenth centuries. It surely must appear paradoxical to our readers that these three consecutive centuries should be witness to the greatest development of sorcery:

centuries which taken in order are red-lettered in history for the protest against Papal Rome which eventuated in what is historically known as the Reformation, for the deprivation of the Mother Church's great influence in temporal matters, and for the substitution of Reason and Philosophy for religious dogmas that were against reform. The Middle Ages, strange to say, though their credulity was childish, and life for the greater part was dedicated to the worship of the Almighty, the saints, and the devil, were quite free from the innumerable sorcerers and magicians who, during the centuries which have been mentioned, engaged the attention of ecclesiastical judges, parliaments and even kings. Justice ran riot to so great a degree that accusations were made on the slightest provocation, and scenes were enacted at the various so-called trials that embodied everything that was grotesque and horrible."

The Church Extension Society received, on February 25, two gifts, one of \$90,000 and the other of \$12,500, to help on its missionary work for poor dioceses in the United States.

SOCIOLOGY

"So let your light shine before men that they may see your good works and glorify your Father who is in heaven." As the Catholic Church is the light of the world, not only in its teachers and rulers, but also in its members, the force of this precept is apparent. But the difficulty of its execution is just as clear. Did it oblige us merely to show our light, to fulfil it would be easy enough: it is the "so" that troubles one. Some have let men see their good works, and the consequence was glory, not for the Father in heaven, but for themselves. They were acclaimed as practical men who had come out of the sacristy, men of the times, liberal men working for the great ideal of the Fatherhood of God and the brotherhood of man, irrespective of any revelation on the part of the former, or any creed obligatory on the latter. But as good Catholics fear to receive the praise due to God, it may happen that they remain a little too much out of sight doing their good works in secret.

The philanthropists, whether of the sects or not, have no scruples to lead them to hide their work. Wherefore there are not a few who think that all social work is done by these, and that Catholics are too busy with providing for eternity to care for the miseries of time. Such an idea should be corrected; and with this end in view a zealous Catholic

wrote lately to the New York *Sun*, praising the results of the "Big Brother Movement" for the benefit of boys taken from the Juvenile Courts, and asking guilelessly why Catholic men, and especially members of the Catholic Club, do not undertake such charitable work. The success of his ruse must have gratified him. Catholics came out of their retirement, and letter upon letter told the editor of the *Sun* what was being done by the clergy, by associations, and by members of the Catholic Club itself, to save the boy.

But there are Catholics not a few who think that social work is done well only when done outside the pale of the Church. If they know a little Latin, they never tire of quoting: "*Fas est et ab hoste doceri*;" and if they do not, they miss no opportunity of telling us how Protestants and Agnostics organize and administer their charities much better than we do. To such the "Big Brothers" must seem admirable, as practising the quintessence of Altruism. Its members are upright, clean, educated men, and they are supposed to take to themselves the little street arabs that find their way into the Children's Courts, to make of them friends and comrades, and thus to draw them away from evil courses to the life, more desirable from every point of view, of the "Big Brother." "Why does not the Catholic Church learn the lesson of the Big Brother?" The story of a Big Brother and his little brother was told in verse a good many years ago. It began as follows:

"It was in Margate last July I walked upon the pier;

I met a little vulgar boy, I said: 'What make you here?'"

The story was a sad one; but we fear that it will be repeated in the records of the "Big Brothers" if these be kept faithfully.

We cannot but praise the zeal of the Big Brothers; but the boys of the Juvenile Courts are not angels in the chrysalis awaiting only suitable conditions to spread their snow-white wings. Their moral reformation demands spiritual influences the Big Brothers do not pretend to supply, and therefore, notwithstanding perhaps a few successful experiments, the movement must end in failure. The discontented Catholic, however, must learn that the Church has been engaged in social work for centuries; that in the St. Vincent de Paul Society Catholic laymen took it up long before Protestants and others dreamed of doing so, that the clergy and people are laboring for moral and material betterment far more effectually than the As-

sociations he admires so much, and that he would do well to put himself in touch with their work before criticizing it.

SCIENCE

Mr. W. Niven has discovered a new mineral in the Guerrero district of Mexico which analysis has shown to be hydrophosphate of uranium and copper. It is to be known as Torbernite. Its action on a photographic plate in the dark is quite perceptible. Experiments are under way to determine whether the mineral is suitable as a raw material for the extraction of the salts of radium.

In the Lick Observatory *Bulletin* No. 180 Professor Campbell, the director, and Dr. Albrecht say that the amount of water vapor on Mars on February 2, 1910, was certainly less than one-fifth that above Mount Hamilton, where the relative humidity was 33 per cent.

ECONOMICS

The gross receipts of the State Railways in Japan for the past year were 44 million dollars, which sum was divided about evenly between expenses and profits. The receipts per mile were about \$9,000. Fifty per cent. of receipts as net profits seems to have been the established rule of railways in Japan even before the nationalization of the roads, according to figures in the *Japan Times*. As it gives no details of administration, one cannot say whether such remarkable earnings are due to excessive charges, insufficient wages, or failure to improve and increase permanent way and rolling stock, or to combinations of these three. Neither can one discuss the percentage of profits on capital invested and bonded debt; but, seeing that in the United States the ratio of running expenses to gross receipts is over 60 per cent, going sometimes above 70 per cent, with a tendency to increase year by year, one may be tempted to think that Japan would be a paradise for railway companies.

The manufacture of steel and iron has not yet reached in Japan such dimensions as to make the Government independent of other countries with regard to the material necessary for building and arming its navy. There is a government establishment at Edamitsu, Kyushu, set up at considerable expense and hitherto carried on at a loss, the deficit last year being about \$245,000. At the end of 1909 there were three smelters of the capacity of 150 tons a day. Others are being added which will make possible a production of 200,000 tons a year. Japan, moreover, was hitherto under the

disadvantage of having to go abroad for its iron ore, the chief source of supply being the mines of Korea, or Chosen, as it is now called. The annexation of that country has removed that inconvenience in great measure, though at present not a little of the ore comes from China, the yield of Japan itself being only some 50,000 tons a year. All this should reassure those who fear a Japanese invasion of this country. Notwithstanding the efforts of the Government, it will be long before Japan can build large fleets from its own steel and arm them and the army in the same way.

OBITUARY

The Rev. Alan Macdonell, one of the oldest members of the Society of Jesus in this country, died at Woodstock College, Md., on March 13, aged eighty-five years. Father Macdonell was a native of Prince Edward Island and he received his early education at the schools of that place. He was a member of the Order for over sixty years. He was a long time Socius to the Superior of the New York and Canada Mission, and exercised the ministry at St. Joseph's, Troy, old St. Lawrence's, New York City, and St. Peter's, Jersey City. In all these places he was much beloved, especially for his devotion to the poor and the homeless.

The Rev. Charles De Smedt, the head of the Bollandists, died at the College of St. Michael, Brussels, after a long career which does honor to the Church and science. Father De Smedt's reputation for learning extended far beyond the confines of his native Belgium. He was born in Ghent in 1833, and entered the Society of Jesus in 1851. Having taught literature and mathematics for several years, chiefly at the scholasticate of Tronchiennes, he was, in 1864, appointed professor of ecclesiastical history at Louvain. He remained there until 1876, except for one year at Brussels (1870-1871), where he was assigned to the work of the Bollandists, from which he was recalled to Louvain for reasons of health. For two years he interrupted his course of ecclesiastical history to teach theology. In 1876 he took up the work of the Bollandists permanently, and at the same time acted as Rector of the College of St. Michael, in Brussels, from 1899 to 1902. Ten years after his installation among the Bollandists he became the editor-in-chief.

His published works include: *Principes de la critique historique* (1880), and in Latin, *General Introduction to Church History*, treated from a critical standpoint (1876); *Dissertations on the first epoch of Church History* (1876); *Acts of the Bishops of Cambrai*, 1092-

1138, with the original text, published for the Society of French History, with introduction and notes (1830); and in collaboration with Father Joseph de Backer: *Actes des Saintes d'Irlande*, based on the manuscript of Salamanca (1888); and in collaboration with his brethren of the Society of the Bollandists: The continuation of the great work of the Bollandists entitled *Acta Sanctorum*, the thirteenth volume for October and the first and second volumes for November; the *Analecta Bollandiana* quarterly from 1892 to 1906; the catalogue of the Latin hagiographical manuscripts, older than the sixteenth century, which are preserved in the National Library of Paris (1889-1893), and in Latin the *Bibliography of the Saints of the first epoch and of the middle age* (1898-1899).

Father De Smedt contributed numerous articles to various reviews—*Revue des questions historiques*; *Revue des questions scientifiques*, *Etudes religieuses*, of Paris, and *Revue Catholique de Louvain*. He was an honorary member of the Royal Academy of Belgium, and foreign correspondent of l'Institut de France from 1894, and also of the Royal Academy of History of Madrid. This dry enumeration gives no idea of the universal esteem for this savant who has been one of the most illustrious members of the distinguished Society of the Bollandists. It conveys no idea of this man of faith, of faith so profound that he trod the pathways of science without any fear that science might ever find itself in conflict with religious truth. The candor and honesty he displayed in historical and scientific inquiries made a deep impression on the Church's adversaries, and as Father De Smedt always adopted the most rigid scientific methods—seeking the truth above everything—his work and his life constitute an apology for the Church in the true sense of that word, and a brilliant testimony to the accord which exists between science and faith.

LETTER TO THE EDITOR

THE HIGHLAND MACDONELLS.

To the Editor of AMERICA:

The death last week at Woodstock, Md., of the venerable Father Alan Macdonell, S.J., recalls the interesting story of the early emigration to America of a considerable section of the Highland clan of Scotch Catholics to which he belonged.

The present Bishop of the diocese of Charlottetown, which comprises the Province of Prince Edward Island, is a McDonald, and so was the second incumbent of the see (1837-1859), and of the 53 priests now ministering within its confines 15 are McDonalds. They are the descend-

ants of the Catholic Highlanders driven from Scotland because of their faith. In the old records the clan name is spelled Macdonell, which in the lapse of years has been changed into several variants.

The first settlement of Highlanders in British North America was made in 1771, on Prince Edward Island, on the north coast, at the head of Tracadie Bay, almost due north of Charlottetown, by the Catholic John Macdonald of Glenaladale, of the family of Clanranald. Born in 1742, he was sent to the Jesuit college at Ratisbon, Germany, so that he might have a sound Catholic training, and returned in early manhood to his native Scotland, one of the most finished and accomplished gentlemen of his time. In 1770 a violent persecution was waged by the pervert Alexander Macdonald of Boisdale against the Gaelic-speaking Highland Catholics of the Island of South Uist. He demanded that they should either sign a paper renouncing their Faith, and promising never to hold any communication with a Catholic priest, or get off the island. They refused to forswear their religion, preferring rather to starve.

John Macdonald of Glenaladale, touched by the pitiable condition of the people, determined to take them to America. He therefore sold his estates to his cousin, the pervert Macdonald, and bought 40,000 acres on the Island of St. John (now Prince Edward Island), where he established a colony with two hundred of his fellow-Catholics from South Uist. The crown officials later offered him the governorship of Prince Edward Island, but owing to the anti-Catholic oath he would have had to take he refused the office. He died in the colony in 1811, retaining his leadership and influence to the end. It is from these sturdy confessors of the Faith that the Clan Macdonell, who have always taken so large a part in the progress of the Church on Prince Edward Island, have sprung.

An attempt was made in 1771 by James Macdonald, merchant of Porterie, and Normand Macdonald of Slate, in the Isle of Skye, to lead a colony of Catholic Macdonalds to North Carolina, where a Highland colony had already been established in 1739. They petitioned the Crown to allow them to purchase 40,000 acres of land in North Carolina, but their petition was refused on June 21, 1771, by the "Privy Council for Plantation Affairs" on the ground that the colony "shall be settled by foreign Protestants." So the tide of the immigration was turned to Prince Edward Island.

After Culloden many Protestant Macdonalds settled in South Carolina, among them the famous Flora Macdonald, who helped "Bonnie Prince Charlie" to escape

when he was defeated. With their countrymen of other clans, they spread over a large section of the State. At the outbreak of the American revolution, strange to say, in spite of all they had suffered from the House of Hanover, they remained loyal to its interests. A Major Donald Macdonald went to South Carolina from Boston and, with the help of Alan Macdonald, the local head of the clan, organized about 2,000 Highlanders under the standard of King George. They were defeated at the battle of Moore's Creek, Feb. 27, 1776, by the Continental militia, and with most disastrous effect to the loyalist cause in the Carolinas.

One of the strange phases of the history of the American Revolution was the hostility of so large a proportion of the Scotch to the patriot interests. In the first draft of the Declaration of Independence, laid before Congress July 1, 1776, it is declared: "At this very time, too, they are permitting their chief magistrate to send over not only soldiers of our common blood, but Scotch and foreign mercenaries to invade and destroy us." At the instance, however, of Dr. John Witherspoon, who was himself a native of Scotland, the word "Scotch" was stricken out.

A regiment of Macdonald Highlanders—750 men—was raised in Scotland in December, 1777, for service against Washington's army. One of the companies was recruited in Ireland. The regiment spoke Gaelic almost to a man; in fact, it was complained of them that they lagged behind in their military training because of their inability to understand the commands of the English-speaking drill-sergeants. This regiment reached New York in August, 1779, and remained here and on Staten Island until February, 1781, when they were sent to Virginia, where they were engaged until they surrendered with Cornwallis at Yorktown, and, returning to Scotland, were disbanded in March, 1784. The records tell of the high standard of their discipline and good behavior, crimes involving moral turpitude being entirely unknown among them.

There were several other Highland regiments in the British forces arrayed against Washington's armies. In one of them, the 84th Royal Highlanders, John Macdonald, the founder of the Highland Colony of Prince Edward Island, served as a captain with a company he raised among his clansmen on the island. At the completion of his service it was recorded of him that he was one of the "most accomplished men and best officers of his rank in His Majesty's service."

For important services to the Crown Sir William Johnson received a grant of 100,000 acres in the New York Mohawk

Valley. For settlers there his agents induced three Highland Chiefs, the Macdonells of Aberchelder, Leek and Col-lachie to emigrate in August, 1773, with four hundred of their clansmen from Glengarry, Glenmorison, Urquhart and Strathglass, and to locate in Tryon County, about thirty miles from Albany, about a site then called Kingsborough and now known as Gloversville. There they made up a large part of the feudal system that Johnson had inaugurated and which was continued by his son Sir John Johnson. At the outbreak of the American Revolution the latter espoused the Tory cause and enlisted in it his Highland retainers, six chiefs of the Macdonell clan supplying him with about six hundred men. They were all captured by General Schuyler at Johnson Hall, on January 24, 1776, and put on parole not to engage again in the king's behalf or to leave the immediate neighborhood. In the following May Johnson broke this parole and fled with about two hundred of the Highlanders to Canada, reaching Montreal after a march of nineteen days of great hardship. Here he organized them into the "King's Royal Regiment of New York," in which and in "Butler's Rangers" and the "84th Royal Highland Emigrant Regiment" the chiefs and gentlemen were given commissions. He became thenceforth one of the most bitter and virulent foes the patriots had and the scourge of his former neighbors. In the savage cruelty with which the settlers on the border were harried by these Highland regiments they outrivalled even their Indian allies.

MacLean, in his history of the Highlander settlements in America, says that neither of the Johnsons provided priests for their Catholic Highlanders. "In 1785," he adds, "the people themselves took the proper steps to secure one who was able to speak the Gaelic, for many were ignorant of the English language. In the month of September, 1786, the ship McDonald from Greenock brought Rev. Alexander Macdonell, Scotus, with 500 emigrants from Kroydart, who settled with their kinsfolk in Glengary, Canada."

In response to the invitation of Governor Crosby of New York, published in 1734, and calling for "the resort of Protestants from Europe to settle upon the Northern Frontier of said Province," Captain Lauchlan Campbell, in 1737, led a colony of eighty-three Highland families, numbering 433 persons, to settle about Fort Edward, New York. Among them were three Macdonells, who took up 1,000 acres of land. T. F. M.

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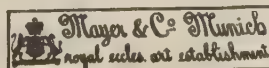
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ANNOUNCEMENT

In connection with the movement inaugurated by the New York State Historical Society to erect a memorial in honor of the discoverer of Lake George, Father Isaac Jogues, it has been deemed advisable to reprint the brief notice of his life which has already appeared as one of the monographs of the "Pioneer Priests of North America," by the Reverend Thomas J. Campbell, S.J.

This reprint, with emendations and additions will consist of about 55 pages, with nine full-page illustrations. Aside from its historical value, it will be of particular interest to the pilgrims, who, during the summer, journey to the scene of the martyr's death at Auriesville on the Mohawk.

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CHRONICLE

Liability Law Invalid.—The compulsory workmen's compensation law, passed by the New York State legislature last year, was declared unconstitutional by the State Court of Appeals. The court holds that the act deprives the employer of his property without due process of law, in violation of the federal and State constitutions.

The main feature of the act was that it required employers of labor in certain dangerous occupations to compensate their employees for any injury occurring during the course of their work, although such injury occurred solely through the negligence of the workman. Judge Werner, who hands down the unanimous opinion of the court, holds that "under our form of government, courts must regard all economic, philosophical and moral theories, however attractive and desirable they may be, as subordinate to the primary question, whether they can be moulded into statutes without infringing upon the letter or spirit of our written constitutions." The right of property, the court holds, has its foundation in the fundamental law, which can be changed by the people and not by legislatures. The decision is regarded as one of the most important handed down by the Court of Appeals in recent years.

Decision Adverse to Packers.—The indicted Chicago packers lost their fight against going to trial on the indictments secured by the Government several months ago. Judge Carpenter, in the United States district

court, overruled their demurrer to the charges, and held that the immunity granted by Judge Humphrey, of the Federal Circuit Court, in 1906, did not apply to the present charges, which he held were based on evidence not included in the Humphrey decision. In brief, the packers' position was that any conspiracy that might have existed was the plotting prior to Judge Humphrey's immunity decision, and that the immunity from prosecution granted them extended over all future time so long as the acts covered by the 1906 decision remained the same.

In deciding this Judge Carpenter ruled that the immunity granted them could not pertain to any unlawful act which was performed after that time; that so long as the acts complained of continued, the conspiracy remained in effect, and unlawful acts growing out of the conspiracy and occurring after the indicted men had testified before the grand jury were new and separate offences, and subject to the operation of law.

Mr. Roosevelt and Panama.—In his address at the University of California, Mr. Roosevelt said: "I am interested in the Panama Canal because I started it. If I had followed traditional, conservative methods, I would have submitted a dignified State paper of probably two hundred pages to Congress, and the debate on it would have been going on yet; but I took the Canal Zone and let Congress debate, and while the debate goes on, the canal does also." The New York *World* contrasts this frank confession with the message to Congress of December 15, 1908, in which Mr. Roosevelt said: "The Con-

gress took the action it did after the most minute and exhaustive examination and discussion, and the Executive carried out the direction of Congress to the letter. Every act of this Government, every act for which this Government had the slightest responsibility, was in pursuance of the act of Congress here." "It was fitting," says the *New York Evening Post*, "that Mr. Roosevelt, in his address at the University of California on 'The Higher Education,' should have dwelt upon the higher law in international relations. This law is, of course, that when you see anything you want you are to take it. 'I took the Canal Zone,' declared Mr. Roosevelt, 'and let Congress debate.' This way of doing it, he explained, was much better than the 'traditional, conservative methods,' by which it is plain that he means the legal methods. For laying down this doctrine Mr. Roosevelt deserves at least praise for his frankness. He sets an example of telling the truth. . . . And the ex-President is also to be especially commended for holding up his own precedent before the young men in pursuit of a liberal education."

Work on Hell Gate Bridge.—Excavating for the piers which are to support the Hell Gate bridge of the New York Connecting Railroad was begun at the Astoria side last week. Under the franchise granted by the city in 1906 the time for beginning the work expired last August, but was extended pending an adjustment of the dispute over the bridge plans. The bridge will be about three miles long, counting in the approaches. The abutments are of granite and the towers of concrete. The bridge will run from Port Morris across Randall's Island and Little Hell Gate to Ward's Island. On Ward's Island it makes a sweep to the east and crosses Hell Gate to Scaly Rock, on the Astoria side. Thence the road runs through Long Island City and diverges, one branch running to the tunnels under the East River, and the other south to Bay Ridge. Trains from the South and West will run through to New England without being ferried around Manhattan.

Mexico.—The return of Minister Limantour to the capital on March 20 was the occasion of a wild outburst of enthusiasm. Immense but orderly throngs met him as he descended from the train and greeted him with cheers for "the liberator of Mexico, the restorer of peace, the patriot, the next president," and others of equal significance. An ovation of such spontaneity had not been witnessed in many years.—For the first time in fifteen years, the personal guarantees contained in the Constitution have been suspended. This act of the permanent commission of the Congress, passed after four months of armed resistance to the Federal authority, was to meet an emergency, and became operative as soon as signed by President Diaz and published by the minister of government, Ramon Corral. The suspension is limited to six months, and affects Articles 13, 20, 21 and 23 of the Con-

stitution, and Article 626 of the penal code. The act is directed specifically against highwaymen, train wreckers, including those who discharge firearms or hurl stones or other missiles at trains, kidnappers, and those who destroy posts or cut wires installed for the transmission of electric power, or for telegraphic or telephone service. The penalty varies from five years in prison to death. If the offence is punishable by death and the offender is caught in the act, the leader of the apprehending party shall certify to the fact and to the identification of the person, and shall proceed forthwith to execute the sentence.

On March 24, one week after the posting of the act of the permanent commission which they had advised, the entire cabinet of President Diaz resigned in a body. Corral, who is said to be suffering from stomach trouble not of a benign nature, resigned as minister of government, but remains vice-president. Upon the meeting of Congress in April, it is thought that he will renounce the vice-presidency and with it all hope of succeeding Diaz, and thus pave the way for the election of General Bernardo Reyes, who has been summoned from Europe by cable to lend his help to the cabinet to be formed. These measures, which have been taken to restore public order do not satisfy the Maderists, who aim at having the recent presidential election declared null. The Magon wing of the insurrection cling to the war-cry of "Land and Liberty." Bloody reprisals are feared from both factions, if the decree of suspension should be closely observed.

Canada.—Mr. Justice Girouard died March 22, at the age of 75, from injuries received in being thrown from his carriage a fortnight before. Administering the government during the absence of the Governor-General, he had the honor of receiving the Papal Legate to the Eucharistic Congress in a message which gave Canadian Orangemen the chance to betray their ignorance of elementary French. The well-known Colonel Sir Percy Girouard, distinguished for his engineering services in Egyptian campaigns and in the South African war, now Governor of the East African Protectorate, is his son.—At a great anti-Reciprocity meeting in Montreal, Mr. Sifton was the chief speaker. As his admirers were conducting him to the place of meeting a party of McGill students attacked the cortège and drove Mr. Sifton from his carriage, which they burned. They then ran through the streets in the neighborhood breaking windows and destroying other property.—Sir Lomer Gouin, Premier of Quebec, announced in the legislature that the Government will not be moved by the Reciprocity Agreement, even though it become a reality, to remove the prohibition against the exportation of pulpwood cut on crown land. His statement was received enthusiastically by both sides of the House.—News comes from Australia that pressure brought to bear upon the Federal Government by Queensland merchants has led to the reconsideration of the refusal to subsidize the steamship

line to Vancouver, and the Postmaster-General is now awaiting proposals from the steamship companies.—Immigration into Canada for 10 months ended January 31, was 260,687 persons; for the preceding 12 months it was 208,794. There were 100,428 immigrants from Great Britain; 102,017 from the United States, and 58,242 from the continent of Europe. The figures for these three sources were for the twelve months ended March 31, 1910, 59,970, 103,798 and 45,206 respectively. The arrivals for the opening season indicate that the immigration during the present year will be greater than ever.—The British Columbia Government has bought the Indian Reserve on Victoria Harbor from the Songish Indians. Each head of a family receives \$10,000, and a new reserve has been provided for them on Esquimalt Harbor. The Indians refused to consider a proposal to pay the money to the Dominion Indian Department in trust for them. The transaction cost the Government \$750,000.—The King's medal, awarded yearly to the best of the class of cadets of the Royal Navy serving in the training ship Cornwall, has been won by Reginald Tupper, son of Sir Charles Hibbert Tupper, of Vancouver.

Great Britain.—The supply of officers for the army has been insufficient for some time. The chief reason is, that the pay of subalterns is insufficient to meet expenses. A subaltern in the line and artillery must have at least £100 a year of private means, and in the cavalry and guards, from £300 to £400. Formerly the nobility and gentry furnished such, but these are now sending their sons more freely into other professions. The Secretary of War stated that the great public schools are not as efficient as they were in preparing for the army. He proposes to reduce the age of admission to the military academies from 19 years to 17, and to lighten the burden of examinations by accepting nominations by headmasters of approved schools. Prizes in the shape of reductions in fees and allowances for outfit will be given.—Mr. Asquith has promised to give the disestablishment of the Welsh Church such a place in the ministerial program as will enable it to override, during this parliament, any action of the Lords.—The throwing of a bomb in Calcutta has led to the raiding of the boarding house of medical students in the National Medical College and the arrest of a tutor.—An Englishman and four Germans have been arrested in Hamburg for sending to England plans and specifications of warships under construction.—An attempt has been made to obtain the postponing of the Parliament Bill until after the coronation. The Government refuses to consider the idea. Many rumors are afloat regarding the action of the Unionists, but the opinion is growing that they will, as AMERICA foresaw after the general election, quietly accept the inevitable.—The illness of Lord Crewe, its leader in the House of Lords, has forced the Government to raise Mr. Haldane to the peerage.

Ireland.—Mr. Dillon, speaking for the Irish Party, opposed Sir Edward Grey's proposals for an Arbitration treaty between England and the United States, on the grounds that it is not calculated to diminish armaments and provides no safeguard for small nationalities struggling for freedom or crushed under the hoof of great empires. "What if Egypt sought arbitration against British occupation, or Persia against the Anglo-Russian agreement?"—Replying to charges by the Orange members of Irish bigotry and crime, Mr. Redmond cited recent judicial declarations that Ireland was practically crimeless, and that religious disturbances had ceased in Ulster, in spite of the Orange leaders' incitements. Mr. Birrell said the assize and police reports all confirm Mr. Redmond's statements. The crimeless condition of Ireland, as compared with England, was the more remarkable, considering the jealousies and friction necessarily incidental to the transference and subdivision of lands throughout the country under the Land Purchase Acts.—In a debate on Home Rule at Oxford University, Mr. Birrell announced that the actuarial inquiry into Irish financial resources, in which the Government is now engaged, had already made clear that Home Rule presented no serious financial difficulties. Ireland pays now twice more imperial taxes than self-government would cost. The Irish are as well qualified financially as any other people to rule their own country; all they need is control of their own affairs, financially and otherwise. The Oxford Union voted in favor of Home Rule by 385 to 304.—Bishops O'Donnell, Clancy, Kelly, O'Dea and Mangan were among the Irish prelates who delivered hopeful messages on St. Patrick's day regarding the political and religious prospects of Ireland. "I believe," said Bishop O'Dea, "when her hope of freedom to live her own life is realized, that life will be found worthy of the race and of her own Catholic past."—The Congested Districts Board have apportioned \$100,000 for the erection and improvement of cottages for 1911-1912. The parish committees, to whom these funds are entrusted, had already erected or improved 27,000 buildings for laborers, and for agricultural landholders whose holdings are ratable at not more than \$35. The Board advances, in addition, small loans to be paid off in half-yearly instalments in from 40 to 50 years at less than 3 per cent. Mr. Birrell has attested to the fidelity with which the payments are refunded.

France.—At the time of the Restoration of the Monarchy in France, and when the Algerian campaign was inaugurated, the famous Foreign Legion was formed. In it men of any nation could be enrolled. This Legion was suppressed by the Second Republic, but when the troubles in Algeria broke out again, Napoleon III reorganized it. It consists of two regiments, each of which has six battalions and a mounted company. It is employed at the posts of danger in Africa, and furnishes contingents for Madagascar and Tonkin. No questions

are asked at the recruiting stations except the name and age of the applicant. He must be at least 18 years of age. Singularly enough 75 per cent. of the legionaries are German. There are also in the ranks Belgians, Italians and some French. The term of service is five years, and at the end of three they can, if they wish, become naturalized French citizens, and even be discharged. They commonly reenlist, and after 15 years and 10 campaigns they are entitled to a pension. They average in number about 1,800. Germany is at present very much concerned about the Germans who belong to it.

—As with many other things in France genuine education has been revolutionized and ruined. Even French is no longer correctly written, and there is very little teaching of literature in the schools. Imitation of German university methods, scientific erudition instead of literary culture, the newspaper and magazine habit, the absence of philosophical training, and the absurd curricula in the lycées, have all contributed to bring disaster upon the schools of contemporary France. People are beginning to ask if even the famous Academy of the Forty Immortals is not an anachronism.—The publication of the papers of Waldeck-Rousseau has suddenly ceased, no one knows why. Enough was printed, however, to ruin irreparably the reputation of the once great Prime Minister.

Italy.—On March 23 the King officially charged Giolitti to form a new Ministry. Luzzati's is the second to collapse within fifteen months. What was the purpose of the King in inviting to the palace the notorious Socialist Bisolati no one knows. He was closeted with the King for an hour. It was he who during Humbert's reign had shouted three times in the Assembly: "Death to the King." Shortly afterwards Humbert was assassinated. It was feared that Bisolati might get a place in the Cabinet. Meantime Italy's relations with foreign countries are causing alarm. It is said that she is at the point of open rupture with Turkey. Her position in the Triple Alliance is one sided; she is to be used but not helped. The Emperor of Germany snubs her by not going to her great celebration; Austria is fortifying the Austria-Italian frontier; Italian students are ill-treated in the Austrian universities, and no one dares to speak of the redemption of the Italian provinces from Austria. Luzzati had to settle three questions: 1st, the reform of the Senate, which was composed of men named by the King. The Senate refused to be reformed. 2d, he had to appease the railway men, but failed by not granting them all the money they asked. 3d, the Socialists asked for universal suffrage. The Government assented, but tacked on a proviso that voting should be compulsory. The Radicals opposed the amendment, because they said that would bring in the Catholic voters and so thwart all that radicalism had achieved. Such is the situation at home and abroad that Giolitti has now to face.—General Booth arrived in Rome, and Mayor Nathan, who objects to the

Pope, received the great Salvationist with effusion. The General spoke for over an hour, in English we presume, and with such success that a magistrate seated in the audience leaped on the stage, made an impassioned speech and then began to hug Mr. Booth. It must have been all very amusing.

Germany.—The first session of the Reichstag began, it will be remembered, on the twenty-first day of March, following the proclamation of the new Empire in Versailles. On that day Emperor William I solemnly opened parliament in Berlin, the city named as capital of the Empire. Some modest recognition of the fortieth anniversary of the day had been looked for, and the members of the present Reichstag deputed Count von Schwerin Löwitz, president of the body, to give a commemorative address. Despatches tell us that the speech delivered by him proved to be so dry and commonplace that it was received with shouts of derisive laughter.—The fortieth birthday of the Catholic Centre occurred, as well, in the month just past. Its founders met and agreed upon its constitution and platform following the elections to the first imperial Reichstag, which closed March 7, 1871. In that first parliament the party numbered 60 members. In later elections it reached a strength of a round hundred, which with little change it has since retained. To-day the Centre party forms the strongest group in the imperial parliament.—The Conservatives in the Prussian Diet announce their intention to demand from the Prussian Government an explanation of the reasons of its consent to the proposed constitution for Alsace-Lorraine. Herr Heydebrand, as leader, voicing the party's viewpoint, declared the question to be of supreme importance, adding that mistakes made in connection therewith must be eventually paid for in Prussian blood. Prussia's self-denial in weakening her own influence in the Federal Council (Bundesrath) was not to be commended. In political life "Prussia's power was not founded on self-denial, but on order, a strong army, and the monarchy." Chancellor Dr. von Bethmann-Hollweg made a vigorous reply to this attack. These provinces, he affirmed, should have the vote conceded them in the Council. They had been conquered not to serve as a bulwark against France in the event of war, "which God forbid," but to be incorporated as closely as possible in the Empire. There was no question of weakening the influence of Prussia in the Federal Council. That influence, the Chancellor declared, was not based on arithmetical tables, but on historic deeds, and a historic mission.—Emperor William and the Empress started for Corfu on March 23. They will visit Vienna on the way. It is announced that their stay at Corfu will be more quiet than usual, owing to the Empress's need of rest and recuperation after several attacks of influenza.—The annual attack on the Standard Oil Company's control of Germany's petroleum supply was made in the Reichstag recently.

QUESTIONS OF THE DAY

A Study in English

One of the best literary critics of our time has repeated the words of Cardinal Newman, that "in the present day mistiness is the mother of wisdom." He gives us certain striking specimens of what the Cardinal referred to, and urges the need of precision in the use of words if clear thinking and clear writing are to continue to be characteristic of our best literature. "I want definitions," he exclaims, "of *nature, law, society, and justice*: the want is coarse, doubtless, and unimaginative; but I cannot suppress it. It is the fashion of to-day to mock at those scholastic disputations, which enlivened the scholars of old time: logical quibblings, we say, useless and trivial, a vain logomachy! But we greatly need something of their discipline now: for there will presently remain few words of philosophic language, unburdened with several meanings in several mouths."

The *Outlook* supplied us some weeks ago with an instructive instance of the careless and inexact use of words by a writer of more than mediocre reputation. Mr. John Burroughs is the contributor, and his article is entitled "Scientific Faith." As a scientific observer, who has brought high literary gifts to the pleasant task of stirring popular interest in the charms of field and forest, Mr. Burroughs has won our sincere respect and admiration. But the power of observing is not the same as the power of reasoning, and the former may easily be developed at the expense of the latter. We do not say that this is necessarily the case with Mr. Burroughs; but, because it is a possible case, we feel under no obligation of accepting him as an authority in the domain of scientific thought. The keenest of observers may be the loosest of thinkers. And if loose thinking is manifested by misty writing, we are afraid that in his paper on "Scientific Faith," Mr. Burroughs has exposed himself to a rather disagreeable, but inevitable, suspicion.

Mr. Burroughs is making a profession of faith. He denies the existence of a personal God and asserts the purely animal origin of man. It surprises us to learn that Mr. Burroughs, whom we credited with the possession of a sensitive nature and an imaginative temper, is happy with such a creed. It seems to us that a fine spirit would seek the escape of suicide from such a universe as he describes. But it is not our intention to discuss his article in a controversial mood. We shall study it solely from the standpoint of its English; and, since space will not permit us to go through the entire essay, we shall confine ourselves to its first paragraph:—

"I find myself accepting certain things on the authority of science which so far transcend my experience, and the experience of the race and all the knowledge of the world, in fact, which come so near being unthinkable, that I call my acceptance of them

an act of scientific faith. One's reason may be convinced and yet the heart refuse to believe. It is not so much a question of evidence, as a question of capacity to receive evidence of an unusual kind. It is an infirmity of the understanding."

Let us begin with the opening statement. Mr. Burroughs says that he accepts certain things on the authority of science; that is, they are not evident to him, but he accepts them on the word of science. Science being an abstraction, namely, knowledge gained by exact observation and correct thinking, Mr. Burroughs clearly intends to say in figurative fashion that he accepts certain things on the word of scientists. But he then proceeds to tell us that the things, which he accepts on the word of science, transcend "all the knowledge of the world." Our comment is: Science is a part of the knowledge of the world; if the things, which Mr. Burroughs accepts, transcend all the knowledge of the world, how can he accept them on the authority of science?

Mr. Burroughs was not aware of this difficulty, for in his next sentence he attempts to explain this blind submission to scientific authority: "One's reason may be convinced and yet the heart refuse to believe," and we naturally suppose that, under this general statement, the writer is describing his own case. In this second sentence we have an antithesis between conviction and belief. These are the important words. Let us consult our dictionaries as the standards of common usage. *Conviction*, we discover, is the assent of the mind to a truth on account of evidence, demonstration, or argument. *Belief* is the assent of the mind to a truth, not on account of evidence or demonstration or argument, but on account of testimony, or authority. When Mr. Burroughs states that his heart refuses to believe, he means his "understanding," judging from the last sentence in the paragraph. Now what does he say in the light of these definitions? "My mind assents to the things I mentioned in the preceding sentence, because they are evident to me; but my understanding refuses to base any assent upon testimony or authority."

But this is the direct opposite of what he said before. In the first sentence he said that he accepted on authority, that is, he believed, things concerning which there was no knowledge in the world. In this sentence he declares that the knowledge of these things does exist and that he has it; but he refuses to accept these things on authority. After the reader has recovered his bearings we shall pass on to sentence number three.

The proper function of the sentence succeeding the last is obviously to explain why "the heart refuses to believe." What is the explanation? Why does "the heart refuse to believe"? Listen: "It is not so much a question of evidence as a question of capacity to receive evidence of an unusual kind." The difficulty and the explanation are clearly stated. The "heart refuses to believe" because, although evidence exists in abundance, the understanding cannot take it all in. But, we cry, in

bewilderment, men do not believe on account of evidence but on account of authority. It is precisely where the evidence is lacking, or incomprehensible, that the understanding finds opportunity for believing, or accepting a truth on the word of someone who knows. To say that evidence is too great for the understanding to encompass is to state a condition most favorable to belief. And, yet, as it stands in the context of Mr. Burroughs, it is supposed to explain why "the heart refuses to believe."

But the last sentence of all deepens our confusion. "It is an infirmity of the understanding." What is? Apparently, its incapacity to receive evidence of the kind he is discussing. But he has already told us that his reason is convinced. If that means anything, it means that his understanding has received the evidence, and has been forced to accept it. Indeed, the first words of the next paragraph, which we do not quote, explicitly state as much: "One of the conclusions of science, which I feel forced to accept," etc.

To sum up. There are six categorical statements in this paragraph:

1. There are certain things beyond all human knowledge.
2. But I accept these things on human authority.
3. My reason is convinced of their truth; *i.e.*, I know it from evidence which my mind has grasped, as I know the earth revolves upon its axis.
4. My understanding refuses to believe them; *i.e.*, to accept them on the authority of anyone.
5. Because it cannot grasp the evidence, of which there is an abundance.
6. This is due to the infirmity of the understanding.

In this syllabus, proposition number 3 contradicts proposition number 1; 4 contradicts 2; 5 contradicts 3 and does not cohere, as it clearly was intended to do, with 4; 6, again, contradicts 3.

And we ask, what is the mental attitude of Mr. Burroughs towards "certain things," namely the animal origin of man, the non-existence of a personal God, and the blind evolution of the universe? He declares, if words mean anything, that these things can be evident to no one but that he believes them; that they are evident to him, but that he refuses to believe them; that he cannot believe them because they cannot become evident to him owing to intellectual limitations.

With the greatest desire to be respectful to a distinguished veteran of letters, we cannot avoid the conviction that this is a strange and wonderful jumble. We are not conscious of having juggled with the words of Mr. Burroughs; neither have we quibbled, nor strained nor distorted them in an effort to wrench them into ridiculous patterns. If the analysis of his act of faith, as he gives it to us, proves on inspection to be impressionistic and hazy and bristling with contradictions, he has only his own misuse of words to blame for the unfavorable verdict of every intelligent reader. Religion and philosophy are snares to the lucidity of writers like Mr.

Burroughs. We hope he will eschew these topics in the future, and save himself from the reproach of appalling us by most slovenly writing. Metaphysical topics have, it is true, a fascination for popular writers; hence the large quantities of nonsense in our books and periodicals.

It is not gratifying to have to add that the editorial article, in which the editor of the *Outlook* introduces us in glowing language to the essay of Mr. Burroughs, is also inviting to a critic who is searching for examples of recklessness in the employment of words and of vague, inaccurate modes of thought. Verily, "in the present day mistiness is the mother of wisdom."

JAMES J. DALY, S.J.

The Political Situation in Spain

To arrive at a just and proper appreciation of the present politico-religious state of affairs in Spain, it is necessary to cast a retrospective glance upon the time and circumstances when, in October, 1909, the Conservative administration, presided over by Don Antonio Maura, fell from power.

As through the press and in public meetings, so also in the Cortes, the radicals and the Republicans had assailed the policy of Maura in the trial and execution of the sadly celebrated Francisco Ferrer. This Ferrerist campaign, whether in Spain or elsewhere, was undoubtedly managed by Freemasonry. The man executed in the fortress of Montjuich was the apostle of anarchy. This is plain from his propaganda against religion, against the country, against the army, against the very foundations of the social fabric. Was it possible that any political party that had any regard for public order, much less any monarchistic political party, would undertake the patronage and defence of the Ferrerist cause? It would seem that there could not be; yet there was. On a memorable afternoon, Señor Moret, then the leader of the Spanish Liberals, rose in the House of Deputies and, facing Premier Maura, spoke of the "thunderbolt that falls and strikes the heights," which signified that the execution of Ferrer might unchain the passions of the multitude and cause a revolution, and this revolution might empty the vials of its fury upon something higher than political parties. These words of Moret might be a warning or a threat. On the following day, *El Imparcial*, the most important member of the newspaper trust, had an editorial entitled "Can the Liberals Remain Monarchists?" That editorial produced a tremendous impression throughout Spain. A few hours later, Maura presented the resignation of the cabinet. The king then summoned Moret to form a new administration.

Hardly installed as President of the Council, Moret began to cajole the Republicans and Radicals and curry favor with them. All Spain was dumbfounded and shocked to see that the doors of the premier's office were thrown wide open to Soledad Villafranca, Ferrer's very intimate friend, and to Lerroux, the guiding and ruling

spirit of the Barcelona mob. Republicans basked in the sun of official patronage, and began to corner the offices which gave them the greatest influence among the people.

Such a state of affairs was intolerable. Were it to continue, Spain would soon become a mere shadow of a monarchy. The ministry of Moret was the "ministry of the hundred days." He resigned in February, 1910, his overthrow coming from his own political adherents who, Monarchists above and before all else, could not fail to see the dangerous course which their quondam leader was pursuing. He had mistakenly thought that by caressing revolution he could disarm it. This is the best and most charitable interpretation to put upon this last lap of his public life.

From the moment of Moret's retirement ceased that "implacable hostility," which, upon his own fall, Maura had sworn against the Liberal party, or, to speak more exactly, against Moret. But who should succeed Moret in the councils of the king? To answer this question was no easy matter. The immediate return of the Conservatives could not be thought of, for the causes of their discomfiture three months before were still fresh in the minds of all. On their side, the Liberals, torn by faction and agitated by personal pretensions and rancor, were hardly fit to continue in power, but there was nothing else to be done. The king, therefore, after the customary consultation with the leaders of the dynastic parties, gave his confidence to Canalejas. It was said at the time that Maura himself advised the king to select Canalejas, and, in the light of subsequent events, such indeed seems to have been the case. The new premier brought to the presidency of the council a radical program as far as religion was concerned; but his first care was to undo as far as possible the harm that Moret had done by his weak-kneed complaisance towards the Radicals and Republicans. The king, therefore, yielded to his wishes and dissolved the Cortes, a measure that Moret had vainly tried to obtain.

We reserve for another occasion our comments on Canalejas's political ethics, his inconsistency, his shiftiness, and his changes of front. For our present purpose, it will suffice to recall briefly what he has accomplished as head of the cabinet, and more particularly what bearing all this may have upon the religious question. We may point to three all-important features of his first year in office: (1) The decree on authorizing exterior signs of dissident worship; (2) The rupture, or rather the interruption, of relations with the Holy See; (3) The so-called "padlock law." In all three cases, Canalejas has acted in accordance with his political promises and his personal views of the subjection of the Church to the State; he has interpreted not only the Constitution, but also the Concordat as he saw fit; and he has legislated in matters common to the Church and the State as if they were exclusively the concern of the State, while he was, at the same time, feigning to negotiate with Rome.

The collective protest of the Spanish hierarchy against the anti-religious policy of Canalejas is well known, as are also the protests of Spanish Catholics of all ranks and degrees, especially during last October. But the premier turned a deaf ear to them and, finding encouragement and comfort in the revolutionary and anti-religious elements of the country, pushed his measures through and thus placated the anti-clericals.

It has been said that if the bishops who sit in the upper chamber had wished to push their opposition to the "Padlock Law," it must have failed to pass; and therefore it may be fairly inferred that the bishops support the Canalejas ministry in all that the term implies. The matter, however, deserves and demands a word of explanation. It is certain that if the bishops had had recourse to obstructionist tactics, they would have had the support of all the Conservative senators, for such had been the direction given by the Conservative leader, Maura. Why did not the bishops so act? We can give no positive and categorical answer to the question, but doubtless they had very good and weighty reasons for the course that they actually took. And those reasons, along with others which do not here and now occur to us, may possibly have been the following: To avoid fresh complications for the crown; not to occasion scenes of public disorder; not to expose the interests of the Church to other and perhaps graver calamities.

Let us speak more clearly. Canalejas had declared repeatedly that the lot of the "Padlock Law" should be the lot of the cabinet; should it pass, the cabinet would remain, and should it fail the cabinet would resign. If, therefore, the bishops, aided by the Conservative senators, had pushed their opposition to the measure, a cabinet crisis must have resulted. Was it at that time advisable to precipitate a crisis? Who would have taken the place of Canalejas? Maura and the Conservatives? This, in the opinion of all, would have meant agitation leading to street riots, revolutionary movements, and possibly anarchistic outrages. Moret? It was but the other day that he was ousted by his own party. And so we might go on down the list of more or less prominent Liberals, not one of whom had that standing with his party which would give him an assurance of their hearty and united support.

In such circumstances, it might well have occurred to the bishops that the wisest course was to insist upon the teachings and rights of the Church without pushing matters to extremes; and then to resign themselves to the continuance of Canalejas in office as a means of avoiding greater evils. We have good reasons for believing that the attitude of the hierarchy toward the "Padlock Law" is to be understood and explained in the way that we have indicated; and we are confident that in a matter so intimately bound up with religion, the bishops followed a line of conduct that the Vatican did not condemn. Nevertheless, we are forced to add that at the eleventh hour Canalejas introduced into his measure certain im-

portant modifications that could not have come to the knowledge of the bishops until the very moment when the measure was put to the vote. And for this reason, the eloquent Traditionalist, Vasquez de Mella, could and did assert publicly, that the Canalejas ministry continues in office through the patience and long suffering of the Spanish hierarchy.

NORBERTO TORCAL,

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The Recent Mission Movement in Germany.

To get our Catholic people to take a livelier interest in the work of disseminating our Faith, it is customary to direct their attention to the practical kind of interest the Protestant denominations have in their missions. This is quite right, for it cannot be denied that at least the Protestants of the United States are decidedly in advance of us in this respect. More stimulating, however, and, above all, more directive, is the example set us by our European brethren. Up to within a short time ago France stood at the head of the missionary movement. Indeed, one has good reason to wonder that, notwithstanding the sad state of religious affairs now existing in that country, its people should still be able to do so much for the missions. This is certainly a good indication that the religious ideals of France have not yet been entirely stamped out. Now, however, the lead in missionary work is being taken by the Catholics of Germany. An era of great missionary activity seems to be opening. The new movement began not more than two years ago; to-day it includes people of all walks of life, high and low, and, what is most pleasing of all, it is steadily growing. A review of the endeavors and successes of German Catholics in this matter ought to show us what we should be able to do in a proportionately short time, if we once come to a right understanding of and acquire a greater interest in the missions, and if the constituted pastors and leaders of the people once begin systematically to work together for a widespread and thorough understanding of the mission ideal so vividly conceived and constantly expressed by Holy Mother Church.

The general interest in missionary work now taken by the Catholics of Germany received its decisive impulse in their Fifty-sixth General Convention, held at Breslau (August 29-September 2, 1909). Prince Alois zu Loewenstein delivered the principal address. Before the congress adjourned a committee on mission work was formed, to study how best to carry out the resolutions adopted and to devise means of arousing the interest of the people. To this end the mission committee met in Berlin, January 22, 1910. To this meeting members of the Reichstag, mission workers, the officers of the various German missionary societies then existing and the representatives of the missionary orders and congregations were invited. The resolutions were eminently practical, and the official report makes profitable reading.

The movement received a new impetus at the congress

held last year at Augsburg, in Bavaria. The Rt. Rev. Abbot Norbert, O.S.B., of St. Ottilien, and Prof. Meyer of Luxembourg delivered eloquent appeals for a practical zeal for mission work.

In the last German colonial congress held at Berlin, a galaxy of brilliant men, mostly missionaries, represented the German Catholic missions at the sessions in the Parliament Buildings at Berlin, October 5-8. They were more than ever prominent in debate, more than ever consulted in drawing up the resolutions, and were, therefore, more than ever in a position to work openly in the interests of the Catholic missions. Supplementary to the debates in the congress, that indefatigable organizer and promoter of German missionary effort, Prince Loewenstein, invited the missionaries and their particular friends to a general confidential expression of their opinions on October 7. The problems that constantly confront and perplex the missionary, particularly the school and marriage questions, were earnestly and profitably examined, and the conclusions embodied in a most timely set of resolutions. On Sunday, October 9, solemn services and special sermons on mission topics were features in all the churches. No less than three missionary meetings were held simultaneously on October 10 in different parts of the city. They were addressed by well-known missionaries of the day.

Unquestionably the most important factor in the successful dissemination and development of the mission idea is the founding of the "Akademische Missionsverein" at Muenster, in Westphalia. It is the first general Catholic organization of its kind. This association was enthusiastically launched on November 10 last. The day before, which was Sunday, had been given over to special mission services in the church, which were largely attended. Monday evening the society was duly started. There was not a seat vacant in the spacious assembly hall. Among the distinguished men present was the Auxiliary Bishop, Dr. Illigens, representing Bishop Hermann. Prince Alois zu Loewenstein, Prof. Mausbach and the Abbot Norbert of St. Ottilien, men who are ranked with the greatest orators of the day, spoke in glowing terms of the significance of the day and the occasion. The call for members met with a response which even the most sanguine would have hesitated to predict. Over six hundred students from the various faculties—more than all the German Protestant student missionary societies together can claim—had their names inscribed on the register of the new association. A branch was soon after started at Regensburg. The youthful vigor that these societies bring to the mission problem as it presents itself to our people promises much for its successful solution.

These academic missionary societies will, it is hoped, give a scientific direction to the mission movement. The missions cannot afford to neglect any assistance they may be able to get from the scholar's study. Their task is world-wide and of world interest. The history of the missions is as full of problems urgently de-

manding solution as their past is rich in valuable lessons. Efforts to study systematically how mission work may best be advanced have been made in the course of the last three or four centuries, but the honor of reducing missionary work to a science belongs in our day to the Muenster scholars, Drs. Schmidlin and Meinerz. They took this decisive step forward on the solicitation of Father F. Schwager, S.V.D., and other authorities, and have in this department of study won distinction for themselves. In this connection we must call attention to another phase of German missionary activity. The university of Muenster is the first to have one of its professors, Dr. Schmidlin, give a regular course of lectures on missionary science. The interest with which the student body received the innovation is attested by the fact that more than a hundred attended the first lecture, most of whom followed the course with ever-increasing interest to its end. In the last semester the Theological Faculty offered: one course in general missionary science, one in the history of missions, one on mission exegesis. As a necessary supplement to this instruction, there was given for the first time a course in Colonial Law. Dr. Mausbach gave a stimulating lecture course on "Christianity and the Problems of Civilization." For the summer semester there was presented a practical course in the theory of missions, as well as a lecture course and a practical course in Mission Law.

German mission literature, both of the popular and scientific kind, is making noteworthy progress. Several of the leading magazines have in a most praiseworthy manner given prominent place to articles on mission topics. The want that the educated classes have long felt for a general periodical exclusively devoted to missionary science is about to be supplied. Plans for such an organ are rapidly nearing completion, and the first number is to be issued this month. The monthly *Missionskorrespondenz*, of which the seventh number has already appeared, is not to be under-rated as a means of widely disseminating the mission idea. Its object is to furnish the magazines and daily papers with matter about the missions, so that even those who have not time or opportunity to read a regular mission journal may be kept informed.

The German episcopate is deeply interested in the movement and is giving it its entire support. The Prussian Bishops, when assembled last year at the shrine of St. Boniface at Fulda, issued a pastoral letter which warmly commended the missions to the heathens to the benevolence of the faithful. The letter was ordered read in all the churches; a special sermon be preached on the missions and a collection taken up the following Sunday.

Considering this widespread zeal for the missions, it is not at all to be wondered at that the societies devoted to them are in an exceedingly flourishing condition in Germany. We have already said something about the objects and work of the "Mission Sodality of Catholic Women" in AMERICA of February 4.

The number of young men dedicating themselves to the work of the missions is on the increase. For example, the Missionary Congregation of Steyl (Society of the Divine Word) has in its German schools about 1,200 students, 400 of whom are already in their philosophical and theological studies. In Germany, thanks be to God, people have come to realize that an increase in the number of those preparing for mission work does not deplete the ranks of the diocesan clergy; on the contrary, it has been found that the practical Christianity which sends young men with vocations to the missions and prompts men to help, materially and otherwise, to extend the limits of God's kingdom on earth, has led to a corresponding increase in the number of those who want to do parish work at home. Why should we in the United States not make use of this bit of German experience?

Not long ago the Apostolic Delegate, Archbishop Falconio, speaking of the missions, made some very timely remarks that we could wish to have generally taken up and thought about: "The attention of American Bishops and priests has been directed heretofore mainly to local matters, to the establishment and organization of parishes and dioceses. I think, however, that *the time has now come when Americans can well afford to take an active and large part in the missions in foreign lands in addition to their own work at home.* For Catholics there can be no holier, no more meritorious work than the propagation by word and example of Christ's holy religion at home and abroad. (*The Lamp*, No. 1, 1911.)"

B. H., s.v.d.

The University of France

In the United States there are many universities which are free from State control, but in France there is only one university, and it is an absolute instrument of the State. It is true that there are schools of higher learning, which were founded in 1870 as universities, but five years afterwards the title was withdrawn, and they are now called "Instituts." They are five in number, and are located in Paris, Lille, Lyons, Toulouse, and Angers. But the University of France is an entirely different organization. It is the official school; it is centralized in Paris, and has under it a vast multitude of establishments, faculties, colleges and primary schools, distributed over the whole surface of the country. Directly or indirectly they all depend on the Government. The University was established by Napoleon, and in spite of certain modifications which it has undergone during the last fifteen years, it is the same to-day in its essential elements as the day he founded it. Just as he established the entire civil administration, with its prefects, sub-prefects, judges, ministers of finance, so he created, in 1806, this vast educational organization with its countless professors, who control the entire intellectual training of France. What is still more remarkable is that this sys-

tem, which was conceived and applied by the Empire, is still regarded with love and affection by the Republic. In one respect, however, the spirit has changed, because whereas under Napoleon the teaching of religion formed part of its education, to-day religion has been eliminated from the official programs, and has been succeeded by a contemptuous indifference or absolute unbelief. But though the spirit has changed, the administrative character still exists, and its machinery makes it an instrument of immense power for any autocracy, whether good or evil.

There are, however, in France, as we have said, five "Instituts," as well as a number of colleges and primary schools which are professedly Catholic, and whose professors are not Government appointees. These "Instituts," colleges and free schools are conquests which have been won by Catholics during a fight which lasted half a century, and at the cost of immense efforts and sacrifices. At the present time, however, they are face to face with annihilation by the Government.

To understand the situation, it will be necessary to cast a retrospective glance at the history of the country. Before the Revolution, that is to say before Napoleon's time, France possessed several independent universities, most of which dated back several centuries. They were in Paris, Toulouse, Montpellier, Orleans, Grenoble, Angers, Orange, Dole, Poitiers, Caen, Valence, Nantes, Bourges, Bordeaux, Reims, Douai, Besançon, Pau, and Nancy. I have given them here in their order of antiquity. The first few were founded in the thirteenth and fourteenth centuries. They had the right to teach, they were autonomous, and exercised such power that they were often in conflict with the Royal authority itself. Sometimes, also, the battle raged between them and the different religious orders who claimed the right to teach, viz., the Dominicans, the Franciscans, and the Jesuits. The claim was in the long run granted. But the Revolution of 1789 was hostile to every association in any way independent of State control, and hence all the old universities were suppressed. During the sixteen years following—a period of continual war or nearly so—public and private education passed through a series of crises which left it disorganized and paralyzed. In 1806 Napoleon undertook to put things in order. He did not re-establish the old universities, but he created a single one which was to control the entire nation. He instituted the University of France, which is a single teaching body, holding the whole Empire in its grip, with all the colleges and primary schools depending on it. This great institution has as its head the Minister of Public Instruction, assisted by a council and Instructors-General. Like the Imperial tribunals or courts of appeal, it was divided into a number of academies, at the head of each one of which was a rector and council. This organization has undergone certain modifications, and little by little has been compelled to give up some part of its monopoly, but it still continues as the public and official source of all education.

As I have said, the University under Napoleon, and also under Louis XVIII and Charles X, was generally animated by a Christian spirit, but from the time of Louis Philippe, it began to admit professors who made use of it to propagate the ideas of Voltaire. The hierarchy of the country called attention to the danger, and controversies both long and acrimonious began. It was then that the Catholics who, though not numerous, were represented by men of great merit, organized for the purpose of obtaining liberty of education. For ten years, viz., from 1840 to 1850, under the leadership of Lacordaire, Montalembert, and Louis Veuillot, they attacked the University monopoly. The remembrance of that struggle is still living in men's minds. In 1850 the Catholics won, but the victory was only partial. They acquired the liberty to found colleges, in which the teaching was to be in the hands of secular and religious priests, and under the second Empire they remained masters of the situation. In 1875, their first triumphs were followed by others, for, at that time, they wrested from the authorities the right to establish free universities. They failed, however, to make them independent. Thus they had no right to give diplomas, and after a while even the name of university was withdrawn from them. They were then called Instituts, and their students, to become physicians, lawyers, or engineers, had to pass an examination before the judges of the State University. Since 1903, this freedom of education was still more curtailed by the suppression of the religious congregations. For, up to that time, it was chiefly the religious who were professors in these free colleges. When the blow fell, the personnel of the teaching corps had to be formed in a haphazard way by secular priests and laymen. Moreover, they are harassed by all sorts of political and administrative regulations, and principally by the University, whose professorial corps is very numerous. It is true that there are to be found among these professors an appreciable number of sincere Catholics, and though the great majority of them are not infidels, yet they all depend on the State, which is infidel in its spirit and intent. Catholic teachers are obliged to conform more or less to the general movement, which is, of course, antagonistic to Christianity. If they act otherwise they would risk losing their posts, and destroy their whole career. Some of them, however, have faced the consequences.

In brief, the University of France is more than ever in the hands of Freethinkers and Freemasons, who make use of it as a great instrument to propagate their ideas. And their activity in this respect is growing more aggressive every day. The younger professors are boldest, so that people are growing very restless about the spirit that pervades the University body, and it is just possible that the multiplied excesses of the radicals may some day bring about disunion in the great organization.

EUGENE TAVERNIER,
Associate Editor of the *Univers*.

IN MISSION FIELDS

SOCIAL WORK AMONG CINGALESE BOYS.

Brother Groussault, O.M.I., describes in *Le Missioni Cattoliche* his labors in behalf of young wage-earners and other boys of Jaffna, Ceylon, in a way to confirm us in the opinion (were confirmation needed) that boys must be studied if they are to be won, and that they can be won if they are studied.

The chief and most remunerative industry of Jaffna is cigar-making, the yearly output being a million and a half, all made by hand, and by boys and youths at that. A skilful worker can turn out seven hundred and fifty cigars a day, and for this task he receives the magnificent sum of eight annas, equivalent to sixteen cents in United States currency. Most of the young people are pagans, but among them are not a few Catholics whose surroundings, as is readily perceived, are not conducive to the development of the highest type of piety.

It is now ten years since Bishop Joulain authorized the establishment of a sort of Catholic Club for these inexperienced and unwary children of the Church, and confided its direction to Brother Groussault. Experience the best of teachers, was quite wanting to the Brother; now he has a very large supply. He began by calling a public meeting of his prospective flock, and promised some enjoyable games. The little lambs came in great numbers, many of them not looking very lamblike; in fact, had he attempted a division, a goodly portion must have found its way to the left. However, he began hopefully. The boys made such an uproar that he could not make himself heard, much less heeded; the games were altogether too few for the lambkins, who promptly began to decide who should have them. Their manner of reaching a decision was not original with them, nor was it strictly scientific, but it was productive of results which were hard on the toys and also on some heads. As most of the youngsters had come out of curiosity, they soon tired of the games and the catechetical instruction, and vanished, to appear no more. From thirty to sixty, however, persevered in expectation of what would be done next. That chanced to be a distribution of little prizes, awarded after some weeks of unsteady sailing. Naturally, the most faithful in attending received the nicest prizes; but as they happened to be some of the smaller boys, the larger ones became indignant and left in a huff, declaring that they would never again set foot in the club.

Little by little, however, thanks to some prudent counsels, and especially to the example and influence of the faithful few, the deserters began to return, and a few strays were induced to frequent the club. Its membership is now at the two hundred mark. There has been a noteworthy increase in piety and a marked improvement in conduct. Many of the boys are weekly communicants, and some of them do even better. Since piety

increases interest in religion and arouses zeal for good works, the older boys have formed a conference of St. Vincent de Paul for the relief of the poor, or, rather, the poorer; for a worker who earns sixteen cents a day can hardly be said to be other than poor. Having little of their own, they spare something of that little, but they have gone further, for they have established the work of "The Handful of Rice"; that is, they have gone through the town and have asked of the well-to-do a contribution of the every-day food of the country to the extent of a handful, to be set aside for charity as often as the cook prepares the dish for the family. This good custom was formerly very general, but had fallen into disuse until the young Vincentians undertook to popularize it once more. Upwards of three hundred families are now contributors to the "Handful of Rice Club," and thirty poor families share in the distribution.

CORRESPONDENCE

Knights of Columbus in South America

BUENOS AIRES, FEB. 10, 1911.

As briefly announced in my last, Archbishop Espinosa has refused to sanction the organization of a council of the Knights of Columbus in this city. The explanation given is that, in the exercise of his discretion, His Grace deems it inconvenient and conducive to friction to approve, at the present juncture, of any such society here. This is not quite to the liking of some militant Catholics. This is the local situation: In Buenos Aires the Masonic influence is very strong. The press is completely Masonic. Catholic influence, on the contrary, is not robust. Anything calculated to increase Catholic influence must necessarily be viewed with displeasure by the Masonic press. This displeasure might culminate in an outbreak of anti-clerical feeling, which would, of course, be very painful for the Archbishop, who is a patriotic Argentine, as well as a good and zealous prelate. Thus stated, the question logically resolves itself into a choice of two courses: to discourage a forward Catholic movement in favor of peace, or to encourage such a movement, regardless of Masonic vindictiveness.

Reports from the "camp" (country districts) all reflect the general depression produced by the failure of the harvest, owing to the continued drought. Last year the abundance of maize made up for the deficiency of the wheat and linseed crops. This year there is no maize for export, and not over much for seed. Should the next harvest prove disappointing the "slump" will certainly be awful. But in Argentina we hear more of procrastination than we see of judicious steps to prepare for a lean year. Like all good resolutions, retrenchment is being put off until the necessity comes that will compel the country to economize, as a former President said, "in hunger and thirst."

The Centenary Exhibition of 1910 has left a not over pleasant memory, and a pile of debts for the Government to meet. This result was anticipated years before the ambitious venture took definite shape. There was, in those days, a good deal of loose cash, much optimism and, somewhere in the distance perhaps, a few ardent patriots—with axes to grind. As preparations pro-

ceeded enthusiasm grew. Any old thing could be twisted into a pretext for an appeal to patriotic sentiment. The result is that we are threatened with a plentiful out-crop of monuments to obscure heroes raked out of the musty pages of history. The Provinces demanded all sorts of extravagant things, and *patriotism* conceded all that was demanded. No wonder the Exhibition ended in financial loss in every department. The surprise would be had it done anything else. One good effect may follow the fitful fever. The centenary of the adoption of the Constitution is still to come, and something is necessary to ward off another fit of patriotic fever. Perhaps the severe bleeding to which the Treasury is being subjected may have the desired result.

Congress meets in May; the President has moved into the "Casa Rosada," thus inaugurating the career of that old pile as the official residence of the Presidents of the Republic. Rumor says this is not the only change initiated in Government House. The President's diplomatic career has kept him closer to monarchical pomp than to Republican simplicity. In Government House the tastes of the President, or rather the effects of his long connection in foreign courts, are plainly visible. "Republican simplicity," on the other hand, is difficult to recognize, so thoroughly is it disguised in semi-monarchical state. E. FINN.

Lay Catechists in Vienna

The development of a new apostolate, that of Lay Catechists, in the capital city of the Austrian Empire, is sympathetically described in the *Allgemeine Rundschau* (March 4) by Baroness Alberta M. Gamerra. Two causes, she tells us, have contributed to the growth of the movement, recognized to-day to be a most important one in Church life: the lack, namely, of priests to meet the pressing needs of densely populated districts in the larger cities, and its condition arising from the Archbishop's purpose to comply as fully as possible with the recently expressed wish of the Holy Father, that children be admitted to Holy Communion at an earlier age than heretofore. Few outside of Vienna are aware of the industrial conditions prevailing in that city. The grinding poverty that rules in many quarters, here just as in other crowded centres of population, forces mothers into the workshops and factories to toil for the pittance that will keep their little ones in bread;—and the little ones, knowing not the sheltering care of home, roam the streets untrained and uncared for. To rescue the children of the poor from the ruinous dangers of such experience, to gather them into warm, pleasant rooms, to mother them lovingly and to use the opportunity their charity provides, in order to explain to them the elementary notions of the Christian faith, to speak to the poor and neglected of God and of His love and mercy, and thus unobtrusively to prepare them for Confession and first Holy Communion, is the program the Vienna lay catechists have mapped out for themselves.

The work began in Austria's capital in 1901, and to-day it is controlled by a well-organized association of women of the better classes. The body is under the immediate direction of a priest, a Professor of Religion in one of the city gymnasien, and before taking up the duty of instruction, its members complete, to the satisfaction of the director, a course in catechetics and in methods of teaching. Special efforts are made to reach backward pupils in the schools, as well as children who shirk school altogether. In pursuance of their object these

latter children are sought out by the catechists, they are visited in the hovels they call homes, private instruction is given to such as cannot come to the regular classes, on Sundays and Feastday the ladies lead their charges to the church for Mass and devotions, and by their own example teach the little ones the practical observance of the Church's commandments in all these details.

Like so many other movements within the Church, the Vienna Apostolate of Lay Catechists had a humble beginning. In the autumn of 1901, two members of the Mater Admirabilis Association, a charitable organization among former pupils of the Sacred Heart schools in Vienna, felt impressed by the need of this line of social activity among the poor. They consulted with the pastor of one of the poorest city districts, largely given over to factory workers, and, himself an eager toiler in the interests of his people, this good priest welcomed the assistance these ladies offered him, and warmly seconded the project they had in mind. Two classes of poor children were speedily gathered together, one of sixty boys and another of sixty girls, and the work was on. To attract their charges from the street the teachers provided a lunch of bread and milk for the children at the close of each day's instruction, and a new outfit was promised each pupil for first Communion day.

Year by year the number of children brought under the influence of the movement increased, its success aroused the interest of other ladies of the Mater Admirabilis, and, especially following the appearance of the Encyclical *Acerbo animo*, in which the Holy Father speaks so strongly of lay cooperation in the work of Catechetical instruction, the originators of the plan never knew a lack of cordial assistance in their new apostolate. Pastors of neighboring districts, realizing the excellent results achieved by these lay catechists, eagerly petitioned for similar classes in their parishes, and to satisfy their prayer the association has increased in numbers, until to-day it is one of the strongest clubs interested in social activity in Vienna.

During the years 1908-9, twenty-one ladies gave instruction to 1,500 children, of whom 1,260 were admitted to First Holy Communion and received the promised new outfits. The expenditure for luncheons, clothing, etc., reached a total of 14,181 crowns (a crown is valued at a small fraction over 20 cents), which sum, as the organization then possessed no source of settled income, was secured through the charitable assistance of friends. In December, 1909, civil and ecclesiastical approval made a formal incorporation of the Lay Catechists' Association possible, and since that date, besides active members, who make no money offerings, it includes auxiliary members, who pay in at least twenty crowns annually, and contributing members, who give at least two crowns each year to help the good work.

At the opening of the current school year classes were begun in nine of the city schools, and in these some 2,000 children received instruction from thirty-three catechists. The teachers follow the intent of the Holy Father expressed in the encyclical *Quam singulari*, and hence the division of the children into classes no longer is based upon the old plan of graded instruction leading up to Confession and then to First Communion. In all the groups, into which the children are arranged, practically the same matter is handled,—the elementary Christian Doctrine, which ought to be grasped by a child before being privileged to kneel at the Holy Table. Advanced classes for children who have already enjoyed

that favor are now being added, and in these fuller explanation of the catechism will be given, and a summary synopsis of the principal religious truths regarding which there is so widespread ignorance in the world to-day.

The association has introduced within the last year, too, special training in elementary subjects of school training, such as reading, writing and arithmetic. As noted above, the members devote themselves particularly to backward scholars and to children who fail to attend school at all, and the influence the catechists win in dealing with them enables them to do much good in this line of work as well. This part of their plan is entrusted to regularly certificated public school teachers, who have freely offered their assistance. Finally it may be noted that the ecclesiastical authorities do their share to secure thoroughness and soundness in the religious instruction imparted. A visitor has been named by the Archbishop, whose duty it is to visit the classes often during the year and to report on the character of the work done in each of them.

The first promoters of the enterprise note with gratitude the excellent results following from their humble beginning. Their thankfulness grows with the assurance now given them that in other cities the apostolate will be introduced. Prague has already done so. Salzburg is making preparations to follow the good example; and from Innsbruck and Munich letters have been received asking for full instructions regarding the inception of similar classes.

The Economic-Social Union

The *Osservatore Romano* (February 25) publishes an interesting communication from the Cardinal Secretary of State addressed to Count Medolago Albani, president of the Economic-Social Union of the Catholics of Italy. The Cardinal's letter was occasioned by the despatch to Count Medolago of the new statutes prepared for the Union and now approved by the Holy Father. These statutes went into effect on March 1, displacing on that date the regulations hitherto effective in the organization. The changes made are intended solely to remedy certain defects experience discovered in the old working code, and thus to make the Union better adapted to satisfy the many-sided demands upon its resources. The new statutes, it is needless to remark, offer excellent evidence of the deep interest taken by Christ's Vicar in the awakening of Catholic life in Italy.

The new code is very complete, and enters with thoroughness into the details of the work which the Union maps out for itself. It proclaims the object of the Union to be twofold: first, to assume general direction of Catholic activities among the people of Italy and to bring into full conformity with Catholic teachings and the suggestions made by the Holy See every social and economic enterprise undertaken by them; secondly, to unify the scattered organizations of a social and economic character now existing among the Catholics of Italy, to further their interests, and to reinforce their efforts by the added strength which united action will assure. The Union, the new legislation therefore provides, will be a general association, embodying all societies hitherto established with ecclesiastical approbation and now pursuing their different aims in the various dioceses of the country. It will have a General Executive Board, and will comprise four chief sections: trades associations, cooperative associations, economic, charitable and insurance associations, and loan associations.

The President of the Executive Board and the Ecclesiastical Director of the Union will be named by the Holy Father himself, in each case from a *terna* presented by advisory committees of the organization. The link of union between the individual diocesan societies and this general body will be the diocesan unions to be effectively organized throughout the land. The plan, as one recognizes, is very like that so successfully followed in building up the Central Verein and the Catholic Federation among Catholics in America. The interest taken in the Union by the Holy Father is already producing splendid results, and no one doubts that the Union will have widespread influence in the awakening of Catholics so needed here. It is announced that the first general congress under the new statutes will be called in two months, at which time the General Executive Board will be chosen.

K. K.

War Taxes in Germany's Colonies

MUNICH, MARCH 11, 1911.

The readers of AMERICA will recall a defeat sustained by the Government last year. A bill had been introduced in the Reichstag providing for a system of direct taxes upon such colonies as had needed the aid of military forces from home to put down uprisings among the natives. The plea made was that the expenses incurred by expeditions fitted out to meet these exigencies were directly in favor of the colonies and should be liquidated by them. The vote in the Reichstag was adverse to the proposition. The Government at the time instructed the Imperial Colonial Office to prepare a memorial explaining its views regarding the conditions in which such direct taxes ought to be imposed, as well as how far the extent of the obligation to meet such war expense was to be considered as rightfully resting upon the colonies. The occasion leading up to the entire question was, as will be remembered, the attempt of the Government to saddle upon the German Southwest Africa district a war tax of 80 million marks to cover the military expenditure made necessary by a revolt of the natives in that territory.

The memorial then asked for has now been submitted to the Reichstag. It contains an exhaustive review of the financial system of foreign colonial offices in similar cases, and reports as follows: "North America, France and Italy have never asked their colonies to bear the burden of expense incurred in colonial wars and in uprisings of the natives. England has followed a similar rule, although in rare and very exceptional cases the obligation to meet the charges of relief expeditions has been imposed upon her colonies, never, however, without fully safeguarding the financial standing of the colonies thus burdened. When imposed, the obligation has never taken on the character of a direct tax, but rather it has been treated as arising from a loan accepted by the colony, when its financial standing permitted the assumption of the burden. Spain, Portugal and Holland have been wont to levy direct taxes upon their colonies in the case of these colonial uprisings, but though with them there was to do with extraordinarily rich colonies the system has never proved a satisfactory or beneficial one.

"We are inclined, then, to report that the policy initiated in the bill providing for direct taxes upon the inhabitants of the territory within the limits of German protection to meet the expenses entailed by relief expeditions sent out by the Government to crush native uprisings is an ill-advised one."

KÖLN.

A M E R I C A

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Backsliding Catholics

There is an old proverb that a lie will travel a dozen leagues while truth is putting on its boots, or words to that effect. Thus a misleading report of the Protestant Church News Association of New York, which does not purposely misrepresent prevailing conditions, for its intentions are recognized as benignant, has already made the rounds of the press, and while causing joy to the foe has scandalized Catholics all over the country. It informs the public that only 30 per cent. of New York Catholics go to church on Sunday.

The 19th of March was chosen to institute these condemnation proceedings, and St. Stephen's Church was selected as the horrid exemplar of all the rest. The enumerators took their coign of vantage at the door and found that out of 9,000 communicants in the parish only 3,500 were present at Mass that morning. The 1,400 children in the basement were not counted "communicants," though probably the greater number of them went to communion on that day, for it was the feast of St. Joseph. That additional 1,400 would have raised the good note of the parish at least 10 per cent.

What was particularly a source of worry to the enumerators was the relatively small contingent of men in the church, but they forgot that on account of the great number of hotels in the neighborhood, and perhaps for some other reason or reasons, there are more women than men in that part of the city. They might also have adverted to the fact that in New York, unlike Quebec, the trolleys are not stopped on Sunday morning to let the motormen and conductors go to Mass; that the Police and Fire Departments, in both of which there are a great number of Catholics, do not suspend operations on Sunday; and that very many industrial and other works, which are not "manned" by women, call great numbers of laborers from their religious duties on that

day, many of whom would most willingly go to Mass if they could, as every priest who hears confessions knows. Furthermore, this artist of sombre statistics might have represented the situation more correctly if he had noted that on that blacklisted 19th of March, in spite of the fierce storm which was raging in the afternoon, there were 1,000 people at Vespers in St. Stephen's, half of whom were men; and since that church is insisted upon as a type, we may say that just as many were in the other churches of New York for the same services. Again, on that very evening, there were, in eight churches adjoining St. Stephen's, congregations made up exclusively of men, which ran up as high as 13,000; and in four of those churches there were 6,000 men who had not only been in attendance every night of that week, but had crowded the church at 5 o'clock every morning from Sunday to Sunday, and had all gone to confession and communion.

No; New York Catholics have not stopped going to church. It will do them no harm to know, however, that their Protestant friends are counting them.

Newspaper Polemics

The well-known Church of England periodical, the *Guardian*, ended lately a notice of the *Irish Theological Quarterly* with these words: "There are . . . , we regret to notice, the usual sneers at Anglicanism. If the *Irish Theological Quarterly* is to take rank as a magazine of the first class, it must give up the cheap belittling of other religious bodies and confine itself to the positive treatment of great subjects." On the page immediately preceding the one containing this admonition is a review of an Anglican book, "Notes on Papal Claims," and it ends thus: "Under the section, Cult of the Saints, some painful examples of eccentric devotion are recorded. So long as such things are tolerated such criticisms will be made and will be effective."

The value of the *Guardian* is, that it expresses perfectly the ordinary Church of England mind. What this is on the subject of the mutual animadversions of Anglicans and Catholics, the quotations we have given show clearly. They are free to criticise us: we are forbidden under severe penalties to utter a word. Their remarks are "criticisms which will prove effective": ours are "cheap sneers." Generally speaking, he who cries loudest has been hit the hardest; and so the general opinion is that our "cheap sneers" are more efficacious for the opening of Anglican eyes to the incongruity of reality with theory in the Church of England, than is their "effective criticism" for the retaining of those whose eyes have been opened.

Catholics are human, and therefore sometimes break the best of rules; but in this matter their rule is to animadvert only on things touching the essence of Anglicanism and incompatible with the constitution of the Church and Catholic tradition. They point such

things out, because they find that this method appeals to the ordinary mind more forcibly than long pages of perfect argument. Anglicans dwell upon our accidental defects which in no way affect the essence of things. Thus, toleration of eccentric devotions, really eccentric and not merely apparently, to the unorthodox Church of England mind, does not discredit the worship of the saints as taught by the Church, any more than the bad Popes destroy the privilege of Peter.

The Church of England writer seems to think he fulfils the courtesy in which he supposes himself to excel, by the use of "pained" and "painful." He either is "pained" to observe our defects, real or imaginary, or else he finds them "painful." To Catholics this practice savors of insolence, since it appears to imply some responsibility on the part of the Church of England for those defects, or a secret bond with the Catholic Church, through which it becomes in some way stained by them. However this may be, we never find the vagaries of Anglicanism "painful." On the contrary, we rejoice over them in true Christian charity, since we see in each example of them the means of bringing back souls to the one true fold of Christ. For this reason only do we notice them; and should we ever find such notice to be unproductive, or even less productive of good, than silence, we shall be silent, no matter how great may be the temptation to speak.

The Church in Politics

Since the fateful day on which the Senate of the United States, by majority ballot, affirmed the right of Mr. Lorimer to represent the Commonwealth of Illinois in that body, a curious agitation has been carried on against the verdict given. Up and down the State, mainly in the smaller towns and villages, mass meetings of the voting population have been held, during which, after a deal of excitable oratory had been indulged in, resolutions have been commonly adopted condemning the action of the Senate, and making a demand that Mr. Lorimer resign his seat. Sometimes this demand went even farther, and was so worded as to include as well a call upon the Senior Senator of the State, the venerable Mr. Cullom, to give up his place in the National Legislative body. Mr. Cullom, it will be remembered, was one of those, who, by his vote on the Senate resolution declaring the seat of Mr. Lorimer vacant, proclaimed his conviction that the bitter campaign against his associate, waged principally through the *Chicago Tribune*, had failed, and that the charges of bribery, in as far as they touched Mr. Lorimer's personal conduct in regard to his election to the Senate, had not been proved.

We are not particularly interested in the entanglements which the entire history of the Lorimer case proves to exist in Illinois politics; nor are we minded in our present reference to the matter to say a word concerning the merits of the controversy which has rudely

split the strong Republican majority in that State into bitterly contending factions. We wish merely to call attention to a feature of the recent agitation that is peculiarly suggestive.

The *Chicago Tribune* has been featuring the reports of the mass-meetings alluded to, and from its descriptions of those gatherings it is plain that most of the agitation to urge the recall of the two Senators is confined to certain Church influences. Often the meetings are held in Church assembly rooms; frequently the call for them has gone out from Church organizations; the resolutions generally are prepared and read by the Minister in charge of some congregation or religious body. The fact leads to a reflection. Suppose that a mingling in politics similar to that now at play in Illinois were reported of Catholic clergymen and of Catholic Church bodies. What a hue and a cry would be heard in the land! Suppose, to take a concrete example, Catholic priests and Catholic Church societies were to take similarly strenuous action in the controversy just now raging in New York over the election of a United States Senator to succeed Mr. Depew. During the long drawn-out battle there have been whispers of prejudice affecting Catholics. Suppose representative Catholic pastors had called mass-meetings in their Church assembly rooms to demand that certain "insurgents" explain their stand in the contest; suppose that certain legislators were called upon by name to resign their seats because of the votes they had given; suppose that vigorous resolutions condemnatory of the whispered anti-Catholic prejudice were formulated and read before these meetings by Catholic priests or by representative heads of Catholic organizations. One needs but recall the newspaper comments following the temperate, if strong, statement of the Bishop of Syracuse, a few weeks ago, to realize the storm of criticism that such action would inevitably arouse.

Is it possible that the accepted rule, the Church must not mix in politics, is to be considered as a check put upon one Church alone?

Education at Home and Abroad

The address on Catholic education, delivered by Archbishop Redwood, of Wellington, New Zealand, and printed in this issue, should awaken a sympathetic interest in Catholics of the United States. The circumstances attending the struggle of our fellow-religionists in that distant land, as well as in Australia, are practically the same as those existing here. At the recent Education Conference in Sydney, Cardinal Moran presiding, the series of resolutions which were submitted for consideration and finally adopted amid enthusiasm, were presented by His Eminence as coming from the Catholic University of America. The same resolutions were afterward taken up and endorsed by Archbishop Redwood, as fitting exactly the conditions in New Zealand.

While we are ahead of our Australian and New Zealand brethren in the matter of drawing up resolutions and supplying a program, it may be that the more youthful commonwealths will point out the course of action that will make the resolutions practical. After all the gun-maker is not always the best marksman, and a successful struggle held up as an example and an inspiration would be a handsome return from the South Pacific for our scholastic contribution to their campaign.

Italians in Argentina

An official report on the condition and prospects of Italians who have migrated to Argentina has recently appeared in Rome. From it we gather that forty per cent. of the emigrants spend only one year in Argentina, at the end of which they return to their native Italy, richer in experience if in nothing else. The great majority of the remainder spend from two to five years in the republic, and go back to Italy with savings ranging from \$200 to \$2,000, as the fruit and proof of their industry and economy. Those who have laid by the largest sums are in a position to purchase a title of nobility, if they are so disposed, and thus pose as the truly great for all the rest of their days. The microscopic Republic of San Marino has these patents of nobility on sale at very moderate rates, but the Piedmontese government itself may grant them on a proper showing.

Another item in the official report is, however, much more to the purpose. It is no other than the astounding statement that, after a residence in Argentina, Italians return home ardent politicians, and moreover many of them Anarchists of a pronounced type. This contrasts strongly with the national listlessness in matters political so marked among the home-staying part of the population. Argentina has seen the danger to her own institutions which must necessarily follow the spread of anarchistic principles and practices, and she has passed a law with the object of averting the catastrophe. But what can a man-made law accomplish when subversive principles have already established themselves, and have become the mainspring of action?

"The immigrant," says *El Pueblo*, of Buenos Aires, "who comes from surroundings devoid of the proper training, either in the family or in the school, can hardly be expected to stem the torrent into which he is hurled fresh from the rural simplicity of his native hamlet when he becomes one of the unknown and unnamed denizens of a great metropolis. Yet those upon whose shoulders rests the care of the body politic, act as if they were blind to the fact, and do nothing to secure for him that instruction in religion and morals needed to save him from himself and from being a menace to society. Private initiative and effort may accomplish much, it is true, as they have already done; but, as long as the Government holds aloof or remains indifferent,

the evil will increase faster than the cure, and the result must needs be at least lasting harm, if not absolute ruin to civil institutions."

Thrifty Italians

Ex-Premier Luzzatti estimates that about \$10,000,000 represents the amount sent back yearly by Italians, chiefly of the laboring class, now at work in the United States. This large sum becomes simply prodigious when expressed in the familiar *lire* of their native land, for there a good silver dollar becomes five *lire*, with a purchasing power equal to about five dollars in this country. Who marvels, therefore, that the Italian peasant, hearing of the wonderful land where labor is so richly recompensed, strains every nerve to reach it? And yet his heart is not where he toils so faithfully under an alien sky; his home remains in the land of his birth, and there his affections are centered. Boys and young men are the strongest element in the Italian immigration; some married men come and save from their scanty wages what is needed to bring over the wife and the little ones, who soon add their quota to the family income, for idleness is a vice that does not flourish among the sturdy sons and daughters of Italy.

Yet this large immigration does not represent a permanent gain in population for the United States, for the Italian's object is very often to acquire what is here a modest sum, but what is in his own fair land almost a princely possession, and happy in the result of his industry and economy, he returns home, a retired business man, the envy of his less fortunate neighbors. And still, with these facts before him—the great annual remittance, the fairly certain return of the wanderers, and the wealth thus taken every year from the United States and settled in Italy, whence it does not return—the Premier, for great reasons of State or economics or what not, has reached the conclusion that the loss to Italy does not meet fair compensation, and the wholesale immigration of the young shall be restricted within modest bounds. The bright, quick-witted Italian youth shall remain at home; the girl's nimble fingers shall toil not in America but in Apulia. Many an Italian fireside will remain desolate and many an Italian heart will grieve because the Premier has so decided. But we must admit that no country, not even the United States, can stand for an indefinite time the drain on its resources caused by those ten million dollars passing annually from America to Italy.

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In view of an agitation for a bachelor tax, noted in some districts of the country, an item sent us by a German correspondent may be interesting. A member of the Landtag of the Duchy of Oldenburg, Germany, has introduced a bill favoring a widening of the existent income tax. His purpose is to have all unmarried persons, male and female, as well as widows and widowers of 30 to 50 years of age who have no children, pay an in-

crease of 10 per cent. on their income tax, in all cases where the taxed income exceeds 4,200 marks, or about one thousand dollars. The majority of the committee to which the bill was referred favored the plan, and recommended it to the Government for trial.

SOME FRIENDS OF MINE

VII.

HENRY.

If you are a stranger in the village and are in need of a lawnmower, a pound of tea or a watch, the chances are you will be directed to "Henry's." The establishment occupies a strategic position, jutting out into the Square like the Flatiron Building. It is a rambling, weather-beaten structure, with cob-webbed windows that are covered every evening with iron-barred shutters, and which stare at passers-by all day with the rheumy solemnity of old men's eyes.

Henry loses no sleep planning window displays. Certain articles, and the range is wide, were placed on the raised platforms behind those dim panes several years ago, and have remained undisturbed ever since, unless demanded by some fussy customer. In this devotion to conservativeness, Henry is at one with the Notary, who kept one lone camp stool in solitary state in his shop window all last Summer. Of course the Notary does not really pretend to keep a store, and it may have been his sly humor that prompted him to set out the camp stool. At all events, I never passed it without thinking of Napoleon at St. Helena.

After all, why should Henry waste time shifting articles in his windows? He might attract a crowd of loafers who never have any money and never pay anyone, but he would not increase his business.

A toilet set occupies the place of honor in the northeast window and I became much attached to it. The pieces were turned out in absolute insurgency to "line," and are very grimy, but the set is always a welcome sight to me. If you have ever done much sailing along the coast and have found a spot on the lee-shore where you could slide in from a storm, you will understand what I mean. The wind whistles by Henry's corner with malevolent glee, so when I round that spot out of its clutch and behold that solid toilet set I breathe a sigh of relief. It seems to have paraphrased Tennyson's lines about the brook: Men may come and men may go, but we stay here forever.

Before I knew Henry well I used to fancy him a bit of a bigot. His appearance and manner would occasion such a thought to a casual stranger. He has one of those sharp, gray faces that seem to have been hewn out of granite. His eyes at first sight are cold and repellent. His voice has in it no enthusiasm and he is reserved. He is a strong Baptist and keeps about his desk a number of printed texts from the Bible and admonitions concerning profanity. He is a steadfast upholder of the strict "Sabbath."

Since I have learned more about him and conversed familiarly with him, I have come to realize that he is a rare type of man, one who lives absolutely up to what he believes. Those printed texts are no mark of cant; they are his maxims of conduct. His cold-gray face has been etched by pain and bleached by sorrow. His eyes warm and light up wonderfully when anything interests or pleases him. When Henry smiles he is a man transformed. I have been informed that when he speaks at prayer meeting he looks like an inspired prophet. It is not surprising that he is lacking in enthusiasm, for he is rarely free from pain. If his ideas on the Sunday question are uncompromising, no man can say that he fails to observe them himself to the letter.

Some twenty years ago his leg was crushed by an elevator and amputated crudely, and at certain times the stump keeps him in agony. Unless he has a cane, his only way of getting about the store is by clinging to the counters or shelves. When he walks home it takes him a long time, for each step is a burden. He is very dexterous in the operations of his trade. Some one told me not long ago that it is a picture to see him weighing nails. With one lean hand he places in the scales the number desired and with the other he throws in just one nail, and that nail sends the indicator to the proper point. No matter how many are waiting to make purchases, Henry is unhurried. When your turn comes you appreciate it, for he gives to you that same concentrated attention. He never scamps anything.

One day the Notary strolled into the store and found Henry bent over a counter writing a sermon on a large sheet of wrapping paper, with a carpenter's pencil. Several customers were walking about, but Henry was wrapt in his theme. The Notary said: "Henry, we all admit that you are a many-sided man. You are town treasurer, deacon of the church, preacher and store-keeper. You must give up some of these duties or take the consequences. You cannot write sermons and keep store too." Henry's sole rejoinder was the cryptic query, "Is that so?" He has one unvarying reply to all inquiries about his health: "Just the same."

As the twilight creeps on you may see him putting up his shutters with that slow care that characterizes his every movement. You would imagine he had bars of gold in the shop, so massive are the iron bands that secure the stout blinds. No other shopkeeper uses shutters. That has no influence on Henry. He has always put those shutters up before he went home at night, and he will continue the practice as long as he can move.

Rather a hard life has been his. Pain and sorrow have been his constant companions from childhood. His unflinching standards of duty have made the burden heavier. But one must admire the firmness and patience of the man, the uncomplaining spirit in which he accepts the situation. It is all heroic with that quiet, unnoticed heroism that glorifies so many sorely tried women. When you understand all about him, you learn to value the subtle courtesy that he accords to all, and that still smile that illumines his face like a flash of sunshine on a wintry day.

A few days ago, as I was deep in a most interesting book, the Notary appeared. "Are you not going to Town Meeting?" said he. "No," I replied. "I am not well enough up in local questions." "The main question is this," said the Notary: "We need every Democratic vote and I wish you would come with me." Since I am no better qualified to resist the Notary when he makes up his mind than Dr. Watson with Sherlock Holmes, I heaved an inward sigh, put the book down and sallied forth.

When we reached the Town House, the assembly was seething. Hats, caps of all degrees and vintages bobbed up and down in a sea of tobacco smoke. Everybody was talking and eager candidates pursued the newcomers with stickers, hoping to catch a stray vote. At the farther end of the hall, a fat man with a red face was reading a long list of warrants which nearly everyone knew by heart, for they had been tacked up in the Post Office for weeks, and we had to read them while waiting for the mail. So no one paid the smallest attention to the fat man, and all discussed politics at the top of their voices. The Captain was there with his stickers, but he seemed hoarse and unable to make head against the din.

Finally the clerk rapped for order and asked a vote for Moderator. This was a mere formality, for everybody knew who the Moderator would be. Soon Henry was making his painful way through the crowd. After a while he reached the platform and took command. I shall always recall him as he stood there, gavel in hand, calm as a senator, every line of his clean-cut face showing up against the background. Instantly

the tumult ceased and he began to speak. He is a born presiding officer. In homely phrase, nicely adjusted to his hearers, he laid down the law, arranged for the preliminaries of voting and got things into running order. Then we walked up one aisle and deposited our ballots without delay. As I made my way to the door, after the voting was over, I looked back, and there stood Henry, master of the situation and assuredly in his element. He seemed a different man altogether from the lame store-keeper writing sermons on brown paper while customers waited. He was now the Moderator, conscious of his position, yet not in the least vain about it.

There I shall leave him, ruling that noisy crowd by the force of his personality and skill. Later on, perhaps, when he is past all pain and his self-sacrificing life is over, I shall in fancy see him in the Town House, with that fugitive smile playing in his clear eyes, the gray face standing out eagle-like against the dim wall, and hear that cool, decisive voice laying down the law.

CHARLES W. COLLINS.

LITERATURE

History of Ethics Within Organized Christianity. By THOMAS CUMING HALL, D.D. New York: Charles Scribner's Sons. \$3.00 net.

Ethics is the science of right and wrong in human acts. It has its first principles: "Follow good," etc., which, being close relations of the metaphysical axioms, are not very far from the throne of Essential Truth. It is in the natural order. The moralist who draws either principles or matter from revelation steps out of Ethics into Moral Theology. Hence "Christian Ethics," if it implies such, is a misnomer.

The fundamental ethical principles are known to all. In their primary applications, too, Christian and heathen, barbarian and civilized man go hand in hand; but the approach to conclusions more remote is for them the parting of the ways. Hence the different ethical schools; hence, too, the many errors in Ethics. Hence the reason why Ethics is an experimental science; for we judge of its applications of principles by practical results. If these are good in every way, the applications are to be approved; if they be in any way evil, there is something wrong with the applications that produced them, and these must be reformed. One of the functions of revelation is to guard reason against error in the natural order. Ethics, therefore, studied in the light of Christian revelation, may justly be called Christian Ethics.

This, however, is not the mind of the author of the book before us. For him Ethics seems to have no first principles drawn from metaphysics. "What is right and wrong cannot be legally formulated"; and, "After the critiques of Kant we find Ethics no longer possible as an authoritative system." They are purely matters of experience, the results of evolutionary processes working themselves out everywhere. He does not appear to distinguish between truths of reason and truths of revelation, and sees in our Lord only a teacher introducing to men a new ideal of life. The history of Christian Ethics is the summing up of the world's experience of the influence on it of that ideal, of its misinterpretations of the meaning of that ideal, and of its falling short of its realization.

Dr. Hall's plan is to show what Grecian, Hellenistic and Old Testament Ethics did in preparation for the Ethics of Christianity. He then expounds the Ethics of Jesus, of Paul, of the Johannine interpreter of Jesus, whoever he was, of the other canonical writers, of the Early Church, of what he calls the Bishop's Church, of the Militant Papacy, of Scholasticism and of the Reformation, English and European. Having made up his mind that our Lord's mission was only to put before men a new ideal he does not admit His divinity. His notion concerning Him, consonant with his system, he

thus expresses: "The Christian has seen God in Christ Jesus, and from thenceforth Jesus has for him the value of God." Jesus, Paul, the Prophets were only ethical teachers, each with his special message. Personally Dr. Hall is convinced that our Lord was an historical personage, but he is quite willing to leave this an open question, as also—"horresco referens"—whether He was married or not.

The new moral idea, our Lord's message to men, was simply this: "Unity of purpose with God, rather than love to God"; "the conceiving of God as righteousness, the freedom and moral personality of every human being." If this does not square with the Scriptures, so much the worse for them. Hence, "we must exclude the interpreting of Jesus by Paul"; for Paul, as we shall learn, has an ideal of his own, "a sinless world, a new age of righteousness." We must exclude the Fourth Gospel. "We must treat the others with extreme care"; for, after all, they are but "the imperfect memories of loving interpreters." We must submit to "the earnest and intellectually sincere scholarship which can hardly accept the 'ecclesia' passages in Matthew (xvi, 18; xviii, 17)," and take up "the best working hypothesis proposed as a solution of the synoptic problem." We must make the "conjectural excisions" of modern criticism in the earlier prophets in order to see them as mere ethical teachers calling Israel back to the simplicity of the pastoral age; and accept Dr. Hall's assertion that the Epistle to the Romans is, from beginning to end, an ethical treatise only, though Christianity has always viewed it as profoundly theological. And all this is but part of the tremendous price one must pay for Dr. Hall's book.

Discussing the Greek preparation, Dr. Hall allows us a choice between the view of Professor Harnack and that of Professor Pfleiderer regarding the influence of Greek intellectualism on Christian thought, but with regard to "the origin of metaphysical monotheism," no such freedom is permitted. We must take his word for it that it "is to be sought, not in the prophets, nor even in Paul, much less in Jesus, but in Plato." Should one prefer to stick to the Christian teaching that it is an evident deduction from the existence of contingent beings, that it is a tradition coming down from our first parents, that it is revealed in the first chapter of Genesis, that it is taken for granted in the prophets, the Gospel and St. Paul, though brought out at need in all, especially in the last, he must renounce the fellowship of Dr. Hall, and the same fate awaits one who would rather hold that the Roman Catholic hierarchy belongs to the constitution Christ gave His Church than that it "was a bold attempt to realize Plato's ideal of an aristocracy of the noblest."

Similar things are found throughout this book. Dr. Hall's method is most eclectic. It is to pick and choose from every source what he thinks he can use and then, sometimes by misinterpretation, to force it into some harmony with his theory. This is especially noticeable in his treatment of St. Thomas, whose *Summa* he has run through, but which he has not the training to understand. He has accumulated more matter than he can digest, and the consequence is that his work does not hang together. He is especially hard on dogmatic Christianity. The sacramental system of grace is pagan magic, and in saying this he condemns lightly the faith of ages.

Dr. Hall is a professor in the Union Theological Seminary of New York: his business is to train ministers of the Gospel. What future lies before Protestantism when men, deprived of solid education and saturated with the proud conceits of Rationalism, are to be sent to it as teachers, it is easy to see. What will be the awful state of the professor who corrupts them,

when he stands at the judgment-seat of Christ, whom he has blasphemed, one shudders to consider. How thoroughly the world is being alienated from the Gospel is clear, when we find a reviewer of this book calling it in one of our chief journals, really unprejudiced history. H. W.

The Boy-Saver's Guide. Society Work for Lads in Their Teens. By Rev. GEORGE E. QUIN, S.J. Second Edition. New York: Benziger Brothers. Price \$1.35.

The new edition of this standard work is graced by a facsimile reproduction of an autograph letter of congratulation and blessing to the author from His Holiness, Pius X. Not every deserving soldier is fortunate enough to attract the favorable notice of his commanding general; the writer of this book, we presume, feels that such a letter from our Holy Father is more than recompense for the life-time of labor which he has devoted to the religious care of boys. Apart from the personal gratification involved, he must also experience considerable satisfaction in the implied recognition, on the part of the highest ecclesiastical authority, of the importance, to the Church and to society, of this form of religious work.

This high official approbation is not entirely superfluous. Whilst everyone is ready to acknowledge the great need and value of zeal in creating and cultivating the spirit of piety in growing boys, especially in those whom circumstances have robbed of the normal facilities for acquiring and practising religious habits, comparatively few feel any attraction for this obscure kind of endeavor; and many, who might be expected to essay the task, are deterred by its difficulties.

In former times boys' organizations were conspicuous features of Catholic parades in our large cities. They had their bands and military companies and distinctive regalia or badges. It seems to us, after witnessing a number of these parades during the last few years, that the old custom is waning. What is the cause? Are the boys less simple-hearted, less susceptible to the masculine charm of serried columns defiling through lanes of an admiring populace? Are they less ready thus to profess openly their loyalty to the Church? We do not think so. We have a vague suspicion that their absence may find some explanation in the toil and anxiety required for their public appearance from some responsible director. Our only hope is that the organizations exist, although they do not take part in public celebrations. But it is a matter of keen regret that, just at a time when "Boy Scouts" in khaki are becoming frequent objects of attention in our streets, what was once almost a peculiarly Catholic custom should be dying out among its early promoters.

Father Quin, who covers every conceivable aspect of boys' clubs, has a chapter devoted to torch-light parades, as the only kind concerning which he can speak from experience. A paragraph about the formation of the parade is characteristic of the way the book attends to dry details, and, at the same time, saves the reader from weariness by its personal note of style and humor:

"Clearly the turn-out will seem all the more the 'real thing' if, like other parades of good standing, it moves under police escort. And let me here suggest that the ever urbane captain of your precinct be asked to provide at least a trio of bluecoats. Three or more policemen make something of a ceremonious squad to set off a boys' procession very well; but two officers, walking in business-like way at the van, seem bent on creating the painful suggestion that all hands have been placed under arrest."

Torch light parades are no longer so much in fashion, we believe, as formerly; but Father Quin's observations will be found useful for all kinds. The chief difficulties, we surmise, lie further back in the organization and maintenance of boys'

clubs; and here the author is exhaustive and practical. As many of our readers are already acquainted with the nature of the book, we shall not describe its contents. They abound in useful information, and in all sorts of knowledge of boys and their ways. Nothing has been too small or minute to escape the notice of the author, and the mass of details is made extremely interesting to the general reader by skilful classification and a thread of running commentary glistening with quiet humor. A book like this helps us to see how Gladstone could make budgets interesting. We are not sure that the author's observations are not as valuable as his array of facts and laboratory results gathered from his experiments of years. Every now and then the reader is rewarded with an epigram worth remembering, as when the author remarks in one place: "One does not need to like his clients, but the work that saves them."

JAMES J. DALY, S.J.

Christ in the Church. By ROBERT HUGH BENSON. St. Louis: Herder. Net \$1.00.

This new work of Father Benson will do much for the cause of truth. Its purpose is to disprove the charge brought against Catholicism of being untrue to the spirit of its Founder. On the contrary the Church is, so to say, the Incarnation prolonged. Christ really lives, speaks and acts in the Church, which is His Mystical Body. Her whole history is a repetition of the thirty-three years of the Incarnate Word on earth. Her people are the shepherds and the kings; she loves the hidden life, which is so alien to the pomp and display of the world; she is assailed by the same temptations; the figures of Judas, Caiphas, Pilate and Herod are continually appearing; she has her Gethsemane, her way of the cross, her crucifixion, her burial and her resurrection. It is the knowledge of this fact that furnishes us with the explanation of the apparent failures of the Church, which give the unbelieving world such arguments against her, and which, at times, so perplex the children of the household. Her life is simply a reduplication of the life of Christ. Keeping that in mind every difficulty disappears.

There is scarcely a dull line in the book; men of the world as well as theologians will read it with pleasure, and preachers will find in it treasures of instruction and especially of illustration for their sermons and discourses. The author has a pithy way of expressing a thought, that will suggest a whole series of meditations. Thus, speaking of the light that the Church sheds on humanity, he says: "It could not be the Sun shining from heaven on all alike if it did not illuminate the slums as well as the parks. Light that is the prerogative of the rich must always be artificial." The following extract will be instructive and, we trust, hortatory for some of our rich Catholics who are drifting away from the Church: "The mind most impervious to the Church's influence," he says, "is that of the *tolerably well educated*;—the young man who has studied a little but not much; the young woman who attends University Extension lectures, but not too many of them. For just as in social things, the essential bourgeois is one who, being tolerably well off, is completely complacent with his position—unlike the lowest class, which has no position to be complacent about, and the highest class, which does not think about it at all either way—so it is in matters of the mind. It is the shepherds of Bethlehem and the Wise Men of the East that kneel at the cradle of the Incarnate Word. So to-day, it is largely the bourgeois minds who sit at home, who see nothing in the Heavenly Stable but the birth of one more of the children of men, who discuss the census, the speeches of politicians, the last smart sect or the wild dreams of Haeckel, and think that these kinds of things are the pivots on which the world is turned."

We hope that this book may be widely read and meditated.

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BOOKS RECEIVED

Joan of Arc. By Grace James. Twelve Illustrations. New York: E. P. Dutton & Co. Net \$3.50.

Wandering Ghosts. By F. Marion Crawford. New York: The Macmillan Co. Net \$1.25.

The Priest. Boston: Sherman, French & Co. Net \$1.25.

The Poems of David O'Bruadair. Part 1. Containing Poems down to the year 1666. Edited with Introduction, Translation and Notes by Rev. John C. MacErlan, S.J. London: The Irish Texts Society.

Heart Songs. Verses. By Mercedes. Beatty, Pa.: St. Xavier's Academy.

The Story of the Carol. By Edmondstone Duncan. New York: Charles Scribner's Sons.

Pamphlet:

Observations on the Address of His Excellency, the Count Albert Apponyi. Kansas City, Kan.: The Croatian National Committee.

Latin Publication:

Summula Philosophiæ Scholasticæ. In Usum Adolescentium a J. S. Hickey, O. Cist. Concinnata. Volumen II. Cosmologia et Psychologia. Editio Altera; aucta, emendata, indicibus locupletata. Dublin: Brown et Nolan. Net 4s.

German Publications:

Gebetschule der Hl. Theresia. Neu herausgegeben, von Fr. Josef vom hl. Geiste. New York: Frederick Pustet & Co. Net 45 cents.

Das Buch der Psalmen. Lateinisch und deutsch, mit erklärenden Anmerkungen. Herausgegeben von Augustin Urndt, S.J. New York: Frederick Pustet & Co. Net 50 cents.

French Publications:

La Piété, Le Zèle. Par L'Abbé P. Felge. Troisième Edition. Paris: Pierre Tequi, 82 Rue Bonaparte. Price 3 fr.—50.

Loi D'Exil. Par Edmond Thiriet. Troisième Edition. Paris: P. Tequi. Net 3 fr.—50.

Le Salut Assuré Par la Dévotion a Marie. Témoignages et Exemples. Deuxième Edition. Paris: P. Tequi. Net 1 fr.

Pensées et Maximes du R. P. De Ravignan, S.J. Extraites de sa vie et précédées d'une introduction par Charles Renard. Paris: P. Tequi. Net 50 centimes.

EDUCATION

From Spokane, in far off Washington State, comes a story which illustrates a difficulty easily resulting from educational conditions in the United States. Washington, it appears, has a compulsory school law. In virtue of his interpretation of the provisions of that law, a Judge of the Supreme Court in Spokane has condemned F. B. Counort, a worthy citizen of that municipality, to fine and imprisonment to force him to send his children to the public school. Mr. Counort happens to hold five diplomas as teacher from the University of Paris, and he has taught successfully in this country. The incidents leading up to his condemnation are told in a letter from a Spokane correspondent: Mr. Counort, on conscience grounds, refused to register his children in the public school, affirming that his religious principles forbid him to do so, owing to the lack of religious instruction in the public school programs. He is a poor man, and has not the means to pay for their instruction in private schools, where alone, as he believes, they can obtain the kind of education his conscience obliges him to secure for his children. Being fully competent to educate his children, Mr. Counort, with due submission to the spirit of the law, has attended conscientiously to their

training at home, and he stands ready to have his children examined by the public school authorities, to prove that their training is fully up to the standard required by the provisions of the compulsory school law. Notwithstanding all this, the County Superintendent of Education haled him before the court, and he has been fined and condemned to a term in prison.

Compulsory education laws may be all very well in the case of indifferent parents who, in defect of coercive legislation, might allow their children to grow up neglected and illiterate, without manners or morals. The Spokane case suggests no such condition. The right to have children educated where they please is certainly one that is inalienable in parents, and in the circumstances described Mr. Counort appears to be a victim of petty persecution, which the County Superintendent should be forced to explain and repair. Professor Freund, of the University of Chicago, an authority on the subject, declares in his work on the "Police Power in the State": "The law does not interfere with the freedom of private education. The compulsory school laws recognize public and private schools as equal, and are satisfied with competent private instruction otherwise than in a school."

Archbishop Messmer of Milwaukee directed the Catholic clergy of his jurisdiction to read in their churches, Sunday, March 19, an urgent pastoral letter recently published by him. In the letter the Archbishop calls the attention of the people to impending dangers in the form of legislation injurious to the parochial schools of Wisconsin. Archbishop Messmer objects particularly to a proposed measure now before the State Legislature providing for free text-books to all children in the public schools. This he looks upon as a blow directed against the parochial schools and seriously affecting other Church institutions as well. Another measure pending in the Legislature would bring the Church school teacher under the provisions of the State Teachers' Examinations. His Grace, regarding these proposed enactments as intended to destroy the parochial schools, is quite straightforward in saying to his people that whatever be the outcome there will be no silent submission to such a "crying injustice." He concludes his letter by remarking that "with the advancing political influence of the pronounced enemies of the Catholic Church" their political doings bear close watching, and that it will be necessary to keep "a steady lookout on the political horizon to know who are our friends and foes."

It is a curious coincidence to note that in the week Archbishop Messmer's letter was forwarded to his priests, a bill for free

text-books to public school children was decisively beaten in the neighboring State of Illinois. Catholics and Lutherans united in pressing home to the legislators the identical arguments used by the Milwaukee Archbishop in opposition to the Wisconsin bill.

The high school fraternities of New York City are planning to make a fight against the adoption of the by-law legislating them out of existence, lately submitted by the Board of Superintendents to the Board of Education. They have succeeded in enlisting the services of the Grand Inter-Fraternity Council of the United States, comprising a representation from more than thirty leading high school fraternities in all parts of the country. The High School Committee of the Board of Education gave the fraternities a public hearing on March 27, and the members are hopeful of good results from the efforts of their national organization to save them. Unprejudiced people will not be favorably impressed by the stand taken by the president of this body, in view of the admittedly fair and thorough investigation of the fraternities recently made by the New York Superintendents. In a statement recently issued by him, the claim is made that the attempts to break up these organizations in high schools have been born of ignorance, or a desire on the part of certain educators to get notoriety. Mr. Bates, the national president, will scarcely conciliate the opponents of his case by loose charges. His action is very likely to be accepted by the former as confirmatory evidence of points made by them in the indictment they have drawn up against the fraternities.

From distant Australia correspondents send us tidings of a "school question" running on similar lines with our own. Cardinal Moran had occasion lately to reply to an attack of the Sydney *Morning Herald*, in which the Catholic attitude in regard to public schools is affirmed to be one of opposition. The Cardinal replied: "There is not a particle of truth in the charge. We erected our schools, have carried them on, and are determined to do so, to uphold our Catholic principles and to preserve the faith of our children." Continuing, he quotes a parable used by one of his priests in the controversy, which might be effectively quoted in the free text-book fight in our own country. The Cardinal said:

"Father O'Reilly, in one of his letters to the *Herald*, told a parable which I think will become a proverb. Father O'Reilly, by way of illustration, introduced the supposition that the time had come for supplying every child in the State with a free breakfast. A measure authorizing the nec-

essary expenditure had been piloted through Parliament, but a clause, inserted while the bill was in committee, provided that the principal feature of this breakfast should be a pork chop. But the citizens were surprised to find that the Jewish Rabbi objected to this philanthropic measure, pointing out that the members of his flock had a loathing for pork in any form. The grounds of this dislike, the Rabbi contended, were no business of the general public. The fact was that it existed. And as Parliament had no other end in view when putting the Children's Breakfast Act on the statute-book than the supply of free breakfasts to the children, he concluded by proposing that, if the Executive found any difficulty about procuring a substitute for the pork, it could hand over the cost per capita of the pork to the Jewish citizens, on the understanding that it should be devoted to the general purpose of the act. The State would thus have given effect to its benevolent design, and the feelings of the Jewish citizens would have been considerably spared. Some bigots, however, averred that the adoption of the Rabbi's suggestion was tantamount to a State endowment of the Hebrew faith. The Christians of the State were invited to band themselves for a new crusade. But the hard-headed common sense of the people refused to take the bigots seriously, and the Jewish child faced the schoolday on a nut-ton, instead of a pork, allowance. It would not be fair (his Eminence added) to say the Jews were acting in opposition to the decree of Parliament when they were acting in conformity with their own principles. Catholics are in exactly the same position with regard to the present public schools system, which has been devised and carried on in hostility to the Catholic Church and Catholic principles. To defend those principles and to preserve the faith of our children, we Catholics, without any aid from the State, build our own schools, and have successfully carried them on, and will carry them on in triumph to the end with unfurled banners."

That is an invidious comparison made recently by a writer in the *Harvard Bulletin*. In this year's report of his charge the college librarian had made a strong appeal for funds, basing his request on the small sums available for buying books. The *Bulletin* writer repeats his appeal and adds: "The \$39,000 in the librarian's hands is less than half the amount spent last year on Harvard athletics. Doubtless it is only in America that an institution can spend on the promotion of sport twice what it spends on the purchase of books and still venture to call itself a University."

PULPIT, PRESS AND PLATFORM

His Grace, Archbishop Redwood, of Wellington, New Zealand, delivered the following address at the blessing of the new Marist Brothers' School in Wellington, on January 29:—

"Christian education is the basis of Christian civilization, and therefore Christian civilization cannot endure without it. Christian education is dear to the Church as the apple of the eye. An education that does not extend to the whole man is lopsided and insufficient; an education that extends only to this world is insufficient. Hence the Catholic Church sets much store by Christian education, in order that we may be taught to fulfil all our duties. There is only one true basis of sound education, and that is religion. Separate one from the other, and you destroy real education. If you eliminate God from education, our boasted civilization will end in failure. I sincerely congratulate the Catholics of this part of the city in the erection of this handsome, spacious, and up-to-date school, for the purpose of enabling the efficient and devoted Marist Brothers to carry on their noble work of Christian education in a still more successful manner, and to make it a living force in the nation. The first school where truth and the whole truth was taught was the school of Nazareth, and the first college where a similar curriculum obtained was the college of the Apostles.

"And along these lines, whether by the altars of the catacombs or in the groves of Rome or in the arena of the Coliseum, the cross-crowned school drew to it those who would learn of Him because He was 'meek and humble of heart,' attracted thither by His own anxious call, 'Suffer the little children to come to Me and forbid them not.' Then came the latter days when Christian schools and scholars made illustrious the nations of Christendom, causing the torch of science to blaze in the same steady flame then as now, as the torch of truth. Whatever there be of value, meaning, helpfulness, solidity in all our modern systems of education commenced there. There is nothing in to-day's curriculum, whether of kindergarten or university, that, in principle at least, did not obtain then. Science may have broadened; invention and research may have added in later days new names and new facts, but the principles of knowledge which the Christian schools of the middle ages offered are still the same, as broad as our faith, as deep as the needs of humanity.

"Now, to show what Catholics have done and are doing in this fair Dominion for education, a few facts will amply suffice, speaking as they do more eloquently than words. There are over 12,000 pupils in our

primary schools in New Zealand, so that in teachers' salaries and working expenses alone the Catholic body saves the State at least £50,000 a year. In the archdiocese of Wellington alone during the last ten years the Catholics have spent the sum of £25,000 in the erection of primary school buildings, without counting the cost of the land upon which these buildings stand, and in the archdiocese alone we save the State an annual outlay of from sixteen to twenty thousand pounds a year on primary education. While in regard to secondary education during the same period of ten years the Catholic body in the archdiocese has spent in the purchase alone of land and the erection of secondary school buildings thereon no less a sum than £48,000. Add to this the cost of the annual maintenance of these secondary schools, and you will see what monetary sacrifices our people are making in the cause of Catholic education. During the last thirty years since the present education system has been in existence in New Zealand, we have saved the State in primary education (working expenses alone) no less than the sum of £1,100,000. This does not include money expended on lands and buildings, and repairs of same.

"Now, these facts show emphatically two things: First, the magnificent zeal of Catholics in pursuit of the kind of education which they appreciate, and their fixed determination to have it at any cost; secondly, the grave injustice inflicted on them, a seventh of the population of the Dominion, by being compelled to pay taxes for public schools to which they cannot conscientiously send their children, except in the case where, owing to the small number of Catholics, no other schools are possible. Catholics do not build their schools to oppose other denominations. They have no fight with people of other faiths. Catholics have never asked and will never ask one penny from the State to help Catholic propaganda, or as a remuneration for teaching Catholic doctrine. But Catholics, in the name of justice and fair play, do demand equal wages for equal work; they demand that as they educate half the Catholic children of the Dominion in their own schools and at their own expense, and spare the taxpayers thousands, and, in the long run, millions, of pounds, they should have the money they spare the Government and the taxpayers refunded to them for the secular knowledge, up to the Government standard and under Government examination, which they impart to at least half their children in the Dominion. They should not be fined and oppressed for imparting one item of education beyond the secular curriculum required by the State, when that item is the most important of all to form the very citizens of whom the State and society at large stand most in need, namely,

men and women who will be God-fearing, law-abiding citizens—men and women to be relied upon as uncompromising foes of everything dishonest and corrupt—who can be depended upon to support only a clean and pure administration of public affairs.

"Until the day dawns when this galling grievance, this crying injustice, is removed and their just claims acknowledged and granted, they are determined to maintain the struggle in the cause of God and religion. But it may be said—and is said foolishly—if Catholics receive grants for their schools, even on the plea of the secular knowledge only which they impart, other denominations will make similar claims, and then good-bye to the secular system throughout the Dominion. Nothing of the sort—it is a false and groundless fear. Why so? Because the other denominations have practically accepted the secular system, have no conscientious grievance similar to ours, have made no sacrifices of money for the establishment of separate schools like ours; and therefore they have no claim that any wise Government would listen to for a moment. But supposing that, taught and encouraged by the example of Catholics, they were in future to begin to make sacrifices and set up separate schools of their own while sparing the taxpayers vast sums per annum, as we do, why, then, education would gain and the country at large would be equivalently benefited; and if this led ultimately to the destruction of the secular system, it would only prove one thing, that the secular system is not in accordance with the public opinion of the Dominion, and therefore ought in a democracy to be abolished."

ECCLESIASTICAL ITEMS

His Excellency the Most Rev. Joseph Aversa, who has been Apostolic Delegate to Cuba and Porto Rico since 1906, has been named by His Holiness Apostolic Nuncio to Brazil.

The new Apostolic Delegate for Canada and Newfoundland, his Excellency the Most Rev. Pellegrino Francesco Stagni, O.S.M., Archbishop of Aquila, Italy, arrived, March 24, in Ottawa, the Canadian capital, where he has his residence. The former delegates to Canada were the Most Rev. Diomedeo Falconio, 1899-1902, and his Excellency the Most Rev. Donato Sbarretti.

To the laity of the Archdiocese of Baltimore his Eminence Cardinal Gibbons appeals for aid to rebuild St. Charles' College, near Ellicott City, which was destroyed by fire two weeks ago. The letter of appeal says in part:

"It is needless to dilate upon the enormity of the catastrophe that has just fallen

upon that venerable institution. Indeed the total destruction by fire of St. Charles' College is the greatest loss this diocese has ever suffered. It was the preparatory seminary in which 1,400 priests were trained and strengthened in the science of God, and where the seeds were sown of that piety and zeal which afterward produced such abundant fruit in the vineyard of the Lord throughout the length and breadth of the United States.

"The destruction of St. Charles' College, therefore, is a calamity which almost every diocese in the country will feel; but the blow will fall most heavily on our own diocese of Baltimore, for during the past sixty-four years most of the priests who have labored among us and administered to our spiritual needs pursued their studies and imbibed their ardor for souls within its walls. Its history, therefore, has been the history, in large measure, of the Church itself in this diocese, and the future growth and development of the Church in our midst demands the rebuilding of this college and its permanence among us."

At the quarterly meeting of the American Federation of Catholic Societies in Brooklyn, on March 19, a committee of fifty was appointed to take up the idea of organizing a Catholic Young Men's Association on lines that would parallel the efforts of the Young Men's Christian Association.

At the old Cathedral, St. Louis, Mo., the noonday Lenten services have been specially successful this season. Archbishop Glennon preached the sermons during the first, and the Rev. Bernard Otten, S.J., those during the second, week. The short sermon is followed by Benediction, and the whole service has been specially conducive to the propagation of the spirit of the season among those busy men whose avocations prevent their attendance at early Mass or the evening devotions.

The Most Rev. Father General of the Passionists, who is now on a visit to South America, has received a novel petition from the Irish and Irish-Argentine settlers in the city and province of Buenos Aires. In 1879, through the representations of the colonists, supported by the influence of the then Archbishop, Irish Passionists established themselves among their countrymen, and have had charge of their spiritual interests since that time; several young Irish-Argentines have also become priests in the same Congregation, and have shared in the labors of the ministry. Of late, several of the missionaries have died or have been appointed to duties elsewhere, and their places have been taken by foreigners. The petitioners request that the religious houses in question be attached to the Irish province

of the Congregation, thus insuring the presence of Irish or Irish-Argentine priests for the colonists. Thanks to the proverbial Irish generosity, the ecclesiastical edifices affected by the petition are of very considerable value. Archbishop Locatelli, the Internuncio, Archbishop Espinosa of Buenos Aires, and Bishop Terrero of La Plata have signified their approval of the position of the petitioners. Should they receive an unfavorable answer, they will appeal to Rome.

SOCIOLOGY

Señora Corina de Carlos, writing from Tangier, Morocco, to the *Revista Social* of Barcelona, gives some interesting details of the social work of Spanish ladies in the colony. Incidentally, she tells why so little is known, even in Spain itself, of what the sex does in the way of helping on the social uplift of which so much is said, for which so much remains to be done. "Rights separate; duties unite," she quotes from a great French worker. And using Herr Bebel's argument, she says, "Victory in the great social movement is sure if woman's co-operation is secured." But she is very far from wishing to unsex woman and to make of her only an ugly caricature of mere man; and she is glad that whoever should attempt the feat in Spain could but fail, simply on account of the very womanliness of the Spanish woman. But where quiet, unobtrusive work is to be done, she insists that the Spanish woman is ready to contribute her full share. Thus, in Tangier, where there are few workers and many wants, where wealth is not great and poverty stalks abroad, the few Spanish mothers and daughters have formed a committee of charity, whose scope "is to practise charity by all means within reach, without regard to nationality." They obtain funds by their own monthly contributions, by free-will offerings in money and kind, by concerts, etc., and they are ready to beg when other means fail and the case is urgent. They first established a soup kitchen, which has been in operation for fifteen years. Meals to the average number of ninety are served daily to the poor. The kitchen is conducted by the Franciscan Sisters, but it rarely happens that at meal time no member of the committee is at hand to assist in distributing the portions. An employment bureau was their next venture. Then followed a sewing circle where garments to clothe the needy were cut out and made, or taken home and returned finished at another meeting. Worn clothing was also accepted and made over to suit the case. An emergency fund for sudden and unexpected

calls was formed, not only for almsgiving but also for temporary loans of small amount to people in straits. This has proved a very important and useful feature of their work. Finally, that they may help souls as well as bodies, the ladies teach the catechism and advise and guide young people who, but for them, might easily find their way to the downward path.

Woman, as Señora de Carlos says, is by nature an extremist. If she is good, she is better than a good man; if she is bad, she is worse than a bad man, so much worse, indeed, that comparison fails. It is the glory of the Church that her daughters hear her voice and heed her counsels, whether in the sacred seclusion of the religious life, or in the world yet not of it, and they can and do find many silent and unostentatious ways of serving God and assisting their neighbor.

From time to time during the past year one might have read in English newspapers of the decrease of pauperism. These told complacently of a decrease during twelve months of seventenths per thousand and a ratio of only 22.7 to each thousand of inhabitants. The improvement was taken to be the result of the revival of trade, which the Liberal newspapers attributed to the beneficent finance of Lloyd George, and the Unionist, to the prospect of Tariff Reform some time before the Greek Kallends. A few more touched by misery than the ordinary reader paused perhaps to reflect that 22.7 per thousand meant that in merry England there is a host of nearly 800,000 paupers.

The report of the Poor Law Commission, just issued, shows the looseness of popular statistics. Instead of 22.7 per thousand the paupers of England and Wales amount to 47.7 per thousand, and their number is over 1,700,000. In other words, they equal the population of the two largest cities of Great Britain, London excepted, namely, Glasgow and Liverpool, combined with that of Hull, a city of 250,000 souls; and for every man in Great Britain liable to defend the country in case of invasion there is a pauper in England and Wales.

A news item which will not be very generally reproduced by the anti-Catholic press comes from Rome in connection with the cholera scare which recently agitated the inhabitants of the Eternal City. When the alarm began, a certain Signora Celli, directress of a school for "secular" (that is, religiously neutral) trained nurses, presented herself to Professor Gualdi, director of the

hygienic institute, and offered the services of her pupils and graduates. He accepted the offer and promised to each an increase of salary of ten francs (\$2.00) a day, a very handsome sum as wages go in Italy. But not even one of the pupils or trained nurses from Signora Celli's establishment appeared at the cholera hospital to render assistance and pocket the extra wages. But Sister Ildefonsa and her nuns were at the hospital of Santa Sabina, where suspected cholera cases were kept under observation, and there the religious remained to care for them. Well could *La Ragione*, an infidel newspaper of Rome, say of Sister Ildefonsa, "We cannot but bow down with respect before the life of sacrifice which this woman leads in the name of a Faith which we do not profess."

The Legislature of Alabama has repealed the drastic Prohibition Bill of two years ago, substituting a Local Option measure, which allows each county to adopt either prohibition, license, or the dispensary system. The previous law, instead of prohibiting, had increased the liquor evil, and the legislators state that the present law is enacted in the interest of temperance and morality.

ECONOMICS

The announcement that the Cunard Company has acquired the Thompson Line of steamers and will enter the Canadian Atlantic trade, reminds one that this will be a home-coming on the part of the great pioneer company. Sir Samuel Cunard, its founder, was a Halifax shipowner, and when he began his transatlantic line in 1840 with the *Britannia*, of about 1,200 tons and 800 horsepower, the American ports were Halifax and Boston, New York becoming the terminal only some years later. Dickens, in 1842, landed in Boston via Halifax from the *Britannia*, and reached New York by a rather complicated route by way of the Connecticut River and the Sound.

The wild horses of the western plains have naturally a great attraction for stockmen. They are not easy to catch, and the method usually followed is to run them down by means of relays of fresh horses. A new plan is now proposed, namely, to give them an hypodermic injection of an opiate which will put them to sleep. This sounds something like catching larks by putting salt on their tails, but is somewhat more practicable. The opiate is to be enclosed in a bullet with a soluble tip, to be fired from a low-powered gun, so as to penetrate the skin. The tip will dissolve

in the wound, and the opiate will be discharged. It seems plausible, but a good deal must depend on the size of the bullet, which must be determined by the amount of morphine needed to put a horse to sleep. We suspect the plan will turn out a failure.

To prevent the introduction into Canada of insects and diseases destructive of vegetation, an order-in-council has been issued prohibiting the importation of nursery stock except at these points and during these periods, viz.: Vancouver, from October 1 to May 1; Niagara Falls, October 1 to May 15; Winnipeg and St. John, October 7 to December 7, and March 15 to May 15; Windsor and St. Johns, Quebec, September 26 to December 7, and March 15 to May 15. Notice of intended importation must be given, so that the stock may be inspected. Inspectors are given power to enter any lands and premises where infection is supposed to exist, and to destroy all stock found to be infected.

By special permission of the War Department, the Chicago river was blocked to all traffic on March 26 while two tugs, six hoisting engines and 100 men swung the La Salle street tunnel into place and sunk it to its permanent resting place, twenty-six feet below the surface of the river. By noon every cable was in place and every bolt tightened. One error in the handling of the big double tubes of steel and concrete would mean tremendous loss.

PERSONAL

The Galway Urban and County Councils and other public bodies have unanimously resolved to do special honor to Very Rev. Peter Dooley, V.F., on the occasion of his golden jubilee in July. Father Dooley's labors for the temporal and spiritual betterment of his people have given him a national reputation. Two cooperative manufacturing companies, for woollens and hosiery, which he established sixteen years ago, are giving profitable employment to hundreds and proving by their 8 per cent. dividends that Irish industries can be made to pay. The employees are nearly all total abstainers and monthly communicants. Father Dooley declined to have any celebration, and only yielded to the insistence of the Bishop of Galway.

The will of Katherine M. B. Kuhn, late of Worcester, Mass., disposes of an \$18,000 estate, and gives \$10,000 in trust for the benefit of her sister, Mary E. Moore. After her death it goes to Bishop Beaven, of Springfield, together with the residue of her estate, for a building fund to assist in the building and maintenance of a Catholic

cathedral in Springfield. A bequest of \$200 each is made to several Catholic institutions in the diocese.

DRAMATIC NOTE

The production of "La Samaritaine" in New Orleans, which was advertised for March 26, has been stopped by order of Mayor Behrman. Mr. C. I. Denechaud, representing the Federation of Catholic Societies, presented a petition showing, by numerous passages, that the play is sacrilegious, irreverent and flagrantly indecent. "With us objectionable words spoken by, to, or in presence of Jesus Christ, suffice to call forth our strongest protest." City Attorney Moore considered the play "absolutely shocking to the moral and religious sense of a Christian community." Its many passages redolent of sensuality and carnalism made redeeming features impossible, and therefore he advised its suppression. Archbishop Blenk complimented Judge Moore on his attitude and conscientious analysis. Representatives of all the churches cooperated with the Archbishop and the Federation, and it is hoped that other cities will follow the example of New Orleans.

SCIENCE

In case of a coal famine Texas may be relied upon for quite a full supply, according to the figures of the coal resources of that State, compiled by W. D. Philips, director of economical geology of the State University. 31,000,000,000 tons are still available, of which 8,000,000,000 tons are bituminous and 23,000,000,000 tons lignite. The workable coal area measures about 10,000 square miles.

* * *

Krupp's latest engine of war is designated as a "bomb cannon." Its function is to hurl a blast of stifling smoke and fire, eliminating every possibility of life within its immediate vicinity at the instant of explosion. The bomb itself is quite large and is fitted with a metal cover just stout enough to hold the charge. The action of the fragments are of little consideration when compared with the effect of the smoke, fire and pressure of concussion.

* * *

An English firm has succeeded in manufacturing a steel proof against the corroding influence of smokeless powder and rust. During trial 5,000 cartridges containing 43.21 grains, Troy, were discharged through a rifle barrel made of this product without a trace of any deleterious action on the metal. The intervals between the firing covered a period of some fifty days, during which time the gun was purposely kept uncleaned and in a damp locality to test for rusting. None was noticed. The new steel is possessed of the high tensile

strength of 63.5 tons per square inch, and the elastic limit is rated as 54 tons over a like area.

F. TONDORF, S.J.

TOTAL SOLAR ECLIPSE OF APRIL 28.

In *Popular Astronomy* for March is an article by Dr. Pio Emanuelli, secretary of the Vatican Observatory, concerning the stations that may be occupied in observing the total solar eclipse of April 28. As the central line of the eclipse lies across the middle of the Pacific Ocean, there are only three archipelagos upon which the total phase may be observed. On account of these unfavorable conditions, only three expeditions have been fitted out to observe the eclipse. One is directed by McClean of Tunbridge Wells; another by Worthington of High Wycombe, and a third by the Jesuit, Father Cortie, of Stonyhurst College, who has been appointed for this purpose by the English Government. He has selected Vavau Island as his station. He departed for it in the beginning of January.

Dr. Emanuelli describes the principal islands of the three possible eclipse stations, and gives their times of the beginning and ending of the eclipse. Totality will last on them from 2 to 4 minutes.

In the United States the eclipse will be a partial one, and will occur near the time of sunset. Its magnitude will vary from six-tenths to nothing. It will begin everywhere before 6 o'clock, central time, and end everywhere after that hour. *Popular Astronomy* for February gives the map of the eclipse and all its circumstances.

* * *

SPECTRA OF SIRIUS, PROCYON AND ARCTURUS.

The modern giant telescopes, with their accessory spectroscopes are making it possible to attempt more and more advanced investigations of the nature and structure of the heavenly bodies, of which our predecessors could not possibly have even conceived the idea.

The 60-inch reflector on Mount Wilson has enabled Adams, as he reports in the *Astrophysical Journal* for January, to obtain some high-dispersion spectrograms of the bright stars Sirius, Procyon and Arcturus. Laboratory experiments having shown that pressure changes the character of spectrum lines, he is led to think that the pressure on Sirius must be 12 times, and that on Procyon 7 times, that on our sun. Sirius is probably a vast mass of gas, increasing in density towards the center, with no actual surface of condensation, like the photosphere of our sun. Light from this star can therefore come from great depths, where the pressures are high. Procyon is a star intermediate between Sirius and the sun in this regard.

The results for Arcturus are quite different. Its spectrum is almost identical with that of a sunspot. It must, therefore, have a definite photosphere, and its light must come from regions of shallow depths and low pressures.

WILLIAM F. RIGGE, S.J.

OBITUARY

Very Rev. John F. O'Connor, S.J., Provincial of the New Orleans province of the Society of Jesus, died at Mobile, Alabama, March 27, after a brief illness.

From Barbadoes, in the West Indies, came the announcement, on March 17, of the death in a private hospital there of the Right Rev. Mgr. James F. Loughlin, Rector of the Church of the Nativity, Philadelphia. For several years Mgr. Loughlin was Chancellor of the Archdiocese, and in 1899 was raised to the dignity of a domestic prelate. At home he was esteemed for his zeal and piety, while his learning and his interest in Catholic undertakings gave him a wide and deserved reputation abroad. As a former President of the Catholic Young Men's National Union, a prime mover in the foundation and an active spirit in the work of the Catholic Summer School, as associate editor for years of the *American Catholic Quarterly Review*, and a writer chiefly of historical subjects in "The Catholic Encyclopedia" and various other publications, Mgr. Loughlin wielded an influence far beyond the limits of the city where his edifying priestly life was spent. One of the last articles from his pen is on the Archdiocese of Philadelphia, which will appear in a forthcoming volume of "The Catholic Encyclopedia." No attempt is made here even to attempt to summarize the many activities of this worthy priest's fruitful career. His death occurred in his sixtieth year.

The Hon. Désiré Girouard, senior member of the Supreme Court of Canada, died on March 22, at his home in Ottawa, from injuries received in a runaway accident on March 6. He was seventy-four years old. Justice Girouard was born at St. Timothée, P. Q., and educated at Montreal College. In 1878 he was elected as a Conservative to the Dominion Parliament, representing Jacques Cartier, and continued to serve until he was raised to the bench as a Judge of the Supreme Court of Canada, September 28, 1895. Although one of the staunchest supporters of the Conservative Government, Justice Girouard took a leading part in the movement against the execution of Louis Riel for leadership in the Northwest rebellion. He was the author of several works on legal questions and historical essays treating of the early settlement of Montreal.

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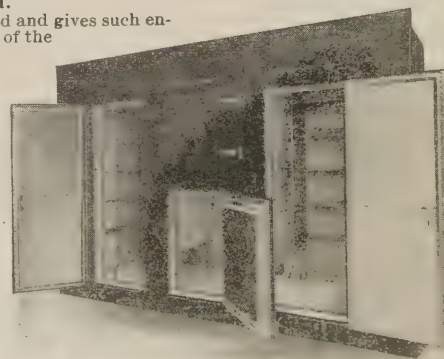
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ANNOUNCEMENT

In connection with the movement inaugurated by the New York State Historical Society to erect a memorial in honor of the discoverer of Lake George, Father Isaac Jogues, it has been deemed advisable to reprint the brief notice of his life which has already appeared as one of the monographs of the "Pioneer Priests of North America," by the Reverend Thomas J. Campbell, S.J.

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CHRONICLE

Sixty-second Congress Opens.—Though specially convened by the President, the Congress which assembled on Tuesday, April 4, will be the regular session of the Sixty-second Congress, to all intents and purposes. This the Democratic caucus determined when in approving the legislative program as drawn by Representative Underwood, Chairman of the Committee on Ways and Means, it agreed that in addition to the passage of the Canadian reciprocity agreement other legislation touching the revenues of the Government might also be considered. The following is the program of legislation adopted by the caucus:

Resolved, That the Democratic members of the various committees of the House are directed not to report to the House during the first session of the Sixty-second Congress, unless hereafter directed by this caucus, any legislation except in reference to the following matters:

1. The election of United States Senators by the people.
2. Legislation relating to the publicity of campaign contributions before and after elections.
3. Canadian reciprocity agreement, general tariff legislation and legislation affecting the revenue of the Government.
4. The reapportionment of the House of Representatives to conform to the thirteenth decennial census.
5. Resolutions of inquiry and resolutions touching the investigation of the Executive departments.
6. The admission of the Territories of New Mexico and Arizona to Statehood.
7. Any deficiency bills that the exigencies of the Government may require to be considered at this time and bills

to correct errors of enrolling in the Appropriations Acts approved March 4, 1911. 8. Legislation relating to the District of Columbia.

The New York Senatorship.—Supreme Court Justice James Aloysius O'Gorman, Democrat, of New York, was elected United States Senator, after the most protracted struggle over this position ever held in the Empire State. On the final ballot, the sixty-fourth, he received 112 votes to 80 cast for Chauncey M. Depew. The Democratic Insurgents, who for two months had opposed the election of William F. Sheehan, because he was a Tammany candidate, capitulated, and Justice O'Gorman was elected. The Senator-elect, who was Grand Sachem of the Tammany Society from 1902 until 1907, is still a member of the organization and is widely reputed as an upright, able lawyer and a just judge. He was born in New York in 1860, and was graduated from the College of the City of New York. From 1893 to 1900 he was a Justice of the District Court of New York, and since then he has served as a Justice of the Supreme Court. Not long ago all the judges of the Court of Appeals united in a request to Governor Dix to designate Justice O'Gorman to sit as a member of the Court of Appeals. The new Senator, speaking of his position on national issues, says he is in favor of the income tax, the election of United States Senators by the people, the fortification of the Panama Canal, downward revision of the tariff and reciprocity with Canada. He received the honorary degrees of doctor of laws from the College of St. Thomas, Villanova, Penn., 1904; Fordham University,

1908, and New York University, 1909. At present he is the only Catholic member of the United States Senate.

Treasury Has a Surplus.—The Government's finances, as made up on April 1, show a balance to its credit for the first time since July 1, 1910, amounting to \$3,000,000 on all ordinary accounts. There was a corresponding deficiency of over \$16,000,000 a year ago. The gain is attributed mostly to increasing receipts from internal revenue, as customs receipts declined \$13,000,000. The total cash in the Treasury shows a gain of almost \$4,000,000 for March, and stands to-day at \$1,794,857,871, probably the largest amount ever held there. The nation's finances will be further strengthened between now and July 1, when \$25,000,000 will be coming in from the corporation tax. Outside the regular expenses of government the accounts show a deficiency of \$17,000,000, owing partly to the \$28,000,000 advanced in March for the Panama Canal. The total amount which the Treasury has paid out for the Canal to date is \$144,000,000.

Art Dealers Pay Heavy Fine.—Fines of \$10,000 each were imposed on two members of the New York art firm of Duveen Brothers for undervaluation of importations. At the same time it was made known that the firm stood ready to pay \$1,200,000 in full discharge of all its claims for back duties if pending charges were dropped. The two Duveens, who thus settled their score with the United States government, as far as criminal prosecution is concerned, live in England and voluntarily came to New York to plead to the indictments against them, though neither of them could have been extradited from that country. In consideration of this prison sentences were not imposed. As to the proposed settlement for \$1,200,000 of all claims arising from the charges of undervaluation, United States District Attorney Wise ruled that to have this offer acted upon it would be necessary to deposit the money with the Assistant Treasury of the United States, and when this was done he promised to recommend the acceptance of their offer.

Two Disastrous Fires.—The feeling is general that the citizens of New York are to some extent responsible themselves for the disaster by which one hundred and forty-five lives were lost, in the fire that destroyed part of a shirt-waist factory in Washington Place, on March 25, and that unless they act promptly, they will be also responsible for other disasters that may come hereafter. The catastrophe, according to Chief Croker, of the fire department, was due solely to defective laws governing the construction and equipment of buildings used as factories. He warned the community after the Newark disaster that it might suffer a worse fate.

The western wing of the New York State Capitol, at Albany, was consumed by fire on March 29. Thou-

sands of books, state records and historical documents, whose value cannot be measured in money, were ruined. The greatest damage from the fire was in the State Library, which contained about six hundred thousand volumes.

Mexico.—Following the publication of the law suspending the constitutional guarantees, President Diaz sent a circular letter to all the State governors, urging them to use all prudence in proceeding under their extraordinary powers and to inform him at once of every exercise of their special faculties. The first summary execution took place in Zacatecas on the day following the promulgation of the law, when a highwayman was captured and shot by the State troops. The new cabinet fails to give the assurances of reform for which the people are clamoring. These regard land and election laws. Complaints against petty local despots continue with even greater insistence, as there has been a marked falling off in the number of "resignations." The stables are still foul. The Mexican press shows much irritation over the mobilization of American troops on the border; sinister designs are imputed to the Federal authorities. A plot to effect a jail delivery at the military prison and in the penitentiary in the City of Mexico was discovered and frustrated by the secret police. Several arrests were made. It is whispered that as soon as peace shall have been restored President Diaz will retire to Europe, where he is said to have large holdings of real estate, especially in Barcelona. Limantour is looked to as the one to initiate the needed reforms in the administration. On April 1, President Diaz read his speech to the Mexican Congress, which convened on that day. He spoke of contemplated reforms and expressed his preference for a single term for the executive. This was his own war-cry when he took the field against Juarez in 1872.

Brazil.—The city of Petropolis, Brazil, was the scene of a novel ceremony recently when a statue in honor of the dethroned emperor, Dom Pedro II, was unveiled in the presence of a vast concourse of people. President Hermes da Fonseca and his cabinet attended and received an ovation. The principal speaker was Viscount de Ouro Preto, whose highly eulogistic oration was warmly applauded. All the newspapers devoted entire columns to the description of the event and to the praise of the aged emperor, who, on receiving notice to leave, promptly gathered up a few belongings and betook himself to Europe. Knowing that he was no longer wanted, he stepped down and out, and the empire became a republic without violence or bloodshed. The gain to religion has been very considerable.

Canada.—A. J. Lemieux, charged with highway robbery, has been acquitted. He took the roll of membership of the Emancipation Lodge from Ludger Larose, its secretary.—The Legislative Council of the Bahamas

has sent to the Colonial office in London a resolution in favor of union with the Dominion, if possible. The views of the Imperial Government will be communicated to the governments of the colony and of the Dominion.—Sheldon, the blind pool operator, who fled from Montreal some months ago, has been arrested in Pittsburg and will be returned to Canada. His victims are receiving only one cent on the dollar.—An attempt made by some discontented Conservatives to depose Mr. R. L. Borden from the leadership of the party, and to put in his place Sir James Whitney, Premier of Ontario, Mr. Sifton, or Mr. McBride, Premier of British Columbia, has failed. Sir James is too old. Mr. Sifton is not as yet a member of the party, and Mr. McBride, the only one of the three who can be really considered, refused his consent to the plot. The party has passed a resolution pledging itself to Mr. Borden.

Great Britain.—The Liberals have retained North Lanarkshire by a reduced majority in a smaller poll, as compared with January, 1910. The Unionist vote was less by 236; the Liberal, by 1,129, while the Labor vote increased by 410. The Liberal member for Cheltenham, won from the Unionists at the general election, has been unseated for corrupt practices.—The House of Lords refuses to consider Lord Lansdowne's proposed referendum.—Sir Edward Grey, Foreign Secretary, has pointed out that his general approbation of President Taft's ideas regarding an arbitration treaty cannot mean immediate disarmament, and that the close relations with the United States which he thinks would result from it do not imply an offensive and defensive alliance. The Protestant clergy has taken up the matter effusively, but the German Chancellor has pointed out its weak spot, "England wants it to lead to a general disarmament, which would leave the British navy master of the sea," a proposal which would wreck any conference on the subject.—The foot and mouth disease has broken out, and Canada, Argentina and Uruguay have closed their ports against British cattle.—Stringent precautions against the introduction of plague rats are being taken in the port of London.—A life-size statue of Captain Cook is to be erected in London as a national memorial.

Ireland.—Mr. Redmond received a long cablegram from Mr. Carnegie congratulating him on his St. Patrick's Day speech, in which he said: "The treaty of peace with Ireland might be one of the contributing causes of another great treaty, by which the peace of the world might be safeguarded." Mr. O'Brien wrote to the *Times*, agreeing with the sentiment, but lamenting that the peace treaty was not extended to him. Mr. Dillon, however, declared: "The Irish Party could not support any system of International Courts which would deprive the smaller nationalities of the same rights of justice as were offered to mighty empires. We know no limits of nationality,

blood or religion in our sympathy with the struggling and the weak throughout the world." Cardinal Logue, when asked his opinion by the *Westminster Gazette*, wrote: "I have not the least hope that President Taft and Sir Edward Grey shall be able to conclude an arbitration treaty till a more friendly feeling is established with Germany and till the Irish question is satisfactorily settled." Mr. Redmond drew a new argument for Home Rule from the German menace that made arbitration imperative. The growth and power of Germany were coincident with the development of autonomy among the peoples that compose it, and now there are twenty-five self-governing parliaments within its empire.—Satisfactory collections were taken up in the interest of the Gaelic movement on St. Patrick's Day throughout the country. The panegyrics of the Saint were generally delivered in Gaelic, even in Protestant churches, and "Our National Language" and "Temperance" were the signs displayed in the numerous processions. An immense meeting in Galway, which was addressed by the Bishop, was conducted exclusively in Irish.—Messrs. W. A. Redmond, M.P., and R. Hazleton, M.P., have left for Australia on behalf of the Irish Party. Mr. Redmond, who is a son of the Irish leader, said: "We are going to British dominions and hope to collect a good many English sovereigns—not American dollars this time—for the support of the Irish cause."—Very Rev. Peter Dooley, V.F., pastor of St. Patrick's, Galway, died March 22, in his seventy-sixth year. He was the originator and director of several flourishing industries, and was held up in Parliament as a model to all clergymen and a true type of the Irish priesthood. He had walked with the Bishop in the St. Patrick's Day parade and delivered the panegyric in Irish. He was saying his beads when he died. Two brothers and three sisters, all religious, survive him.

Spain.—The latest Spanish newspapers to hand contain positive assurance by members of the Council to the effect that no crisis is imminent. The cable announces that the Canalejas ministry resigned on April 1. By command of the king, the premier presented on April 3, a new cabinet, in which he retained only two of his former associates, Garcia Prieto, minister of State and Pidal, minister of Marine. On March 17 King Alfonso XIII signed a decree appointing Victor Emanuel III an honorary colonel in the Spanish army.

Italy.—The press scarcely speaks of the celebration of Italian unity, but keeps the eyes of the world fixed upon the trial of the Camorristi. Guarding criminals in a cage as if they were wild beasts, and using for the horrible trial a desecrated church is a good illustration of the progress in administration of the law that has resulted from uniting Italy. Its progress in Christianity is called attention to by the *Saturday Review*, in which a contributor says that Nathan still continues his abusive attacks on the Pope, and that on February 6, Signor Ferrari, in

a speech at the funeral of Golinelli, a popular anti-clerical Freemason, ridiculed Christian funeral rites as being inspired by "the dirty dogma of the Christians about immortality which we Freemasons repudiate." Its progress in material comforts is evidenced by the fact that in the last five years the cost of living has doubled.

France.—M. Monis, the Premier, has passed through his first storm, which apparently is a preliminary of many others. In the course of a debate about the establishment of an Under-Secretary in the Department of Justice and the transference to that Department of the Ministry of Prisons, Monis happened to say that M. Jules Roche, one of his supporters, was an honest man. This compliment seemed to imply that in the opinion of the Prime Minister the opponents of the measure, chiefly the Right, were not honest. A storm of protests was let loose, and the staid legislators were nearly coming to blows. Monis was unable to quell the disturbance, but ultimately carried his bill.—To add to the happiness of the Prime Minister, he has already been burned in effigy, because the wine-growers in the Aube district have been excluded from the "champagne" area, for which special legislation was made. The whole section was in disorder. The famous words *Liberté, Egalité, Fraternité* on the public buildings were painted out with red paint; processions were formed in the city of Aube, and while the "Internationale" and "Carmagnole" were sung, the wine-growers made a bonfire of their assessment papers. There were 8,000 people in the demonstration. A third trouble arose from the fact that the same system of spying in the army which caused the downfall of Combes still exists. M. Berteaux, the Minister of War, who had promised to put an end to it, could not disprove the charge that the Masonic Grand Orient still keeps up the system, so as to eliminate every Catholic from the army.—The number of strikes that have occurred since the accession of M. Monis is causing great anxiety to the new Government.—The Government measure for non-religious schools was supported in the Chamber of Deputies by a vote of 373 against 139.—On March 30th the death was announced of Felix Alexander Guilmant, one of the greatest organists of the present day.—Though France is far ahead of all other nations in the number of foreign missionaries, the Archbishop of Paris reports that he has only one priest for every six thousand people in his diocese, that in 1911 there are only eleven new priests to be ordained, and not more than twelve for the following year. The outlook is alarming.

Holland.—A correspondent writing to the *Etudes Franciscaines* (Paris) speaks of "a remarkable evidence of progress" on the part of Catholics in Holland. Recent statistics show the Catholics to number to-day 2,000,000, or a round one-third of the population of the country. There are 730 Catholic elementary schools, in which 125,000 children receive their training. Of the high and secondary schools in Holland there are 21 conducted by

members of Catholic religious communities. To prepare missionaries for the colonial mission fields, 28 mission houses are doing excellent work in the Kingdom. There are 150 Catholic newspapers and magazines published and well supported by the people. Of the 50 members of the Upper House of Parliament, 16 are members of the Catholic Church; and of the 100 members of the House of Representatives, 25 are Catholics. Three of the nine Cabinet Ministers profess the same faith.

Austria-Hungary.—The official census shows Hungary to have a population of 20,850,700. This is an increase in ten years of 1,596,000.—The Bienerth cabinet succeeded in escaping another of the crises which appear to be perpetually confronting the present Government in Austria, owing to the contentious spirit of faction prevailing in that empire. During a recent meeting of the chiefs of the German National organization in Vienna announcement was made that the German members of the Reichsrath would not consent to the loan of 75,000,000 crowns asked for in the Government's budget. The representatives present thought a loan of 50,000,000 crowns ought to satisfy present needs. This action on the part of those who had hitherto been the chief supporters of the Government, threatened disaster, and Premier von Bienerth, who was present at the conference, plainly declared that he and his colleagues would look upon it as an invitation to retire. The unmistakable pronouncement of the Premier had its effect, and after further conference the chiefs of the German party agreed to vote for the loan.—The members of the Press Association in Budapest gave a magnificent ovation to Hungary's Premier, Count Khuen Hederváry. The occasion was a banquet marking the jubilee of the organization of the association. Count Khuen delivered a lengthy address on the Influence of the Press, and praised the journalists for the remarkable spirit of fairness, which, he affirmed, always characterized their dealings with the important issues of national life.—Apropos of the nomination of Marquis Pallavicini, as substituted Minister of Foreign Affairs during the enforced vacation of Count von Aehrenthal, *Die Information* of Vienna, evidently not a special admirer of the Marquis, has this to say of Austrian politics: "Austria is the most patient and easy-going country in the world. There is surely not in Europe—and probably nowhere else—a nation which bends so much to the inevitable as does our excellent monarchy. One hears a deal of noise, there are clamorous outcries, there is a threat to upset the whole existing order of things—and the end of it all is a vote of confidence in ministers who do not merit it. The reason of our excessive amiability lies at bottom in the Austrian character. We are a conservative people and loyal citizens, and we are exceedingly slow to adopt strong resolutions and to take things seriously, even when we recognize that we are the dupes of incapable and ill-informed politicians."

QUESTIONS OF THE DAY

The Keys of the Kingdom

In a recent issue the *Examiner* (Baptist) presents to its readers a sermon, preached "from his own pulpit, by Rev. Frank M. Goodchild, D.D.," on the text: And I will give unto thee the keys of the Kingdom; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. xvi, 19.)

This is rather a dangerous text for a Protestant to read or meditate upon, if he would remain a Protestant, and for a preacher to make it the subject of a discourse, is venturing on thin ice. Of this the Rev. Dr. Goodchild is well aware, for he concedes that "while the Roman Catholic makes everything of this verse, the Protestant ignores it. In our public reading of it we make no comment upon it, but read it because it is there in the chapter, though more than half wishing it were not there." This candid avowal is the more surprising because it carries the implication that Protestants are afraid of the obvious meaning of the text, and that Catholics have good reason for being partial to it.

Yet why should any lover of the Bible, or any honest inquirer after truth, who believes the Bible is the word of God, fear anything it contains, and how do those Protestants who face the words explain them? If we believe the Rev. Dr. Goodchild, they are dishonest; for he declares that "in our [Protestant] commentaries little is said in explanation, and what is said usually gives too evident a twist to the words to serve as a satisfactory explanation. And much too often, allusions to Peter and the Keys, just as to Jonah and the whale, are made simply as a joke."

We should be very sorry to believe that the zeal of Bible Christians in distributing millions of copies of the Bible among the heathen is not incompatible with frivolous references to any portion of the sacred text, and particularly to the story of the prophet of Nineveh. Our Saviour Himself has a very pointed allusion to the story of Jonah and the whale, which He singles out from among all the types of old as foreshadowing best His own Resurrection. If the type may serve as a joke, why may not the great fact of the Resurrection itself be treated in like manner? Dr. Goodchild himself reminds his hearers that "every word of Our Lord is precious to us," and here we have some of the words of Jesus Christ: "He who spoke as never man spoke; He whose words are never to pass away; He who said that the words He spoke were spirit and life, uttered these words that have been so bandied about for hundreds and hundreds of years."

And how does the Rev. Dr. Goodchild interpret the text? In part, most admirably. What finer elucidation could one desire than the following?

"Beyond any possibility of mistake Christ was speaking to Peter here. He calls him by name. The blessing pronounced was in answer to Peter's confession. All the pronouns are in the singular number, showing that only one of the twelve was addressed. There can be no doubt that *some sort of authority* was being conferred. The key was the symbol of authority through the East. The rabbis sometimes wore a key about their necks as a badge of office. The English housekeeper wears her keys dangling from her waist, not simply for convenience in using, but as a sign that things are in her custody. Among us also the possession of a key betokens our right of entrance to a house and the right to exclude others also. When we lease a house the sign that we are possession is the delivery of the key to us by the owner. That gives us authority over the premises. We can let ourselves in and admit or exclude others, as we wish.

"This is the thought in Isaiah where God says of His servant Eliakim: 'The key of the house of David will I lay upon his shoulder; so that he shall open and none shall shut, and he shall shut and none shall open.' This is the thought in the Book of Revelation, where we are told that Christ is the One that hath the key of David, and that when He openeth no man shutteth, and when He shutteth no man openeth. That was the thought that Christ expressed in the Book of Luke, where He charged the lawyers with having taken away the key of knowledge, not entering in themselves and hindering others from entering. Where the word key is used in the Bible it carries with it this notion of the power to admit, or exclude, not only one's self, but others as well."

This interpretation is so luminous and so illuminating, that had the reverend preacher proceeded logically he would have forced his hearers to admit that the true Church of Christ to-day is the Church which possesses the power of the keys, the authority in other words then given to Peter. From this would naturally follow the admission of the claims of Rome and papal supremacy.

But the Rev. Doctor will not proceed logically. After throwing a certain amount of light on the text, and proving conclusively that "*some sort of authority*" was conferred on Peter which was not conferred on the other Apostles, he jumps to another text two chapters further on in Matthew (xviii, 18) to prove that "the same power" which was given to Peter "was conferred upon all the Twelve." "Matthew says, using the plural personal pronouns, 'Whatsoever ye shall bind upon earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.'"

Now these texts have undoubtedly a certain parallelism. Let us compare them, but before doing so let us give in full the first passage, part of which has been omitted by Dr. Goodchild. It was after Peter's solemn declaration of his belief in the Divinity of Christ that "Jesus, answering, said to him: Blessed art thou Simon Bar-Jona . . . and I say to thee: Thou art Peter [Kephaz]

and upon this Rock [Kephaz] I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

In these words Our Lord makes formal announcement concerning the constitution of the Church or of the Society He was to establish on earth, and confers on Peter an authority and an eminence greater than that given later to the other Apostles. For (1) Peter alone is made the foundation or Rock upon which the whole Church is to be built; (2) Peter alone receives absolutely and independently the power of the Keys, and besides the power of binding and loosing given to the others, (3) Peter alone receives that power of binding and loosing which is commensurate with the dignity of him who is the foundation and who possesses the Keys.

In Matthew xviii, 18, Our Saviour in addressing the Apostles uses only the words, "Whatsoever you shall bind, etc.," from which it is clear that as to Peter alone He had already given the dignity of being the foundation of the whole Church, and to him alone He had given the Keys of the Kingdom; these two prerogatives are not bestowed on the other Apostles. There can be no misgivings then that the dignity and the authority of Peter and the dignity and the authority of the other Apostles are not the same. From the works of Christ the Catholic logically concludes that since Our Lord established a Church which was to endure for all time, and since He gave the power of the Keys or the supreme authority to govern the Church in the beginning to Peter, that supreme authority must be found in the representative of Peter to-day.

Dr. Goodchild says that Christ gave the Keys to every Christian: for example, to David Brainerd, John G. Paton, John Wesley, Charles H. Spurgeon, Dwight L. Moody, Harlan Pace, Uncle John Vassar, and "upon all whose eyes are so opened that they can see that Jesus is the world's Saviour." And, addressing his audience, he concludes: "And in your inspired moods, when you see the greatness of Jesus Christ, when you see how real our need of Him is and how abundantly He is able to satisfy our needs, then the Keys are put into your hands, too, and henceforth you have the high privilege and the awful responsibility of ushering men into the Kingdom, or possibly of shutting them out."

It is easily seen where the Rev. Dr. Goodchild and the Catholic part company. The Doctor drops a link or two in his process of reasoning, and then taking a flying leap concludes after a superficial comparison of texts that these, "these words (Matt. xviii., 18) are spoken in such a way that, I think, no candid reader can escape conviction that the power is given to the Church and not simply to the official heads of it." To reach such a conviction "the candid reader" must confound preaching the gospel with universal jurisdiction over the Church,

which Dr. Goodchild acknowledges to be the real power of the Keys; he must assume that the power of binding and loosing given in St. Matthew xviii. is identical in its extension with that given to St. Peter; he must be guilty of the sophism that because the universal jurisdiction of the Keys includes all power of binding and loosing, therefore the power of binding and loosing includes the universal jurisdiction of the Keys. He must ignore the context of Matt. xviii. where the power of binding and loosing is given to judges in disputes, and therefore to the authorities only of the Church, and he must close his eyes to this, that whatever is given in Matt. xviii. to the Church is given in a more excellent manner to be the prerogative of Peter.

If men will thus juggle with the sacred words of Christ, and read into them their own meaning instead of the obvious, then all reliable interpretation is at an end, and what is written for our instruction becomes a stumbling block and a snare; and if the blind lead the blind, do they not both fall into the ditch?

E. SPILLANE, S.J.

Mexico's Tribulations

"Not all citizens of the United States deserve to be called 'Yankees,'" philosophizes *El Tiempo*, of Mexico, when it reproduces a few of the sharp comments that the mobilization of troops has called forth from some of our public men, notably Mr. Slayden, of Texas. Here we may remark that although an American sees nothing offensive in the word, but rather a motive for national feeling and pride, the Mexican attaches a contemptuous meaning to it and applies it as an offensive epithet.

"The United States would have a better reputation," our contemporary goes on to say, "if it did not protect in foreign lands adventurers, who at home would find their way to the electric chair or the gallows." Without question, one of the sorest points in all the Mexican and Central American troubles is the presence among the men in arms against the established government of American citizens, who are more or less openly recruited in the United States for service against a government with which we are supposed to be at peace. This adds a dash of bitterness to the conflict, for strangers are called in to settle domestic affairs. These men do not go to battle through patriotism. Their noblest motive may be love of adventure or desire for gain; yet their presence is looked upon with great disfavor by those whose cause they do not espouse. It looks like an "unofficial" attack by the United States.

It would be folly to assert that the Mexicans as a nation are friendly to the United States. In fact, no small part of Vice-President Corral's widespread unpopularity is undoubtedly due to his great friendliness towards the hated Yankees; and one element of weakness in the Diaz administration is the encouragement

that it has given to foreign investors. In no country do the people in general indulge in deep reasoning. What strikes the senses impresses them. Here it is but fair to add that what many Mexicans see is that immensely valuable concessions have been made to foreigners, that vast tracts of the public domain have been alienated, that mines and coal fields and oil fields have passed into the hands of the stranger, and therefore the native feels so much the poorer, even if he never owned the property in question.

We doubt whether the Diaz administration has ever been "popular" in the sense of representing the will of the numerical majority of Mexican voters; indeed, the same uncertainty may be safely asserted of any ruler of Mexico during the past hundred years. Diaz was ready with his gun for twenty-five years before he sat on the dais in the hall of the ambassadors; but once seated there, he devoted himself with commendable energy to the improvement of the country. Many of his predecessors had thought only of promoting their own personal interests, whereas Diaz thought of his country and his fellow-citizens. Still, he was but the leader of a successful faction, and he very properly provided for those who had helped his cause. Those men were not always his equals in public spirit and disinterestedness; hence the petty tyranny which some exercised when they had the helpless people at their mercy. But the administration of Diaz has been "popular" in the sense that thousands of respectable citizens were quite content to let well enough alone; they enjoyed public peace, looked after their plantations and never dabbled in politics, least of all when the presidential elections were held. Add to these the great numbers of more or less civilized Indians who theoretically enjoy the suffrage and who practically know nothing about it, even on election day, and we shall see that a majority of the vote cast in Mexico does not necessarily express the will of the citizens. If the people are not sufficiently public spirited to have a will, why should the election be expected to express that will? An American gentleman in charge of a large business enterprise in Mexico tells us that at the recent presidential election the fifteen hundred common laborers employed by his firm were "voted" in a block by the government officials, yet not one of them was even taken to the polls. It was a great deal if they knew it was election day.

It is a lament as old as the days of Thomas Jefferson that few public functionaries resign, and few die in office; the "waiting list," therefore, must always be long and doleful. We strongly surmise that herein lies the secret of much of Mexico's present unrest. Eager patriots have become tired of waiting for a chance to sacrifice themselves on the altar of their country's service, and they have had recourse to the means that brought many a hero to the forefront in Mexico's stormy history.

Diaz is sometimes spoken of as an ignorant frontier colonel of the Zachary Taylor type, but let us remember that he finished his philosophy in the seminary of Oaxaca, and that, when it was time for him to begin theology, he chose the soldier's uniform instead of the soutane. It is said that an eloquent address by the future President Juarez decided the young seminarian's vocation. When Juarez died Diaz was in arms against him.

It was said of old that the Piedmontese statesmen were the cleverest in Europe, for they could not trust their neighbors and were too weak for a successful recourse to arms. Their surroundings sharpened their wits. From the time when General Scott sat down before the capital with only nine thousand men to back up his claims and calmly demanded one-half their territory for his trouble, the Mexicans have had very pronounced opinions about Yankee prowess. The common people were filled with consternation when they heard that after the surrender Scott himself would ride at the head of his troops to the great square of the city. Almost his last act had been to hang on gibbets fifty deserters from his handful of men. What might he not do to Mexicans? They had expected to steal a peep at another Attila; instead, they beheld a benevolent gentleman, gorgeously arrayed, "regardless of expense or appearance," but they shuddered at the mere thought of what he might do. Nowadays, American military greatness seems to have given place in the popular Mexican appreciation to American statecraft as a thing to be dreaded and shunned. "The sacred rights of humanity" are now put forward where simpler and more direct claims were once urged; but behind all such pretence, the Mexican fancies that he discerns the same spirit that, sixty years ago, wrought havoc in his land, and is now ready and eager to repeat the deed of Guadalupe Hidalgo, when, by the stroke of a pen, half his country became the possession of the Gringo, the Yankee.

President Diaz has known how to surround himself with able men. We doubt whether he is thoroughly conversant with what is called by grace "international law," but he was safe in leaving all such hazy questions to old Ignacio Mariscal, his faithful friend and adviser, clever, wary, diplomatic, who, to his last breath, loyally labored for Mexico. His successor, ex-Governor Creel, of Chihuahua, faithfully keeps up the traditions of the office. Minister of Finance J. I. Limantour, has been of inestimable value to the administration, for to him is chiefly due the country's credit abroad. Both these gentlemen have been mentioned as possible presidents, but there seems to exist some doubt about their eligibility. Limantour's father was a Frenchman, who became extremely wealthy, and Bernardo Reyes, formerly minister or war, is very popular among all classes. It was undoubtedly due to his deference for Diaz that he withdrew from the contest for the vice-presidency and left the field free to Corral.

One of the dramatic incidents in Mexico's history is the ride of Reyes on a special train from his home to the capital, his secret midnight interview with the aged President, his almost stealthy departure and his trip to Europe on a government errand. General Reyes was recently received by Pope Pius X, who, as incorrectly reported in the daily press, made some comments on the separation of Church and State which had taken place in Mexico under Diaz. The separation was effected by Juarez, who attended to the matter so thoroughly that nothing was left for Diaz to do, whatever may have been his preferences in the case.

Unlike his two immediate predecessors, Diaz has never shown a bitter and persecuting spirit towards the Church. Time was when in the city of Leon, three priests who had similar straw hats (no extraordinary thing in itself) were arrested for walking together in a "religious procession" and in a distinctive garb; but such abuses of authority are not peculiar to any time or place. An officious town marshal may arrogate to himself powers that the President could exercise only in time of war or invasion. We have serious misgivings about how the Church might fare if this or that particular supporter of Diaz were to succeed him. While we are forced to confess that certain Mexican laws and even constitutional provisions on religious matters are simply abominable, we are to remember that they came into force in times of great public disturbance, when the ties of friendship and even of kindred were rent by passion.

Porfirio Diaz has been a prominent figure in Mexican history for over half a century. He deserves better of his country than to have his declining years embittered by political dissensions and riotous demonstrations, for if Mexico has been held together it has been because he has had a mighty grip. If by some misfortune he were to drop out of sight, warring factions would at once precipitate a state of affairs such as Mexico presented in 1845, and similar results might be expected.

Perhaps General Reyes failed because it is useless or impossible to attempt to reason with the aged who have grown old in power. Mental myopia may easily be the concomitant of far-sighted eyes. Recent events may add such force to his arguments that more political barnacles may be scraped off the ship of state and Mexico may soon be again sailing swiftly over a smooth political sea.

H. J. SWIFT, S.J.

Federation

The past half century has been a momentous one for the Catholic Church, by reason of the great changes in conditions encountered in many parts of the world. There have been steady gains and successes in countries where she has been let alone, and corresponding losses and defeats where the civil authorities had the wish and the power to interfere.

There has been a test of strength between the Church

and her enemies, and, in harmony with the time, the test has been scientific. The forces of infidelity have applied the test to one European country after another: Italy, France, Spain and Portugal, and in each case the analysis showed the presence of an irreligious element strong enough to insure victory if matters were brought to an issue. When the issue came, they were masters.

There were in each case many economical and political grievances, real or fancied, that aided the foes of religion. The main fact, however, is this: modern irreligion found a way to sap the faith of the men of these countries, so that when overt violence started, no body of Catholics appeared in numbers sufficient to repel the outrages. The violation of solemn oaths, the despoiling of religious houses and the banishment of their inmates, the whole miserable business now familiar to everybody, make sorrowful reading, but the worst feature of them is that they constitute overwhelming proof that atheism was the dominant power. The plotters worked on until their plans were perfected, and when the word for attack was given, all was over except the shouting.

There is another nation in which the modern test has been applied, now several years ago, and in a slightly different form, but to all intents and purposes the experiment was the same. When the enemies of the Church held up the test-tube and examined its contents they felt misgivings. There was more loyalty than they had expected, but events having brought things to a crisis, they went on with the scheme, hoping that force and bluster might win the day. They were met with such stern resistance that they backed down and gave up the contest, retreating slowly with gradual concessions in order to "save their face."

Considering these various analyses and their consequences as historic facts, and for the moment without reference to Divine Providence, what, humanly, was the secret of the differing results? What was the one quality whose presence saved the day in one case, and whose absence lost it in the others? Loyalty of laymen to the Church.

The story of the *Kulturkampf*, the stand of the Centre Party, the leadership of Windthorst and his successors, are inspiring—the material of an epic, if you will, but what is behind all this? The heroic fortitude of Catholic Germany was not the attitude of a moment, a flash of magnificent loyalty that died away to ashes. It was the result of tireless strategy, hard work and attention to detail, like Kitchener's march on Khartoum. The leading Catholic laymen of Germany got together and worked with zeal. The actual situation was made plain to every Catholic voter, so that when the fight came German Catholics to a man knew just what it meant and what it would cost, and stood out for passive resistance. Meanwhile the leaders, knowing they had a host at their backs, fought it out in Berlin.

The Church in the United States is prospering mightily, so mightily that we cannot see the wood for the trees. The

practical and local problems of building churches, providing priests who understand the languages of the incoming hosts, meeting the emergencies of western expansion, and financing all these undertakings have been so absorbing, that there has not been time to measure the phenomenon as a whole and consider its bearings on the future. Much less has there been time to think of possible dangers.

With all the boasted facilities of communication, travel and the press, American Catholics suffer from insulation. The Catholic layman in New Orleans or Chicago is as remote in acquaintance and living interest from his brother in New York or Boston, as if an ocean instead of miles separated them. There are conventions of various kinds meeting in different cities of the country at intervals, but these are for some special purpose, as education, and while good as far as they go, are inadequate. The great daily newspapers that circulate from coast to coast widen the gulf between the Catholics, for they interest the laymen in everything except the Church and his brethren.

It may be said that this is better so; that each section of the Church in this country is progressing well; that there is unity of faith and the sympathy that goes with it, and, finally, that there is no need of crossing bridges until we reach them.

Per contra, it is well to be sure there is a bridge when we want to cross it. There was unity of faith and sympathy in many European countries, so it was believed, but when Catholic spirit was needed it had evaporated. Apparent progress and real progress are two very different things. As for considering segregation and its consequences desirable, history is far from proving it.

It has been frequently said, since the religious troubles in France, and later, those in Portugal, that the people at large did not understand what was going on. Why? It would seem that churchmen were attending to their routine duties, statesmen intent on their schemes of preferment, and laymen generally busy with their own affairs. Apparently the enemies of the Church and of the public peace were the only ones to grasp the real situation and utilize it. Here you have the segregation policy worked out with its logical consequences—putting the enemy in power.

We have lately witnessed a remarkable instance of military mobilization. Within a few days the American troops have been ordered from far distant posts to concentrate along the Mexican border. Such a thing would have been impossible had not the Executive, through his military officials, maintained effective discipline and constant communion with the different posts and commands.

It may be remarked that the use of military examples in this instance is out of place, that there is no enemy in sight, and this entire article is an ecclesiastical imitation of Hobson and the Japanese Peril.

Without further delay, let us take a concrete example. A great number of subversive doctrines that may be grouped under the name Socialism are making progress

among our people. These doctrines are working their way into the minds of Catholic workmen. Economic and political grievances are lending impetus to their propagation. Whatever the admitted Socialists may say about their position with regard to the Catholic Church, you will find this true, that every time any form of Socialistic teaching obtains control of a Catholic layman's mind, the Church can set down in her tablets that here is one man who cannot be counted on in a crisis. The Latin countries have millions of Catholics of this stamp.

You will find that the Socialist in San Francisco is in close touch with his brethren throughout the country, that Socialistic journals circulate from coast to coast, and are printed for one purpose—to promote Socialism. These people mean trouble, though many of the rank and file fail to appreciate whither they are going. They are united like the Free Masons of Europe and the Catholics of Germany. We are at the opposite extreme. Numbers and size mean little unless there is practical organization. Parochial, diocesan, provincial and national organization is one thing, and mainly clerical. Intelligent, loyal and active union of laymen, cooperating faithfully under the orders of their ecclesiastical superiors is another thing altogether, and it is well to make sure we have it before making immediate assertions.

What then is proposed? Merely this: to encourage and push forward the Federation of Catholic Societies until it becomes a nation-wide movement. Then we shall have gone far towards achieving the union that enabled Catholic Germany to stand like a rock before the *Kulturkampf* and that sent Bismarck to Canossa.

CHARLES W. COLLINS.

"Rational Education."

As the readers of AMERICA know, Ferrer schools have been established in the United States. Though not professing Anarchism, Socialism or Single Tax, the International League for the Rational Education of Children is nevertheless affiliated with all these interests and agrees with the Marxian schools in their general principles of revolutionary rationalism.

An entirely new phenomenon is therefore confronting us in the educational world. The public schools, with their ban upon Christ and His Gospels, the secular universities, with their carpings at religion and denials of eternal truths, are no longer considered safe and progressive enough from a radical point of view. "Petty patriotism, militarism, jingoism, muddled citizens' duties, stereotyped morality, distorted statements regarding the true relations of the classes of society and criminal silence on our sexual life," are the clauses in the indictment against them. These attacks from Anarchist, Socialist and other radical sources are daily becoming more bitter and pronounced. "Such a system is entirely too irrational to satisfy the more conscious proletariat" (Paul Luttinger in *The Call*, Dec. 18, 1910).

The attitude of the Ferrer movement towards the Catholic Church is sufficiently well understood. We have an admirable illustration of it in a drawing recently published in the *International Socialist Review*. In the foreground stands a young friar, not of the good-natured, popular type; but strong, sinewy and alert, ascetical in his sunken features, brutal and villainous in look, holding in his hands a smoking rifle. In the background of the picture lies stretched upon the earth the figure of his murdered victim, with gag upon the mouth and blindfold eyes. It is meant to represent "The Martyr of Free Thought," the prophet of the new education, the man whose apotheosis the world has but lately celebrated and whose blood, by a slanderous perversion of the truth, is invoked upon the head of the Church. Beneath runs the motto inscribed by the Francisco Ferrer Association of New York: "Remember Oct. 13, 1909!"

This latter association sprang into existence only a few months ago. Its object is the establishment of a rationalist day-school for children, evening classes for adults, and Sunday schools; the translating, editing and publishing of text-books; and in general the propagation of the educational ideas of Ferrer. A variety of minor publications, such as "The Modern School," by Ferrer, have already been issued; organized meetings have been held in many cities, and a branch has been started in Los Angeles. So far only the Sunday school classes can be opened, as the work is only at its beginning.

We find that everywhere the same two means are employed in propagating the new teaching—the school and the press. These, in the mind of Ferrer, are entirely inseparable. The school lays the foundation, the press prepares, supports and continues the work. In one of his letters, written to an English friend, he avows that he knows of no better service to which any one can devote his money than the publication of literature, while he holds that no greater pleasure can be found in life than developing the intelligence of others.

Even the Ferrer schools, however, are by many considered insufficient for our modern cities. The Anarchist and Socialist children and others who attend them are still left exposed to the contaminating influence of the streets, *i.e.*, to patriotism, to the stereotyped morality of Christian civilization, to prudery in sex relations, and perhaps even to Catholicity. The "nefarious compromises" which might thus result could only prove most fatal to those who, like delicate flowers, are cropping up from the vast and inert mass of human ignorance and amid the ever darkening shadows of economic slavery. They must be transplanted at the earliest opportunity and given more favorable soil and brighter skies. "We must create the nucleus of the future leaders of human liberation. The pavement of the city is notoriously unfit for such rare blossoms."

A libertarian country school is therefore strongly advocated, somewhat on the model of the "Beehive" (*La Ruche*), founded in the vicinity of Paris by Sebastian

Faure, who takes at his own expense children between six and ten years, orphaned, abandoned or of poor families. Until the age of twelve they receive a nationalistic grammar school education, and from that to the fifteenth year they are instructed in a trade while continuing their studies. Mention of God is made only in the history of civilization, where the question receives its materialistic treatment. "In the daily routine it is absolutely unnecessary to waste time upon the subject." Neither, however do lectures on Socialism, Sabotage or Anarchism fill out the spare time. "Such a course would be as disastrous in its effects as daily exhortations to Christian idolatry." Not that these subjects are foreign to the interests of the school, but the method of teaching them is more interesting and natural, and might even contain a suggestion for the Christian instructor. To show how every class can be turned to excellent account, let us take the most innocent of all, the hour of arithmetic. It will serve us at the same time as an illustration of what is being done in many similar classes in our own country.

The boys have entered the room and find the following example written upon the board: "A factory employs 553 persons, namely: 1 manager, at 1,500 francs per month; 2 engineers, at 750 francs each per month; 7 shop superintendents, at 360 francs each per month; 21 foremen, at 8 francs each per day; and, finally, 512 workmen graded in three groups, 125 at 6.25 francs; 234 at 5.80 francs; and 84 at 5.4 francs each per day. State the total amount paid. What would be the salary of each if the amount were equally divided? etc., etc." After figuring for a good part of the hour, the children realize that to the manager's 18,000 francs per year correspond the 1,125 francs allowed to the workingman, whereas, were the money equally divided, each should receive 1,800 francs.

"The brutal verification of such a crying injustice makes the child ask questions spontaneously, and all the teacher has to do is to answer frankly, sincerely and completely." Judging from the daily effusions of Socialist and other radical literature which has molded the professorial mind, the frank, sincere and complete answer of the functionary referred to will be somewhat to the following effect:

"The reason of all existing injustice in society, as you have often heard, is Capitalism. Mankind at the present day is divided into two classes: slaves, who are violently kept in subjection and ignorance; and masters, who are bloated with wealth which they extort from the down-trodden and exploited laborers. There are two powers in the world which make possible the existing conditions, the Church and the Government. The Church is a conspiracy of the priesthood to keep the slaves in contentment with their chains and to intimidate the rebellious with threats of eternal punishment. It is, in short, a vampire sucking the life blood of the workingman and fattening upon it. The other influence of evil, the body-guard of Capitalism, is the established Government, with

its capitalistic institutions instilling capitalistic principles of morality and supporting them with a mail-clad hand. Its janizaries are the navy and the army and the club-wielding police. What constitutes the comedy in the midst of all this dire tragedy is the fact that the victims themselves pay their oppressors in taxes of every kind for keeping them in submission by periodical administrations of salutary cudgelings; these latter to be dealt out most liberally during times of strike."

What strikes us most forcibly in this connection is the ardor and zeal with which this work of perversion, calumny and lawlessness is carried on. Indeed, there is nothing which should prick on a generous soul to more active efforts in the great cause of the salvation of souls than the sacrifice and devotion we witness in the mighty enterprise undertaken for their undoing. "Elisée Reclus," writes Aristide Pratelle of the man on whom Ferrer modeled his own life, "dear to our hearts among the dearest ones, was most careful to advise those who felt themselves wealthy in strength or talent, knowledge or intelligence, not to be foolishly prodigal of their riches. There is such a quantity of good work to be done in this brief life of ours. There are so many doings of interest, so many grand undertakings which claim the contribution of our brain and our hearts." What more perfect exhortation could be placed upon the lips of even him who would fire with zeal the hearts of God's anointed clergy or His chosen religious; and yet it is all in the sole cause of the first false teacher who taught from the tree of knowledge in Paradise, and the lesson is ever the same. "Your eyes shall be opened: and you shall be as gods, knowing good and evil."

Listen to the almost dithyrambic exultation thrilling and throbbing in these lines. They are taken from the author quoted above, and his theme is the International League for the Rational Education of Children: "Is not an International of Thought awakening now, a sublime international of Brains and Hearts to which will contribute, into which will fraternize, for the sake of which will sacrifice themselves, thousands of newly born energies? Heroes of the ancient times, who only knew your jealous gods and your narrow countries, you cannot hold comparison with the heroes which will spring up to-morrow and are already springing up from the semi-shades. Longing to live and thrill, longing to give the world a solid, durable work, such is the noble ambition that the Martyrdom of Francisco Ferrer has awakened once for all in the depths of our always juvenile manhood!"

What is the purpose, what the reward of all these passionate yearnings? Under pretense of the liberation of mankind, it proposes to overthrow and trample upon the altars of God and the tablets of the law, to wrench from the hearts of men all love and all thought of their Maker. The vanity of it all and the folly fill us with profoundest pity; their zeal should quicken *our energies* and spur us to nobler efforts.

JOSEPH HUSSLEIN, S.J.

CORRESPONDENCE

Proselyting Aggressions in the Philippines

VIGAN, FEB. 20, 1911.

It may interest the readers of AMERICA who scan the news from mission fields to know that the city of Vigan has within its limits 15,000 souls, but only one priest to look after them. In the Philippines suburban groups of houses, containing from two hundred to two thousand souls, are called *barrios*, and Vigan has twenty-eight of these.

In five of these barrios catechetical classes for about 2,500 children have been established, with teachers from the Sodality of the Blessed Virgin of the Seminary College of Vigan, and from the Society of the Knights of the Sacred Heart. In some cases these barrios are so far distant from the church that the people are practically excused from the obligation of Sunday Mass, and since there has been no catechetical instruction for over ten years, it is easy to understand that the younger people at least are somewhat ignorant of the doctrines of our Holy Faith.

But the Faith is there, and it needs only the breath of the priest to enkindle it into a burning flame. But, alas, where are the priests! Vigan has 15,000 souls and only one priest! It is true the Jesuit Seminary College is in Vigan, and thanks to the work of the Fathers and their students catechetical work is carried on. But Laoag, the capital of Ilocos Norte, has 35,000 souls, divided into sixty-one barrios, and only one priest! But what is one among so many! This good Father, however, works hard, and from the little parochial school, which he has in his own house, come some of the best boys of the Seminary College. He has also many parochial schools in the barrios.

Ayusan, about three miles from Vigan, has been something of a religious storm centre during the past six months. In May last one of the Fathers went to the barrio to try to reclaim some renegade Catholics, who had entered the Christian or Campbellite Mission. These people, perhaps some twenty-five in all, owed their perversion to others who had become Protestants in Aparri, and coming afterwards to live in Ayusan had perverted their companions. The Father, invited by some of these men, went there to explain catechism, but was met by a minister of the Campbellites, summoned to their aid by the renegades. Several times during the preceding three years this same minister has vainly challenged the priest to a public discussion. This "challenging" seems to be something of an original sin with the ministers of the Campbellite sect. Their founder, the original Campbell, "challenged" Archbishop Purcell, and the three Campbellite ministers in Vigan have each in his turn challenged one of the Jesuit Fathers there to public debate, the judges to be the poor ignorant people, who, attracted by curiosity, would come to listen! A public debate and the good priests who would be foolish enough to engage in one make splendid bait for the American Protestant here.

Another favorite practice of these ministers is to intrude on public religious services and interrupt the celebrants with anti-Catholic tirades, and impertinent and irrelevant questions, in which the stock calumnies and misrepresentations of the Church are vociferated, to the amazement and scandal of the simple people who are forced to listen to them.

Would it not make an honest American, whatever be his creed, blush to think that one who calls himself an American and a minister of the Gospel of Jesus Christ could be guilty of such conduct.

But the insults of these men went still further on another occasion, when Bishop Carroll went to Ayusan to say Mass at Christmas. People from some five or six barrios had already assembled and more were coming. It was a splendid manifestation of the Faith among these poor people. For ten years practically without a priest, they rally enthusiastically around the altar of God, uniting themselves with the millions of their fellow-Catholics throughout the world. A little altar had been artistically arranged in the patio, and here Bishop Carroll celebrated the Holy Sacrifice. Fifteen children received their First Communion, while some thirty grown people approached the Holy Table. Many more were desirous of doing so, and were waiting around the improvised confessional, where one of the Fathers was hearing confessions. The Campbellites, when the Bishop terminated Mass, summoned all the Protestants from Vigan and its surroundings, and perhaps some fifty—the result of ten years' work—answered the call. They were gathered some twenty-five feet from the very altar whereon our Right Reverend Bishop was offering the Holy Sacrifice, and from the beginning to the end of the Mass, their preaching and singing continued. There was an intention of disturbing our services—for the minister had deliberately changed the place for his services in order to be as close as possible to us. Notwithstanding all his noise, it had very little effect on the good people who were hearing Mass, and perhaps served only to deepen the love of our Holy Religion in their hearts.

Other manifestations of fervor on the following days at the barrio of San Julian, which was supposed to be one of the local strongholds of Aglipayanism, gave consolation to the Right Reverend Bishop of Vigan and those who are working with him. It made it clear that the Catholic Faith is still strong and deep in the hearts of the people, that notwithstanding the assaults that have been made upon that religion during the past ten years, notwithstanding the fewness, nay, even the absence of priests, that Faith still lives and needs but the kindling breath of zealous priests to make it burst forth into a brilliant flame. May the Author of our Faith arouse this Apostolic spirit in the hearts of the Filipino youth to devote themselves to this noble work.

JOHN TOMPKINS, S.J.

The Old Order Changes

PARIS, MARCH 18, 1911.

The Diocesan Congress of Paris held its meetings this week, presided over, as usual, by the Archbishop. The heads of the Catholic party, priests and laymen, were present and took part in the discussions. It would be a wearisome task to review one by one each incident of the Congress, where the different religious, social, educational, charitable and apostolic works that exist in Paris were presented to the public by their organizers and directors. But certain features of the meeting are instructive, throwing as they do a strong light upon the evolution that is taking place in the world of charity. The political crisis through which France is passing, the necessities and difficulties of the day, the greater development that is given to the higher education of French

women, all these things were, more or less, reflected in the discussions of the Congress.

A note of alarm was sounded when the decrease of ecclesiastical vocations was recognized by Canon Boland-Gosselin, a distinguished member of the clergy of Paris. This decrease is a natural consequence of the separation of the Church and State, and is perhaps, more perceptible in the provinces than it is here. The new generation of French priests must possess a larger share of apostolic spirit than their predecessors, who, being paid functionaries, were, at any rate, assured of their daily bread, whatever their other difficulties might be. Now the aspirant to the priesthood must face poverty, as well as persecution, but who would venture to assert that this is an evil, and who can say if a handful of apostles, trained to a missionary life, may not do more lasting work than a large proportion of dignified, correct, but less zealous pastors?

Another distinctive feature of the Congress was the remarkable increase of social and religious works undertaken by women. "Ligue patriotique des françaises," "La Ligue des femmes françaises," "l'Action Sociale de la femme," "Devoir des femmes françaises," etc., are powerful and active associations, whose work is manifold. Their action influences the press, it provides for the instruction of the children of the poor, for their moral development, as well as for their physical well-being. The members of these leagues belong to all classes of society; they have thrown themselves into the fight with a bright energy that is characteristic of their race and, as generally happens, the good work that they are doing to others has benefited the workers themselves.

Those who have penetrated into the inner life of the modern French girl will readily recognize the fact that a more serious and thoughtful element has entered her sphere of life within the last twenty years; in proportion as her freedom of action and sense of responsibility have increased, her interests have singularly widened. Frivolous butterflies will always exist, but by their side is a type of girl and woman that twenty-five years ago was an exception, and that now may be met at every turn: active, independent, highly educated, anxious to use her, as yet, untried forces for the benefit of her fellow-creatures.

To these modern French women the medical "dispensaries" and training schools for nurses have afforded an outlet that they largely use. The Congress was recently interested in the excellent report that was read by Mademoiselle Chaptal, herself a zealous worker, of the sound medical training that is given in classes that have been founded for the purpose. Two kinds of women attend these classes, the prosperous and wealthy, who thus bring an element of usefulness into their hitherto frivolous lives, and their less fortunate sisters, to whom their training will prove a means of earning their living. This, in itself, is a happy innovation in a country where the idea of an educated, well born but portionless girl working for her bread is only now beginning to make its way.

Another feature of the Congress was the prominent place that laymen are taking in social and religious organizations and the desire expressed by several of the most important Parisian Catholics that the clergy should join hands with them in these matters. Colonel Keller strongly advocated the union of the clerical and lay element in social work, and M. Lerolle, a prominent Catholic orator, expressed his regret that the people seldom

see their priests, except "in splendid ceremonies or in the pulpit." Owing to many complex causes, the French priests have a strong tendency to keep aloof from the everyday life that goes on around them, and to overlook the fact that, though they are priests, they are none the less citizens.

There are notable exceptions to this rule. Thus the present Curé of St. Honoré, M. Soulange Bodin, the creator of the suburban parish of Plaisance, threw himself heart and soul into the material interests of his people, and thereby gained unbounded influence even over those who did not share his religious views, but in general the French clergy is inclined to keep exclusively to ecclesiastical work, and thereby its members lose touch with those of their neighbors who do not come to Church, and, alas, these are legion! Some facts quoted at the Congress confirm a statement that we believe to be strictly true: that whereas the Catholic Faith is slowly dying out in the French provinces, there is in Paris and the large towns a decided religious reaction, fraught with promise for the future.

Besides the innumerable social and charitable works, founded and directed by laymen in Paris, certain associations reveal a spirit of living faith that must surely bring a blessing upon those who silently sacrifice their ease and comfort to promote the honor of the Blessed Sacrament; thus we were told that the *adoration nocturne* of Montmartre numbers 6,335 members, and that not a night has passed since 1876 without the great Church, dedicated to the Sacred Heart, being filled with a compact group of worshippers. From another point of view, the "Fraternités," founded by the Little Sisters of the Assumption in the suburbs of Paris, are doing good work; here workmen and men of leisure meet on the common ground of religion, and social differences are, for the time, forgotten in friendly intercourse.

The Congress closed by a meeting in the Salle Wagram, a public hall, where at least five thousand men of every rank of society, but chiefly of the middle-class, assembled to listen to speeches that met with enthusiastic applause.

Meetings like this prove, not indeed that Catholics have won the day, but that whereas, as we have already observed, in the provinces the Catholic party is slowly losing ground and the generations of the future are becoming utterly godless, in Paris and in the large towns there is life and energy and, in consequence, hope. As an experienced priest once observed: let the clergy and laymen of France convince themselves that new necessities require new methods and resolutely face the hard fact that their country, Catholic in name, is drifting back to paganism; if once this was understood, their methods would become more strenuous, more active, and, more successful.

ANGLO-FRENCH CATHOLIC.

Haeckel's Anti-Christian Ravings

The *Apologetische Korrespondenz*, a weekly budget of information, published by the Volksverein, in Munich-Gladbach, in its issue of March 4, presents some interesting excerpts from a book recently written by Dr. W. Branca, the Berlin Professor of Geology and Paleontology. The work is entitled: "The State of Our Knowledge of Fossil Men," and in the development of his theme Dr. Branca comes, quite naturally, to speak of Haeckel's activities in the domain of geology. Very correctly he characterizes the "System" which Haeckel has built up for his zealous followers in the name of science, as a "new faith," in the construction of which Na-

tural Science has been much abused. And when Haeckel so forgets himself as to hold up to derision the scientist who prefers to remain loyal to the old faith, rather than meekly to accept the new, it behooves the fair investigator to put aside all reserve and to speak plainly what he thinks. And speak plainly Dr. Branca surely does.

"One may believe what he lists concerning faith and dogmas," says the Berlin Professor, "that is his own affair and no one else's. But it is quite another thing maliciously to misrepresent, as Haeckel does, a condition of mind which to numberless men connotes a real need, a sacred persuasion, an inspiration to good, a sturdy mainstay of principle, and an inexpressible comfort in adversity. One who presumes to write of the faith of other men and of the Christian religion, as Haeckel does in his 'World Riddles,' shows as little regard for the spiritual life of his fellow-men as the first Napoleon did for the corporal life of his soldiers, when he uttered his well-known: 'I spit upon the life of a hundred thousand men.'"

But the Berlin Professor has better still to offer. Haeckel is satisfied that the wide acceptance of his bunglingly constructed "system" affords a good proof of its soundness. Dr. Branca suggests a different view of the final effect sure to follow from the blasphemous agitation its publication has aroused. "Its ultimate achievement," he writes, "will be, that the moral development of humanity will sink deep down into the depths, instead of sturdily climbing the heights. The whole secret of the bestial gratification with which its devotees cry welcome to the teachings of Atheism,—and no book recently published has had wider welcome from them than the cheap popular edition of Haeckel's 'Solving the World's Riddle'—lies in the sluggishness of the masses where morality is involved. They are glad always to escape restraint in this direction. Atheism is very comfortable and easy-going in its moral principles—therein lies the secret of the measure of success Haeckel's system enjoys. They who accept it find that it permits a descent from the discomforting altitude to which the morality taught by the Christian religion has lifted mankind, an altitude reached only through constant striving and self-restraint, and perseveringly lived in only by him who puts check upon check to his cravings. And the descent leads them easily down to the pleasant pastures below, where the animal that is in them freely roams amid never ending good things that satisfy those cravings."

It is a bitter pill for Haeckel—this reference which Dr. Branca makes to the obvious consequences flowing from his vaunted "new system," and one may well doubt whether the solver of life's riddle will find Branca's further animadversions any more to his taste. The distinguished Berlin Professor continues: "It were a tragedy indeed to have to chronicle the fact that a life of notable effort in the cause of science had ended with a work doing irreparable harm to humanity, and yet one feels that such is the story of Haeckel's life. Doubtless Haeckel wrote with the intent to do good to men, doubtless, too, he wrote with a firm conviction that in destroying men's faith and in turning the Christian religion to ridicule he was encompassing this intent. Unfortunately he has achieved just the contrary and his labors have been productive only of deep-seated injury to his fellow-man. Without directly willing it, with his religious nihilism he has rendered yeoman service to the cause of political nihilism, whose advocates with ruthless logic glory in forcing him *volens volens* to lend them the aid of his distinguished name."

A M E R I C A

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"An Unthinkable War"

At the Tercentenary Celebration of the Authorized Version of the English Bible, the Protestant Archbishop of Canterbury expressed the opinion that "the sisterhood between Great Britain and the United States which had made a war between them unthinkable is due to the deepest of all causes, and that is the fact that both nations were nurtured by the English Bible." Premier Asquith spoke in the same strain only with greater emphasis.

Cynical and unbelieving statesmen must have smiled at these utterances from such distinguished representatives of the Church and State in England, and even the best disposed of men will find it difficult to understand how war is "unthinkable" between Great Britain and the United States, and especially how this assurance of peace is to be ascribed to "the fact that both nations were nurtured by the English Bible." If it be so, they will naturally ask how it is that we were at war with England in 1776 and 1812, when the influence of the Bible was so pronounced in the English speaking world. How is it that the two nations were so perilously near a clash at the end of our Civil War; and how is it that the Civil War itself was not averted, for that was a struggle between two sections of an English speaking people, both of whom had been "nurtured by the English Bible"? How is it also that in England, Oliver Cromwell and his psalm-singing soldiers, whose daily food was the English Bible, made war upon their fellow countrymen and cut off the head of their king whom other English readers of the Bible look upon as a martyr? And, since, presumably, an English Bible does not differ from a German Bible, how is it that at the very time the Authorized Version was nearing completion, Germany was reduced almost to a condition of savagery by bloody and protracted wars which originated in quarrels about the Bible?

In spite of the glowing accounts in our papers of the wide and enthusiastic movement for Bible Study, and notwithstanding the stupendous numbers of Bibles that are annually printed by all kinds of Bible Societies, it is, nevertheless, a fact, and a very distressing one, that there are comparatively few people in the United States who care for the Bible in any language. The number of adherents of the evangelical sects is alarmingly small and continually decreasing; and even they, according to the most recent census, are divided into 165 divergent and discordant denominations, frequently intolerant of each other, although all claim scriptural warrant for what they profess as their creed. Are we to imagine that all of these Biblical Christians will discover in the Scripture such violently contradictory doctrines about the most vital interests of life, yet will nevertheless, if the occasion presents itself, find in the same text an exhortation or a sentiment or a summons or a mandate not to go to war with the nation that gave them the English Bible? And if they do, what about the rest of the population who have no knowledge or reverence for the Bible at all, who at best regard it as so much literature, classic or otherwise, or who, perhaps, toss it aside with disdain? Their number is legion in this country even among those who still profess to be Christian.

Were it not for the dignity of the persons who uttered the sentiment, and the importance that seems to have been attached to it by the world at large one would be tempted not to take the matter seriously, or at best to consider it a case of the wish being father to the thought; the expression of a hope that such a calamity could never occur. It can scarcely be anything else. But it is curious how even such great men will almost make a fetish of a book that has no guarantee of being free from grievous spiritual error, or which, even if it had, is put into the hands of the most irresponsible and ignorant enthusiasts to teach from it whatever strikes their wildest fancy, no matter how anarchical or even immoral and untrue. The Bible, indeed, does make for peace, but only when it is expounded for us by its divinely constituted guardian. That guardian is the Holy Catholic Apostolic Church. She alone can guarantee that in the Book she presents there is no error that can affect the souls of men, and she does not leave us to the fancies or opinions or conjectures of King James or the learned men he appointed, nor to any other people with their version or versions into which translators or transcribers or publishers or printers may inject whatever monstrous thing their peculiar and often perverse bent of mind may consider to be true. Nor should it be forgotten that without the Catholic Church we could not know that we had the Bible at all. For it is she who has gathered it together at the beginning. It is she who has safeguarded its purity and integrity in her long fight against heresy and unbelief. She alone is its sole defender to day, and she alone can enable us to realize in our lives the lessons which are emblazoned on the sacred pages, and in that

way to make the Holy Book contribute to the peace, the order and the happiness of the world.

Viva Roma!

The celebration of the jubilee of Italian unity began on March 27, with the formal opening by King Victor Emmanuel of the International Art Exhibition. At midnight a gun was fired from the Janiculum Hill and the bell on the Capitol was rung. From that hour the city was astir. Bands playing patriotic airs traversed the principal streets, which were bright with lights and gay with flags and bunting. Crowds filled the squares shouting "*Viva Roma!*"

Viva Roma! How many in the crowds adverted to the mockery of it all. Two months ago, in a meeting of the City Council, Mayor Nathan acknowledged that Rome was on the verge of bankruptcy, and made known his own purpose to resign his post if, by February 28, the national Government failed to assume the city's chronic yearly deficit of 5,000,000 liras. About mid-March, says the *Messaggero*, the Government agreed to take over the huge loan of 150,000,000 liras, some time since contracted by the city, and thus relieved the municipality of the yearly interest burden of 4,000,000 liras; moreover, it bound itself to meet the expenditure entailed in the largely vandal works now going on in the archeological zone, the building of the new streets through the Campagna; and, to complete its generous participation in exploiting Nathan and his tribe, it granted to Rome a substantial increase in that city's share of the Roman octroi. The goodly total of 5,250,000 liras is thus presented by the Government to the city.

Viva Roma! No one will need to be told that the gift was not made from a pure love of giving. A black pall of impending bankruptcy would, however, scarcely have made a pleasant background for the lights, and the flowers and the bunting and the flags of the jubilee festivities. And so Nathan and his clique won their point,—and Rome has its holiday. *Viva Roma!*

The Suffrage in Mexico

The Mexican Constitution, (Art. 30) defines "Mexicans" as those born, within or without the territory of the republic, of Mexican parents; foreigners who shall have become naturalized according to the laws; and also foreigners who shall acquire real estate in the republic or have Mexican children, unless said foreigners signify their intention not to become Mexicans. But to be a Mexican in any of the above ways does not make one a Mexican citizen; for the Constitution provides further (Art. 34) that to be a citizen of the republic a man must be not only a Mexican, but also eighteen years of age, if married, or twenty-one years of age, if single, and have an honest way of gaining a livelihood. Women are not "citizens."

The United States Constitution invests nobody with the suffrage at either Federal or State elections, the question of who is to vote, or who is not to vote, being left exclusively to the individual States; but the Mexican Constitution (Art. 35) places voting among the prerogatives of a citizen, and in the next succeeding article mentions it as one of his duties. It may be safely affirmed, therefore, that, at least on paper, Mexico has a very close approach to manhood suffrage, and this by a constitutional provision dating from 1857.

Was this generosity in clothing citizens with the power to vote timely and prudent, or was it hasty and ill-advised? We are emphatically of the opinion that a more favorable occasion should have been chosen for conferring the suffrage. In our own country, we see how bands of wandering gypsies may travel about for years, mingling with the people, bartering with them, and especially taking every opportunity to "gyp" them in a horse-trade; yet those gypsies have nothing in common with American citizens as far as patriotism and interest in civic matters are concerned.

We think that the same holds true of the majority of Mexican citizens. Manifestly, we exclude the pure whites and the mixed bloods, who are as refined and as educated as one could ask (the maternal grandmother of President Diaz was a squaw); but it would seem, from cursory observation, that they are distinctly in the minority. Not to speak of the countless Indians of the sierra, who live and supply their modest wants independently of extra-tribal overseers or employers, we find on the large plantations and even within easy walking distance of the large cities, whole villages of Indians who feel no more interest in Mexican politics than the question of subway extension would arouse in a company of gypsies that might pitch their camp in the Bronx. Yet the Indian and the low-caste half-breed are voters. What difference does it make which way they vote or whether they vote? Suppose they are voted as sheep are put through the shearing pen? We do not attach any importance, therefore, to the complaint that there is no majority rule in Mexico, for the numerical majority are hardly qualified to pass upon weighty questions of finance and foreign relations. It seems to us, moreover, with our slight knowledge of Mexican affairs, that the Mexican is intensely and even violently patriotic, but his patriotism apparently settles on some individual rather than on a system. It may be an atavistic trait of devotedness to the king rather than to regalism. If Mexican history teaches anything, it is that when the differences could be grasped by only a handful of the population, popular leaders, each with his army and cabinet, swept up and down the country or hid in the mountains, causing or occasioning all kinds of ruin and desolation. Majority rule or no majority rule, we deprecate the attempts to pull down what Porfirio Diaz has so laboriously built up. Who was the man that set fire to his barn because the rats in it were troublesome?

Safeguarding the Marriage Bond

It is a fact that in no other Christian land is the divorce evil so great or so menacing as in the United States. Doubtless the absence of uniform legislation which is manifested in the extremes of admitting no grounds for divorce, as in South Carolina, and of accepting a six months' residence as the sole reason for granting it, as in Nevada, is one of the causes of this general laxity; for no slight encouragement is given to the evil when men discover that what is impossible to obtain in one state may readily be obtained in another. From the scandal of these divorces the uncompromising attitude of the Church has in a great measure saved and will continue to save her children.

But as new dangers arise, new legislation is called for. To-day as never before oppressive taxation at home and prosperity real or imaginary abroad have been instrumental in breaking up homes and exposing the faithful, particularly the young, to dangers which have had no parallel heretofore. This state of affairs makes it comparatively easy for some to escape the restraints of religion and enter upon new matrimonial alliances in a foreign land while the old ties are still binding.

In order to head off this crime of bigamy, the Sacred Congregation of the Sacraments has made a new ruling, or rather has made clearer the meaning of legislation already existing. A decree which was issued on March 6 reminds pastors that they are not to assist at any marriage until they have substantial proof of the free state of the contracting parties. To this end pastors are especially admonished to exact from the contracting parties reliable testimony of their baptism, whenever the baptism was conferred in a parish distinct from that in which the parties are at the time residing. Many zealous priests have already made it a practice to take this precaution, but hereafter such proof is to be insisted on by all.

Furthermore, it is decreed that when the announcement of the marriage is transmitted by the parish priest of the place of marriage to the parish priest of the place of the baptism, this notification shall express the ages of the contracting parties; the names and surnames of these parties and of their parents; the place and the day of the marriage; the names and the surnames of the witnesses; and shall be signed by the parish priest and sealed with the parochial seal.

Of course strict observance of these requirements will entail trouble and annoyance. There will be the inconvenience of writing to a pastor perhaps in a distant country, which onus, on account of the ignorance of the parties concerned, will in charity have to be assumed by the pastor of the applicants. It will be particularly irksome in those parishes where many of the residents are foreign born.

In some lands where the population is but slightly disturbed by economic or social conditions, and where

the same families have been living for several generations, the quest and forwarding of the date for birth and baptism will cause little, if any annoyance. But within the great Republic where a million foreigners are yearly landed on its shores, and in those dioceses where the bulk of the immigrants congregate, the trouble will not be inconsiderable. It would be well to remember that it is especially in these centres that matrimonial adventurers find their victims. These minute regulations therefore will help to safeguard the innocent and avert the complications and disasters which, from the neglect of their observance, frequently ensue. All who have at heart the salvation of souls and who are anxious to stem the tide of bigamous and adulterous unions will be glad to enter the lists in the great fight for the purity of the home and the preservation of the sacred character of Christ's Sacraments.

At a time when whole countries, as well as communities having the power to legislate for themselves, assume the right to control the most sacred contract which man and woman can enter into, and when in many places State laws instead of safeguarding this indissoluble alliance render it little less than a mockery, the confidence which Catholics feel in the Vicar of Christ should be immeasurably strengthened by the evidences of an ever increasing solicitude on the part of the Sovereign Pontiff for the preservation of the sanctity of the marriage bond.

The Italian Congress

It is conceded generally that Italian immigrants do not lend themselves to the process of assimilation as readily as those who come to us from most other European countries. Probably one of the principal reasons of this rests in the disposition they show to herd together in large cities. Therein "little Italy" communities are formed, in which home life and language and conditions are, as far as feasible, a reproduction of what they had known before emigrating. This prevalent disposition easily explains their tardy learning of our language, their backwardness in conforming to our ways, and the universal lack of adaptation of their lives to their present surroundings.

A movement to change all this was begun in Philadelphia last week. The first Italian Congress ever held in the United States, and having for its object the welfare of Italians in America, was opened there, with delegates in attendance from all the leading representative societies of that nationality in the country. The Congress was in session three days, and its order of business was mainly directed to effective national organization.

Among the things the leaders in the Congress mean to achieve is to distribute Italian immigrants throughout the country in the agricultural sections instead of the cities; to induce Italians to take an active and intelligent part in politics, in order to secure themselves better pro-

tection in all questions of labor; and to educate and otherwise protect the immigrant. A greeting from King Victor Emmanuel, through the Embassy at Washington, was received with enthusiasm.

It goes without saying that it will be well for Catholic leaders sympathetically to further the movement, and to use a wise discretion in safeguarding the Catholic interests of those whose welfare it is intended to further.

The *Independent* of March 23, 1911, in referring to a statement made in one of its previous issues about a cloistered nun who had not been allowed to look even at her own father, says: "AMERICA tells us it is absolutely false. We are glad we were mistaken, sorry we made the mistake, and we thank our courteous neighbor for correcting us."

The reparation could not be more candid, generous or complete. It reflects honor upon the *Independent*, and we are very happy to accept it.

THE INVENTORY OF NECESSIDADES.

As soon as the Braga conspirators had recovered from the stupefaction into which their sudden triumph had thrown them, a committee visited the royal palace of Necessidades, to make an inventory of its contents. The cannon balls from the fleet had done little damage, but there were signs of the hasty flight of the occupants. The impression produced by this first cursory inspection has been given to the Portuguese press by one of the committee; it seems to deserve wider circulation than it could receive in the tongue in which it was given.

The committee first inspected the suite of rooms set aside for the personal use of the ill-starred king. They were but four in number. The first, or waiting-room, contained the fine piano at which the music-loving youth was wont to spend entire hours. The second, which was his office, held a very elaborate desk, near which was a canopied chair. The telephones, which the king had used in vain to summon troops when the bombardment began, were in their places at each extremity of the desk. On the wall opposite were shelves where he kept a few favorite books. The most prominent article of furniture was an easy chair, of English make, with adjustable arm-rest and a movable light. It is said that the king used to do a great deal of reading, as he rested in this comfortable chair. The third was his sleeping room, severely plain in its furnishings. At the foot of the bed still lay his uniform of commander-in-chief, his sword, and his military hat. On a small table at the head of the bed were two books, a novel, by Anatole France and (such is the irony of fate) a book entitled "Le Culte de l'Incompétence." His bathroom was even simpler and, indeed, looked almost poor. The toilet articles were of the commonest materials, and brought home to the inspectors the truth that the boy-king was anything but exacting in his private life.

From the king's suite the committee passed to the strong room of the palace. The approach is by a stone stairway leading to an iron-doored chamber into which have been gathered the most valuable pieces of furniture, precious paintings and a multitude of expensive curios. Passing through it, they encountered another and a stronger iron door, which swung reluctantly as they pressed on into the vault where the priceless treasures of the Braganzas were guarded. On the right were shelves for the plate used at state banquets; its weight is a little over two

thousand, two hundred pounds. Over a ton of solid silver! On the left of the entrance was an ancient-looking strong box, the receptacle of the jewels of Queen Amelia, which are valued at \$200,000. Next to this stood a glass case containing the crown and sceptre of the monarchy, both of purest gold and studded with gems.

In succession came various masses of virgin gold, the heaviest weighing upwards of forty pounds, and with them several exquisitely wrought specimens of the goldsmith's art. In a separate case was the enormous silver centerpiece which graced the royal table on occasions of the greatest ceremonial splendor; its weight was one hundred and forty pounds. In a corner of the vault, thrust aside, as it were, and hardly worthy of notice, was a small iron-bound box which, when opened, dazzled the eager eyes of the inspectors with a display of diamonds of the greatest brilliancy and size. With them was the crown of Queen Amelia, and by it the decorations of the three knightly orders of the monarchy. It contained the choicest treasures of the Braganzas. Among them was the enormous diamond from the Brazilian diamond fields of Minas Geraes. It weighs three and one-half ounces, and, at the rate which fixes the value of diamonds by their weight, it is worth twenty-eight million dollars.

Another glass case contained the famous ostensorium of Belem, a marvel of gold and enamel, the work of the artist Gil Vicente, the value of which, considering its material and workmanship, can hardly be expressed in words.

What fate awaits these hoarded treasures? Though placed and guarded with the crown jewels, some of these valuables are the property of private individuals; at least, they may be justly claimed by them, and that claim may be allowed. All that may be strictly called the property of the State will probably be brought forth from its underground hiding place and put on exhibition in some museum, where the curious world may view in broad daylight what was so long jealously guarded behind the iron doors of a subterranean chamber, and brought forth on rare occasions to astonish the gaze of the chosen few.

LITERATURE

The Story of the Carol. By EDMONDSTOUNE DUNCAN. London: The Walter Scott Publishing Co., Ltd. New York: Charles Scribner's Sons.

Books almost without number have been written on the subject of carols, etc., but the present handsome volume gives the most comprehensive account yet published on the subject. The book forms volume twelfth of the admirable "Music Story Series", projected and edited by Mr. Frederick J. Crowest, and it is sure to receive a very cordial welcome on both sides of the Atlantic.

Mr. Duncan has not slavishly followed existing books on the subject of Carols, and he has done really good spade-work in the matter of independent research. He has burrowed with advantage in the archives of the British Museum. Not alone has he successfully pieced together the story of the Carol throughout the ages, but he has enhanced the value of his book with numerous musical and other illustrations, the frontispiece being an excellent reproduction in photogravure of Botticelli's "Magnificat", from the picture in the Uffizi Gallery, Florence.

Commencing with the "Birkat Cohanim" (Blessing of Priests), which is supposed to date from the Temple period, we are introduced to the first real Noël, the magnificent "Gloria in Excelsis Deo". Mr. Duncan says that Yuletide corresponded with the Christmas season, but we think he might have quoted Duchesne as to the festival of the *Natalis Invicti* of December 25th. As to the "Te Deum", its ascription is now with tolerable certainty credited to St. Nicetas.

In a sense it is true that the Sequences, or Tropes, were the origin of the Carol; and, indeed, the Tropes may be regarded as

the source of the drama, based on the colloquy between the angels at the tomb and the three Marys in the *Sepulchri Officium*, as drawn up in the tenth century. Mr. Duncan makes a slip in saying that all the Sequences were swept away except four; and he wrongly assigns "Veni Sancte Spiritus" for Easter. While quoting St. Dunstan as "one of the most accomplished musicians of the time," it might have been mentioned that the great English saint owed his education to the *Irish* monks of Glastonbury. Even the Winchester Tropes of the eleventh century show Irish influence; and Malmesbury (which is also quoted) was founded by an Irish monk, St. Maildubh.

As regards the beautiful Easter Carol, "O Filii et Fillæ," Mr. Duncan dates it as of the "twelfth century," but this is an error: it was written by a Franciscan Friar, Jean Tessinaud, *circa* 1450. The Polish Noël is scarcely of the thirteenth century. As regards "In dulci jubilo," it is known to have been written by Blessed Henry Suso, O.P., one of the Dominican mystics (*circa* 1350), although till recently it was claimed for Peter Faulisch of Dresden, a disciple of Huss (*circa* 1412).

In regard to the "Boy Bishop," the statement that the choristers ever "celebrated Mass" needs correction. The Carol for St. Edmund's Day was sung to the tune of "Ave Rex Gentis Anglorum," but it would have been well to add that this Antiphon was written by St. Abbon, Abbot of Fleury, and the words (as also the music) are to be found in the Office of St. Edmund.

Mr. Duncan gives us a capital account of the fifteenth century Carols, and of the Mystery Plays, and he prints the music and words of a very pretty Carol of the Nuns of St. Mary's, Chester, and a Coventry Carol of 1591. We cannot agree, however, with the opinion that Luther was a musician of more than average merit. It is strange, too, that no clue is furnished as to the origin of the Bambino.

The "Furry Day Song", or "Halan To", undoubtedly is an old Irish melody known as "The Red Fox", though this is not stated by Mr. Duncan. I may add that the Furry Dance is still a feature of the May festivities at Helston, in Cornwall, and it is the same as "The Fading", an Irish dance tune (as admitted by William Chappell) alluded to by Shakespeare in his "Winter's Tale". It was presented by Edmund Jones in his "Bardic Museum" in 1802, but it had previously appeared as an Irish air in 1788, the Rinnce Fada.

The music given (p. 166) for the English Carol, "The First Good Joy that Mary Had", is an early nineteenth century tune, which in 1841 was used for "Will Never get Drunk Again", and in 1843 for "Come, Children, Hail the Prince of Peace." I may add that it is best known in Ireland as wedded to "Deep in Canadian Woods We've Met", written by my old friend Mr. T. D. Sullivan, in August, 1857.

As regards Miracle Plays, Mr. Duncan tells us that "the miracle play of St. Catherine was performed about the year 1100, in London". According to the most recent book on "English Miracle Plays", by Mr. A. W. Pollard, the performance took place at Dunstable, and was got up by a French monk named Geoffrey, who became Abbot of St. Albans in 1119. Again he dates the quotation from FitzStephen as "1174"; this should be 1182. Mr. Pollard definitely states that the sacred drama "had no independent origin on English soil, but was introduced into this country [England] after the Norman Conquest". And he also points out that the date usually assigned to the Chester Plays must be nearer 1328 than 1270, while 1350 may be regarded as the year when the "Ludus Filiorum Israel" was performed at Cambridge. Mr. Duncan says the "Corpus Christi" had its fraternity in York in 1250, and religious pageantry remained in much esteem for at least three centuries". This date of 1250 is surely a slip, for the feast of Corpus Christi was only instituted in 1264, and was not ordered to be observed till 1311, by a decree of the Council of Vienne. The real date is 1380 or

1385, and the earliest Morality Play acted at York was earlier than 1390.

The last chapter deals with Italian folk music and the Pifferari, whose quaint piping is still to be heard in the Abruzzi, Umbria, and the Marches. There are some charming musical settings given, including the time-honored "Adeste Fideles", but we should have preferred the old version as printed by Coghlan in his "Essay on the Church Plain Chant", in 1782, which is accessible in the "historical edition" of "Hymns Ancient and Modern" (1909). We do not quite like the following sentence in the last page: "St. Peter's [Rome] on Epiphany Day says Mass in honor of the Magi at three altars, one of the administrators (like the traditional Gaspard) being black". But we must not be hypercritical, especially as the matter taken all around is so good.

We must not omit a word of praise for the four valuable Appendices. Appendix A is Biographical, and mentions Gerald Barry as Bisop of St. David's! In Appendix B, Trope is defined as "the series of sounds from A to a', two octaves, including B flat". As generally understood in all text books, a Trope is an interpolated passage in the plain chant, of which "O Filii et Filiae" is a good specimen, being a trope to "Benedicamus Domino". Appendix C is a Chronological Table, and Appendix D has a good Bibliography, including Anglo-Irish Carols. There is also a good Index. On the whole a delightful and scholarly volume, beautifully produced.

W. H. GRATTAN FLOOD.

Syntax of Classical Greek. From Homer to Demosthenes. By BASIL LANNEAU GILDERSLEEVE, with the co-operation of CHARLES WILLIAM EMIL MILLER, of the John Hopkins University. Second Part. New York: American Book Company. \$1.50.

Those who love Greek studies will welcome the second volume, so long in coming, of the "Syntax of Classical Greek," by Basil Lanneau Gildersleeve, of the Johns Hopkins University. Being one of the foremost Hellenists of the present day on this side of the Atlantic, the author has a peculiar title to be heard on all points of Greek syntactical studies. The "Syntax" comes to us as the product of a lifetime and the fruit of age.

Somewhere in his lectures on "Hellas and Hesperia," delivered not so very long ago at the Virginia University, Professor Gildersleeve, who was then engaged on the present work, referred to it in playful allusion as a chemical analysis of the Greek language. The strictly scientific character of the "Syntax" is apparent on every page. Under each head of discussion, the author follows the method adopted in the first volume. There is first a statement in regard to the particular construction involved. Then follows the standard use, which is in most cases illustrated by a translation. To this, a collection of examples is added for the purposes of minuter study. The latter are representative of all the various departments of Greek literature, the writers from Homer to Demosthenes being arranged in the historical order.

In the scholarly world, the name of the "Altmeister" stands for accuracy and breadth of knowledge, as well as for fineness of literary appreciation. This latter quality comes out splendidly in the exquisite translations. One would wish these to be by far more numerous than they actually are. We all know that, in Greek, the neuter article is used with the genitive case. One has a more or less distinct feeling, also, of the force of the article in such cases. But few of us would have expressed this force so felicitously as is done by Professor Gildersleeve. To render the well-known Demosthenian *ta tou polemou* by "war and all that it involves" brings the rule illustrated nearer to our understanding than any general statement might have done. Also, "the men folk" is a happy turn for: *to ton andron*, and

"the dispensations of the gods" for: *ta ton theon*. There is not a page in the "Syntax" but has one or more such exquisite renditions.

Prof. Gildersleeve declares that "in the treatment of the article, the collection and the sorting of the examples have been carried out with his [Professor Miller's] characteristic fulness and accuracy, so that I desire that all credit be given to him for the value of this segment of the work as a repository of facts."

To the average high school or college teacher of Greek this volume is an acquisition. We need, from time to time, to turn to an historical and comprehensive work like the present in order to learn to view the (necessarily brief and often apparently capricious) rules of our short Greek grammars in the light of their historical development, and as a corollary, as it were, to the same psychological data which have led to the making of a great and highly intellectual people. JAMES A. KLEIST, S.J.

The Broad Highway. By JEFFERY FARNOL. Boston: Little, Brown & Co. Price \$1.35.

The story is divided into two parts. In the first, we are indeed treading the broad highway—a highway upon which we have met Gil Blas, Tom Jones, Roderick Random, David Copperfield, not to mention all the fairy princes of literature. The hero, Peter Vibart, is a part of all he meets. He is brave, he is odd; and he brings us into the happy company of characters that suggest, for their quaintness, Dickens redivivus. The open road, the wayside inn, the mail coach, the saucy barmaid, the duel, the fight, the robber, the villain—all our old friends are with us again. Once more we drink—in imagination—mugs of brown ale, once more we pass the time of day with leisured men who divide their time, it would seem, between tankard and pipe and philosophizing. Mystery and movement play their parts, and are in frequent evidence. Then, too, the dialogue is delightful. It is unconventional, quaint, curious and original. The author's style, throughout, is very winning. In a word, were one to judge by the first part of "The Broad Highway," one would be tempted to class it as a marvelous production in these dark days of the Picaresque romance, born and bred in Spain four hundred centuries ago. But, sad to say, a change comes over the spirit of the romance in the second part. A cynic might say with some truth "*Cherchez la femme*." The heroine, with all respect to the reviewers, is a failure. She belongs to a later period, to begin with, and she is not a heroine at all. A heroine should preeminently have womanly qualities. We expect bravery from a hero; modesty, if nothing else, from a heroine. Charmian is so far wanting in ordinary womanly modesty as to cause one to doubt whether there be in English literature any recognized heroine quite so brazen. Throughout the second part, she is constantly throwing herself at the head of Peter Vibart; and justice compels us to say that she has a most accurate aim. Were there a contest between hero and heroine for the prize of virtue, and were Christian modesty to be taken into account, the fair Charmian would certainly fail of winning.

It is more than doubtful whether the history of Charmian's wooings could be safely put into the hands of the young person. And,—O! the pity of it!—The "Ancient," the Blacksmith, the Tinker and Peter Vibart are worthy of better company. Dickens himself might well glory in such creations.

Despite the suggestive situations—enough to bar this book from youthful readers—it is fair to say that the gifted author is singularly free from coarseness. His spirit of reverence fails him on one occasion, and he is punished on that very occasion by apparent anachronisms. Faith healing and the question of Christ's divinity may be of intense interest to Mr. Farnol. But when he lugs these topics into one of his else clever dialogues,—dialogues of the early nineteenth century—the judicious reader is forced to think, "*Sed nunc non erat his locus*."

FRANCIS J. FINN, S.J.

La Mission du Canada avant Mgr. de Laval. Par L'ABBÉ A. GOSSELIN. Evreux (France), de l'Eure.

The early mission times of Canada were heroic times and hence the perennial interest which they evoke. The story of the Recollects and Jesuits in evangelizing the Algonquins and Hurons has often been told before, but the indefatigable Abbé Gosselin is sure of an attentive audience when he unfolds again to the world the record of the great achievements of those wonderful men. The period described covers only a half century, viz.: from the coming of Champlain in 1608 to the arrival of Laval in 1638, but in that short space very unusual deeds were done. The book has several appendices and is furnished with an exhaustive index. * * *

Why Should I Be Moral? A Discussion on the Basis of Ethics. By ERNEST R. HULL, S.J. St. Louis, Mo.: B. Herder. Net 15 cents.

A good teacher is one who is very resourceful in devising new methods to impart instruction. Hence Father Hull, who knows how hard it is to keep people awake when such dull things as ethics are up for consideration, resorts to the trick—we use the word in a good sense—of having his theme discussed at one of the meetings so common nowadays where a number of learned pundits are perched on the tripod and emit their oracles. Professors Hollyhock, and Pettigrew, and Burley, and Eversley and others, along with Mrs. McLoughlin Snooks, who is the only lady on the platform, and who is not a success though she somewhat enlivens the performance with her remarks, are all seen with their gaze centered on a young orator in the cross seats who is named Rising Generation, and who perhaps is too well supplied with philosophical weapons for his age. He wants to know why he should be moral, and succeeds in showing the futility of all the arguments of his pretentious opponents, whose bases of ethics are utilitarian, altruistic, evolutionary; in brief, all the fantasies that the world is so weary of. He convinces the chairman, and even the philosophers, that none of their delusions work out in every-day life. Finally Canon Waterton comes to the rescue and gives the Catholic doctrine about the basis of ethics. Professor Pettigrew finds that there is a great deal of fascination in "the old myth", and young Mr. Rising Generation is satisfied, though Professor Eversley proposed a final motion to the effect that though the theory was beautiful, it was impossible in practice. Although the Canon informed the meeting that he had twenty-two years' experience to the contrary, the motion was carried. * * *

The Story of the Bridgettines. By FRANCESCA M. STEELE (Darby Dale). New York: Benziger Bros. \$1.80 net.

For the past month or so AMERICA has been telling its readers how Sweden suddenly awakened to the fact that it had a glorious daughter named Bridget long before Protestantism came to obliterate nearly all the great national glories of the country. Darby Dale now tells us something of the great religious order which St. Bridget founded. Her book is another instance of the revival of interest in religious life just at the time when the politicians are everywhere striving to crush convents and monasteries out of existence as a preliminary to the destruction of churches. People who fancy that contemplative nuns are moody, melancholy and sour will be almost shocked if by any chance they happen to open this book and read the first lines of Chapter II: "St. Bridget shouted for joy when Our Lord revealed to her that He desired the first monastery to be built at Wadstena". Of course she shouted; for there is no one so happy as a holy nun. * * *

BOOKS RECEIVED

- God: His Knowability, Essence, and Attributes. A Dogmatic Treatise. Prefaced by a brief general introduction to the study of Dogmatic Theology, by the Rev. Joseph Pohle, Ph.D., D.D. Authorized English version, with some abridgement and added references, by Arthur Preuss. St. Louis: B. Herder. Net \$2.00.
- The Contemplative Life. Considered in its Apostolic aspect. By a Carthusian Monk. Translated from the seventh French Edition by A. M. Buchanan, M.A. New York: Benziger Brothers. Net 75 cents.
- The Story of the Bridgettines. By Francesca M. Steele. New York: Benziger Brothers. Net \$1.80.
- Freddy Carr's Adventures. A Sequel to Freddy Carr and His Friends. By the Rev. R. P. Garrold, S.J. New York: Benziger Brothers. Net 85 cents.
- Easter Lilies. A Legend of the Resurrection. By Aloyse Frederick Thiele. Dayton, O.: Thiele Publicity Bureau. Net 50 cents.

EDUCATION

CATHOLIC SCHOOLS AND THE STATE.

The New York *Evening Post* of March 23 contains an excellent article on the parochial school system in this city, in which the history and aims of the Catholic schools are singularly well described by Rev. Thomas A. Thornton, recently Superintendent of Parochial Schools and now Rector of St. Columba's Church, Manhattan. Father Thornton very naturally begins his story with the memorable years 1840-1841. Then it was that the Catholics made their struggle for a reasonable share for their schools of the common school fund of the city. They had enjoyed that privilege for a time, but in 1826 a modification of the State statutes in regard to the distribution of money for education deprived them of it. The fight for Catholic rights was led by that champion of Catholic education, Archbishop Hughes, and when the movement began in 1840 there were in New York eight Catholic schools with a total attendance of about 4,000 pupils. Protest and petition were alike fruitless; no share of the school appropriations was granted to the Catholics. Then it was that the Parochial School system was born, the Catholics resolving to continue to organize and to maintain at their own expense their own system of free schools paralleling the city's system. The life and soul of the movement was New York's great archbishop, and as one reads to-day the words addressed by him to his flock in 1840, one wonders whether the prophecy contained in them will be fully realized. Very largely, thank God, it has long since been verified. "Go," said Archbishop Hughes, "build your own schools; raise arguments in stone with the cross on top; raise arguments in the shape of the best educated and most moral citizens of the republic, and the day will come when you will enforce recognition." The expenditure of millions, which they could for the most part but poorly afford, but which they cheerfully poured into the hands of their pastors is the answer given by Catholics in the seventy years since gone

to the soul-stirring call of Archbishop Hughes.

The successors of the great prelate wisely used the generous offerings of the people, until, as Father Thornton tells us, there are in the Borough of Manhattan to-day 67 schools with a register of 52,213 pupils. These schools are elaborate fire-proof structures, erected on the dearest land in the world, at a cost of \$8,564,500. They are maintained on a high plane of teaching excellence at an ever-increasing annual expenditure. The total cost of their maintenance for the year 1909 was \$598,140. In the three of the five boroughs of the city of New York which are comprised in the archdiocesan limits, viz.: Manhattan, Bronx and Richmond, there are 95 Catholic schools, with a combined register of 61,845 pupils. The valuation of these schools is \$9,836,000, and the total amount of money spent for their support by their respective churches in the year 1909 was \$682,240. Within the entire limits of the archdiocese there are 154 schools, with a total register of 75,322 pupils; the school buildings, with the land on which they stand, are worth \$11,591,700; during the year 1909 the sum of \$824,903 was spent for their maintenance.

Father Thornton does well to remind his readers of a feature of all this not ordinarily heeded by our non-Catholic countrymen. These 154 Catholic schools are not to be classed as private schools, supported by tuition fees paid by such parents only as send their children to them for their education. On the contrary, they are *free public schools* open to all the Catholic school children of the parishes. Every requisite for their education is supplied to the pupils free of charge. The millions of dollars required for the purchase of the ground and for the erection of the school buildings, as well as the hundreds of thousands of dollars spent every year to keep them open for the children, have been, and are, provided for out of the regular revenues of the churches which maintain the schools; and these revenues are the voluntary contributions of all the people of these parishes for the works of the church.

The Board of Education of New York City spends about \$50 a year for the education of each pupil attending the city public schools. It needs little arithmetic, then, to deduce the truth that the Catholic citizens of Manhattan, Bronx and Richmond, by educating 66,610 school children of the city in their own Catholic schools, save the taxpayers annually more than \$3,000,000 in school tax. If one adds to this the \$20,000,000 which a low estimate would require for buildings, etc., to accommodate all these pupils, one comes to a fair idea of the heavy and unjust burden Catholics are carrying when they are obliged to contribute

their pro rata share of the gigantic public school tax of millions of dollars for the education of the rest of the school children of the city.

Contrary to the opinion of the ill-informed, the New York Catholic elementary school system is not a haphazard organization in which every school works out its own course of study in a go-as-you-please fashion. Father Thornton's article is illuminating on this point. The schools are governed by a regularly constituted School Board, composed of prominent pastors of the archdiocese appointed to this charge by his Grace the Archbishop. The course of study, by which all the pupils in all the schools are graded, is the work of the "committee on studies" of this School Board, and it contains a schedule of study for all subjects required to be taught in elementary schools in each grade of the first eight years of school life. Naturally the course of study in religion holds the place of honor in the system's manual of studies, but the secular branches are quite as carefully and as seriously provided for as in the parallel system of the city schools. A very concrete proof of this is found in the fact that, in 1909, 6,387 pupils of the Catholic schools of New York were found qualified to take 18,697 examinations before the State Regents in the elementary and first year high school subjects. As is well known, no pupil below the seventh grade of a school can pass these examinations satisfactorily before the Regents.

Father Thornton does not fail to pay fitting homage to the earnest work of the Catholic religious, male and female, which makes possible the success achieved during the past seventy years by the Catholic parochial schools. Of the 1,687 teachers engaged in the work conducted in the 154 schools of New York, 1,049 are members of religious communities, 120 of whom are Brothers and 929 Sisters. Among the 440 lay teachers employed are many graduates from the State normal colleges, who prefer to teach in the Catholic schools for a small salary and thus to serve in the sublime cause of religious education.

The reverend pastor of St. Columba's concludes his interesting review of the work being achieved in New York archdiocesan schools with this suggestive paragraph: "The New York Catholic school is not kept open to oppose either the public school or the excellence of secular education which it imparts, but only to provide for Catholic children the daily training of mind and heart which is denied them in the public school by a special article in the Constitution of the State of New York. The Catholic citizens of New York look hopefully forward to the approaching Constitutional Convention of the State in 1914. For therein they hope, in view of the ex-

isting facts, that Article 9 in Section 4 of the present Constitution will be modified to a proportionate extent in favor of public recognition and financial support of the Catholic school."

That much can be added to strengthen Father Thornton's view of existing facts will be appreciated by one who recalls that in the Brooklyn diocese a similarly strong parochial school system is in existence. Its achievements are not touched upon in Father Thornton's paper, since he was writing only of the New York archdiocesan institutions. But we may trust that some one equally well informed will do for us regarding the seventy Catholic schools of Brooklyn and Queens, with their 54,000 pupils, what Father Thornton has done so well concerning those of Manhattan, Bronx and Richmond.

PULPIT, PRESS AND PLATFORM

"Which is the right sort of school?" was the subject of a discourse recently delivered by the Most Rev. Michael Kelly, Coadjutor Archbishop of Sydney, at St. Patrick's Church, Cooma. Taking for his text from Matt. XXVIII: "Going therefore, teach ye all nations," etc., his Grace said:

"Here, beloved brethren, is the divine commission of Bishops to propagate perpetually and universally the doctrine and the virtues of the Gospel. It is a commission clear in its terms, absolute in authority, and universal as to persons, times and places. The truths or dogmas of the Apostles' Creed, and all science and knowledge bearing upon these articles of belief, lie directly under this commission. So do the commandments, prayer, and the Sacraments. As to natural science and all merely secular branches of instruction, Christ Our Divine Lord taught nothing, and gave no commission; but, since youth, from childhood up, is the only seedtime, or formative period in life, it is necessary, in the interests of the child and of society, that the bishops, as successors of the Apostles and pastors of the flock of Christ, would provide for the continual and simultaneous imparting of religious and secular education in all grades, primary, intermediate and university.

"Paramount control of teacher, of books, and of school management, will not be denied to the Church by any sincere believer in the Divinity of Christ. The Church, on her part, will attend to the requirements of the civic and secular standards, and in these particulars will welcome the aid and inspection of parents, and of public authorities. On these terms Catholic children will receive that full and complete school education which they need for their well being here and hereafter, under the control of their pastors, appointed by God-made-Man, and ever assisted by Him in the discharge

of their ministry. On these terms the State or public authority also will find its laudable purpose securely and amply realized. Secularism in our time and in all countries is not content with the desired fruits of sound and up-to-date teaching; it must needs assume control of teachers, of books, and of management in all schools sharing in the disbursement of public money. Thus arises the educational conflict in defence of the divine right of Christ and of His Church; in defence of the inherent rights of parents to procure the greater good of their children; in defense of society and morality, which depend for the bonds of sincerity, justice and charity upon the spirit of religion; in defence of racial existence, which is now known to be endangered by human passion, uncontrolled by the fear and love for God.

"The actual situation may be gauged correctly from the standpoint of parents in their two-fold capacity—Christians and citizens. As Christians, Catholic parents will hear the Church regarding their conscientious duty towards their children. Near or far, the school combining Catholic and secular standards of education will be their choice at any cost. The children need such a school; this need imposes a duty upon the parents, and that duty implies and connotes a strict natural right, to be respected by true State policy. Religious convictions are personally inviolable, and must needs have permanent regard. As a citizen the Catholic parent will require the recognition of his civic position. If taxed for education in secular standards, he will justly demand a share in public disbursements under that head; or else a refund, or an exemption. He may not be excluded from any civic advantages regarding school expenses, except on strictly educational grounds. If excluded, because of religious preference for any particular school working efficiently in the appointed standards for secular branches of education, he may well protest in the names of justice and of religious freedom."

ECCLESIASTICAL ITEMS

His Holiness Pius X, ratifying the Rescript of the Sacred Congregation of Rites, was pleased on January 11, 1911, to sign the Commission of Introduction of the Cause of the Ven. Servant of God Caterina Volpicelli, Foundress of the Institute of the Servants of the Sacred Heart of Jesus. The Venerable Caterina was born in Naples, January 21, 1839, and died in the odor of sanctity December 28, 1894. The reputation of sanctity during her life has constantly increased since her holy death.

In a few days a half century will have passed since, on the eventful April 23, 1861, the Sixty-ninth Volunteers of New York,

the typical Irish and Catholic organization of the Union army, marched to the seat of war. It was one of the very first commands to go to the front, and many of its members, including its Colonel, Michael Corcoran, were parishioners of old St. Patrick's Cathedral, within whose walls the men heard Mass on that fateful morning. The regiment was formed in line about the old graveyard, the last resting place of over 32,000 of the same race, and then marched down Broadway to embark at Pier 4, North River, Father Tom Mooney, of St. Brigid's Church, their chaplain, in the staff at the head of the line. The venerable Archbishop Hughes sat in the office of the *Metropolitan Record*, in Broadway, near Houston street, blessing the men as they passed before him, few, alas! ever to return from the bloody fields of the Virginia campaigns of the ensuing years. Mgr. Kearney, the present Rector of St. Patrick's, who has spent all of his useful and long life in the parish, has arranged to have a special Memorial Mass in the old church on April 26, for the repose of the souls of the members of the Sixty-ninth who left the parish on April 23, 1861, and for those who have died since. The appropriate historical sermon will be preached by the Rev. Dr. Joseph H. McMahon, Rector of the Church of Our Lady of Lourdes.

Archbishop Blenk of New Orleans has directed all the parishes and Catholic societies of men within his jurisdiction to affiliate at once with the Louisiana State Federation of Catholic Societies.

The Madrid *La Semana Catolica* quotes the following energetic and sensible words from the Rt. Rev. Antolin Lopez Pelaez, Bishop of Jaca, Spain, who has distinguished himself by his manly defence of the Church in the Spanish Cortes: "What a pity that level heads are not so plentiful as good hearts, that the rich who are willing to dispossess themselves of some of their wealth do not know how to devote their offering to what is most important. Let us beg Almighty God, when He moves the rich to do good, to enlighten them at the same time how to do it in the best way. Many have obtained celebrity by their splendid foundations in favor of the poor. When will somebody immortalize himself by succoring the Catholic Press, which is in extreme indigence? He certainly would have the merit of originality and would escape the rut of routine from which so few escape. Do not hesitate to give, but if you wish to know the ultimate fate of your donations for religious and charitable purposes, consider what has befallen the pious benefactions of our forebears; see to what vile uses their revenues are now put. The liberty of the press will

be the last to perish. Nobody asks that even one of our works of charity be suppressed, for they are our pride and the envy of our enemies. But it is eminently proper that all should help the work that helps all; that each should give something for the up-keep of the common champion and defender of all; that champion is the Catholic Press. No great sum is needed; it may be little, but let it be given regularly, constantly. There is an iniquitous and tyrannical law which forbids any testamentary favor in behalf of the community or the church of the confessor; but there is no law yet to prevent one from remembering in his will the great, the apostolic work carried on by a Catholic newspaper. But do not wait until your last gasp before you do your share towards supporting fittingly the men who are battling in the cause of religion through the medium of the Catholic Press."

SCIENCE

PROFESSOR RITCHEY'S LECTURE.

Professor George W. Ritchey, of the Mount Wilson Solar Observatory, near Pasadena, California, is engaged on a lecturing tour and exhibiting the photographs he has taken with his 60-inch reflector. Creighton University on March 2 was the fourth on his list. The unanimous judgment of all those that have seen these photographs, to which the writer emphatically consents, is that they are by all odds the best in the world to-day. With his painstaking care, such as focusing within the thousandth of an inch and keeping the temperature of the great mirror within about four degrees in a day, of which mention was made at some length in AMERICA I, 7, and III, 22, these superb pictures are a well-earned reward. It made one gasp with astonishment to see those tiny objects that the unaided eye can never see, that even large telescopes can only dimly trace, expanded to such dimensions and filled with tens of thousands of brilliant stars.

Professor Ritchey also shows photographs of the 60-inch reflector itself, of its parts, as it was under construction, and how it was carried up the mountain. There are views of the 100-inch reflector which is at present being built, of the scenery near Mount Wilson, and of many other interesting things. WILLIAM RIGGE, S.J.

Rev. Miguel Saderra Masó, S.J., Assistant Director and Chief Seismologist of the Philippine Weather Bureau, has just published an interesting brochure entitled "Preliminary Notes on Subterranean or Seismic Noises." The general results, the fruit of years of painstaking observations, are these: Generally the loci of these rum-

blings lie along the coasts of inter-island seas or in enclosed bays; few if any are situated on the open coast. In the majority of cases the time of occurrence is at night-fall, during the night, and in the early morning. The sounds appear to come, with rare exceptions, from the mountains or inland, there being very few coast towns noting the noises to seaward, while, on the contrary, several inland towns hear them in the direction of the sea. March, April and May are noted as the seasons of greatest frequency, especially during calm weather with a clear sky. They are compared in 70 per cent. of the records to thunder. The Filipinos are of the common opinion that the noises are the effects of waves breaking on the beach or into caverns, and that they bear tellingly on weather conditions, especially on typhoons. Father Masó favors this opinion. He says: "I am inclined to admit that, at least in those cases in which there seems to exist a real connection between the sounds and a subsequent change in the weather, the sounds are due to the ocean swell lashing certain steep and cavernous shores. It is a well-known fact that the typhoons of the Pacific occasionally cause exceptionally heavy swells, which are propagated over more than 1,000 kilometers and hence arrive on our shores days before the weather becomes threatening and the wind acquires any appreciable force. On the other hand, during the dry and hot months which favor the occurrence of these sounds, that is, March, April and May, the prevailing southeast winds produce a movement of the sea which is very noisy when it strikes the coast, but almost imperceptible at a distance of a few meters from the shore."

What is believed to be an important advance in the construction of furnace grates is accredited to a Carlsbad architect, Alois Siechert. The grate consists of a double tier. From the upper section there issues a blast of heated air which forces down the smoke and soot from the fire, thus insuring complete combustion. Its efficiency is instanced in the case of the poorest quality of Bohemian coal, a very soft lignite, where 85 per cent. of energy is available. It is also noted that the chimney attached to the furnace in which these grates were used did not show the slightest discoloration after 26 months of incessant use.

After a careful study of the observations made on Halley's comet by the various observatories of the world, Dr. Eginitis, of the Observatory of Athens, draws the interesting conclusion that comets are not self-luminous bodies, but rather shine by reflecting the sun's rays. During its last visit it was observed that as it approached the earth the tail be-

came more dim, and just before its conjunction on May 18, it grew even dull, as if composed of smoke, which disappeared at the first light of dawn. However, after its passage to the other side of the earth, on the 19th, the portions seen in the west suddenly took on an intense brightness, which made them easily visible to the naked eye, even at twilight. This was not a difference due to the varying angle at which the tail was observed, but was a sudden transition through five magnitudes. After May 21 the tail, according to the usual law, grew dim, as is always the case with a reflector receding from the sun and from the eye. A similar phenomenon, though not so marked, was observed with regard to the head. It grew bright as it approached the sun until April 1, remained invariable for about a month before inferior conjunction, increased to first magnitude by May 21, then grew dim. Theoretically, its brightness should have been fifteen times as great as actually observed, and the same is true of the nucleus.

Throwing aside the usual theory of self-luminosity of comets, these phenomena are easily explained, the explanation of the dullness being found in the fact that (1) the matter of comets is not self-luminous, but seen only when in position to reflect the sun's light towards us; (2) a comet, like the moon, has its phases, less of the illuminated surface being seen as it lies between the sun and the earth; (3) when the comet reaches just beyond the earth the whole reflecting face is seen, while before that time only its dark side is seen; (4) the constancy during a month was due to increase of phase; (5) in calculating the brightness of the head, the distance from the sun and earth and its phase should all be taken into account.

An objection to this theory is found in the fact that Fraunhofer's lines, which should appear in light reflected from the sun, did not always appear in the spectrum of the tail, but their absence may be explained easily by the faintness of the spectrum, especially when reflection is further confirmed by the polarity of the light.

It would follow from this that the physical constitution of comets is not purely gaseous, when the increase of light on May 21 was so sudden. The tail is rather a gas containing solid corpuscles, while the head is a solid body of an order unknown. These observations also add strength to the theory of the production of cometary tails by the sun's rays, a theory inadmissible in the case of the purely gaseous constitution of comets.

F. TONDORF, S.J.

PERSONAL

The University of Notre Dame has this year conferred the Laetare Medal on Miss Agnes Repplier, the essayist, of Philadelphia.

By the will of Mrs. Josephine Brinckwirth, \$100,000 is left to charities. She gives \$10,000 to Archbishop Glennon for the new cathedral, and \$10,000 each to the St. Louis University and the St. Louis Alteneim. Mrs. Brinckwirth directed that \$1,000 be given to the pastor in charge of St. Xavier's parish for Masses for the souls of herself and her husband. Father Dunne's Newsboys' Home and the St. Vincent de Paul Society are named in the will for the sum of \$5,000, and a number of other well-known Catholic charitable organizations get the same amount each. The estate disposed of in Mrs. Brinckwirth's will is valued at \$250,000.

SOCIOLOGY

It is very interesting to follow up in successive census reports the increasing number of women in trades and professions from the time when, outside laundries and millinery and dressmaking establishments, no one dreamed of seeing a woman employee. Some figures given in the *Revue Bleue* shows how in France they are filling up trades as quickly as in America. In 1866 the total operative population in that country was 15 million, of whom 10 million were men and 5 million women. In 1896 the number was 19 million; men over 12½ million and women less than 6½ million. In 1906 the total was 21 million, made up of 13 million men and 8 million women. Thus the proportion of 2 to 1 in 1866 diminished in forty years to 13 to 8, and the number of new workers added during that period was the same for both sexes, 3 million. It is, moreover, worth noting that the total population of France hardly changed in those forty years.

One might suppose that the increase of female workers is made up of stenographers and telephonists, but such is not the case. In 1906 5,525,000 men were working in the fields and forests, only 175,000 more than in 1866 and 115,000 less than in 1896. There were 3,330,000 women workers in the same category, 570,000 more than in 1896 and 1,455,000 more than in 1866. The number of men, therefore, was virtually the same, with a tendency to diminish; that of the women had nearly doubled. In factories, again, the number of women has doubled, while the men have increased by only 50 per

cent. The same is more or less the case in most of the trades, while of some they have taken possession completely. Only one excludes them, and that by law. Women, thank God, may not be miners.

Boissière-la-Petite is a little village on the borders of La Vendée. For fifty years its school was taught by the Sisters, but these have been dismissed and the lay school was opened. The villagers, however, had no notion of sending their children to lose their faith in it. They determined to have a free school of their own. They had no money to hire workmen, so they themselves quarried the stone and hauled it with their huge oxen to a little wood through which the high road passes, singing as they toiled, "We will have God in our schools and in the souls of our dear children." The Sisters had but one school: the zealous villagers have built two side by side, one for the girls, the other for the boys. Of the latter fifty are in attendance. But parents are perfectly free to send their boys or not, and there are two boys attending the government lay school.

ECONOMICS

During the first two months of 1911 imports into Belgium amounted to 4,513,352 tons, valued at over 140 million dollars. The exports reached 3,078,237 tons, worth 103 million dollars. The increase of imports over those of the two corresponding months of 1910 amounted to 673,103 tons and 12 million dollars; that of exports was 554,866 tons, worth 11 million dollars. When one considers that Belgium is only a little larger than the State of Vermont, and has a population of only 7 million, he will find these figures remarkable. Speaking roughly, we may say that the commerce of the whole United States is only twice as large.

The population of Canada is approaching that of Belgium. Its imports for 11 months ended February 28 amounted to \$412,270,812, and its exports to \$275,106,679, that is to say, in round figures, only a little more than 50 per cent. of the trade of Belgium. Its imports showed an increase of nearly 80 million dollars; its exports, notwithstanding the partial failure of the harvest, were only 3 million dollars less than those of last year.

It is announced that a general strike in the coal mines of Alberta and Eastern British Columbia will soon begin. The last understanding between miners and owners, which covered two years, has come to an end and the men are insisting

on the exclusion of all but union men. From England, on the other hand, comes the gratifying news that the long shipyard difficulties, the origin of more than one strike and of a long lock-out, have reached what appears to be a permanent settlement. These difficulties sprang from the striking of operatives in defiance of the working agreement between the owners and the councils of the unions. These have now agreed that every dispute is to be referred to an arbitration board of three for each side taken from yards unconnected with that in which the dispute arises. If these cannot settle it, it must go to a referee previously selected, whose decision is to be final. Operatives who strike contrary to the decision of the board or the referee are to be dealt with summarily.

DRAMATIC NOTE

The prohibition of the production of "La Samaritaine" in Philadelphia and New Orleans was brought about, in the latter city, largely through the influence of Archbishop Blenk and the Federation of Catholic Societies. In Boston about the same time Mayor Fitzgerald served notice upon the management of the Hollis Theatre that the play "The Easiest Way" should not be given. Both Mayor Fitzgerald and Police Commissioner O'Meara had representatives at the play during the first two performances, and the prohibition was the result of their reports. "The Easiest Way" has since returned to New York.

OBITUARY

Very Rev. John Francis O'Connor, S.J., whose death was recorded in last week's issue, was born in Savannah, Ga., September 17, 1848. Since their arrival from Ireland his parents were the strongest support of the then struggling Church of Savannah, and the attention of Bishop Verot was attracted to their son, who, though a mischievous lad, never failed to serve his daily Mass and gave promise of exceptional talent. He was wont to accompany the bishop on his missionary excursions and acquired from conversation with him a perfect knowledge of French and also a taste for the religious and apostolic life. Another boy companion in these travels was the late Rev. John Prendergast, S.J., of New York. Entering Springhill College, Mobile, in 1861, he was the leader in every department during his four years' course, and was the first pupil of that institution to be ordained a Jesuit priest. Meanwhile he felt another call. During vacation he presented himself at Fort Pulaski for admission into the Confederate

ranks, and, being unusually tall for his age, was promptly enlisted. His parents, however, cut short his military career and sent him back to college. Before the war was over he had enlisted in the Society of Jesus, entering the Novitiate in Lons-le-Saulnier, France, in 1865. During his studies here, and later at Stonyhurst and elsewhere, he realized the promise he had given at Springhill of rare and varied ability. He had the advantage of excellent teachers. Father Yenni, author of Yenni's Greek and Latin Grammars, was his professor at Springhill. He studied rhetoric under Père des Jacques, whose editions of Jouvency and de Colonia are standard text books in European schools. During his philosophy course at Stonyhurst he was the favorite pupil of Father Bayma in the mathematical sciences. Returning to New Orleans, he was trained in English composition by a celebrated teacher and preacher, Father W. S. Murphy, who had the distinction of having been the superior of three Jesuit provinces. During his regency he was Professor of Poetry, Rhetoric, Higher Mathematics and the Physical Sciences, and Prefect of Studies in Grand Coteau, Springhill and New Orleans. Compelled by weak health to study theology privately, he was ordained 1877, and at once became noted as a preacher. When Galveston College was assumed by the Society, in 1884, Father O'Connor was named its first Rector, and in 1887 was transferred to the Rectorship of New Orleans. He was Superior in Augusta, 1890-1892, and for the subsequent decade was devoted exclusively to missionary work. He traversed the whole South, from San Antonio to St. Augustine, giving missions and retreats, preaching often in remote towns and hamlets, and again, wherever a distinguished orator was demanded. His versatility as well as his energy was remarkable. Speaking in French and English, often in Spanish and Italian, he was heard with equal interest by the clergy, religious and laity, by young and old, gentle and simple. Master of a pure and simple style, always confining himself to moral and doctrinal subjects and never facetious, wherever he preached he held the attention of his hearers and was sought for again and again. With a distinguished presence and the grace and simple dignity of the Old South he combined the spiritual quality which grows from the strict observance of the most exacting rules of religious life.

In 1902 he opened the College of Shreveport, La., where he presided till he was appointed, in 1906, Superior of the New Orleans Mission, the first native of

the South who attained that office. The following year he was named Provincial, and signalized his appointment by inaugurating the Loyola University at New Orleans. His tact, judgment, kindness and great executive ability enabled him to do much useful work of a permanent character throughout the vast territory in his charge, but his zeal overtaxed his energies, and his health, always frail, suddenly gave way during the Mobile Bicentennial celebration, February 26. He died in St. Mary's Infirmary, March 27, and he was laid to rest with his old professors in the cemetery of Springhill College, where he had entered as an alumnus fifty years before.

LETTER TO THE EDITOR

THE REAL Y. M. C. ASSOCIATION.

To the Editor of AMERICA:

In view of the warnings against Catholic young men joining the Young Men's Christian Association that have been recently appearing in the Catholic press, would it not be well to have published for the information of Catholic young men just what the constitution and by-laws of the Association contain in the way of discrimination against Catholic, Jewish, Unitarian, Universalist and non-denominational young men?

With this in view I am enclosing you an extract from the constitution and by-laws of the Young Men's Christian Associations, employing general secretaries, as published by themselves, and containing all that I can find in this publication bearing on the subject. You will see that it effectively shuts out any Catholic young men from the privileges higher than the pool-table and the shower-bath. I can vouch for the exact wording of this extract, even to the punctuation.

My reason for sending this is that several people with whom I have talked about the matter expressed wonder as to just what was the nature of the discrimination against Catholic and other young men exercised by the Young Men's Christian Association. They had been unable to discover this for themselves, and I was unable to discover it for myself until I got their publication. The statements in the Catholic press have thus far been largely general ones, which many young people attribute, in the absence of the text, to simple prejudice or jealousy. It seems to me that it is well to correct this.

Yours very truly,

M. J. RIORDAN.

Flagstaff, Arizona.

Extracts from form of Constitution and By-Laws for Young Men's Christian Associations employing General Secretaries:

"PORTLAND CONVENTION RESOLUTIONS, 1869.
"Resolved, That, as these organizations

bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be evangelical. And we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings, and Lord of lords in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment and unto life eternal.

"Resolved, That the Associations organized after this date shall be entitled to representation in future conferences of the associated Young Men's Christian Associations of North America, upon condition that they be severally composed of young men in communion with evangelical churches; Provided, That in places where Associations are formed by a single denomination, members of other denominations are not excluded therefrom, and active membership and the right to hold office be conferred only upon young men who are members in good standing of evangelical churches.

"ARTICLE II. MEMBERSHIP.

"Sec. 1. The members shall consist of two classes, viz.: Active and Associate.

"Sec. 2. Active members only shall have the right to vote and hold office, and for this class of members only young men over sixteen years of age, who are members in good standing of evangelical churches, (the word evangelical being understood as defined by the International Convention at Portland, Maine, in 1869) shall be eligible.

"Sec. 3. Young men over sixteen years of age, of good moral character, shall be eligible for associate membership. Associate members shall be entitled to the same privileges as active members, except those of voting and holding office.

"ARTICLE IV.

"Sec. 5. All the officers and directors must be active members of the Association, and members in good standing of evangelical churches in.....

"ARTICLE V.

"Sec. 5. No essay, review or motion of a sectarian or political character shall be entertained by the Association or Board."

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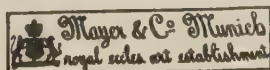
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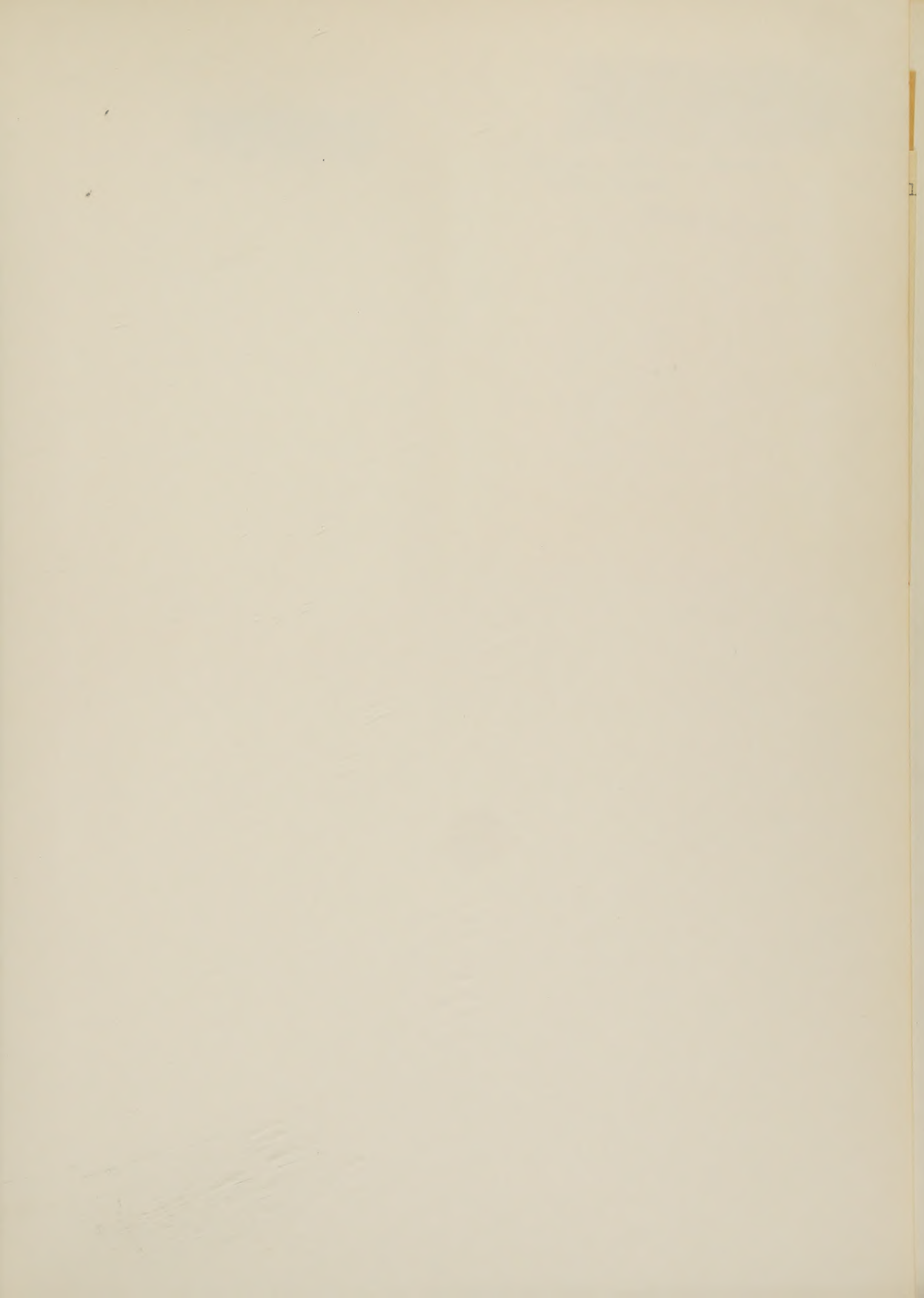
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